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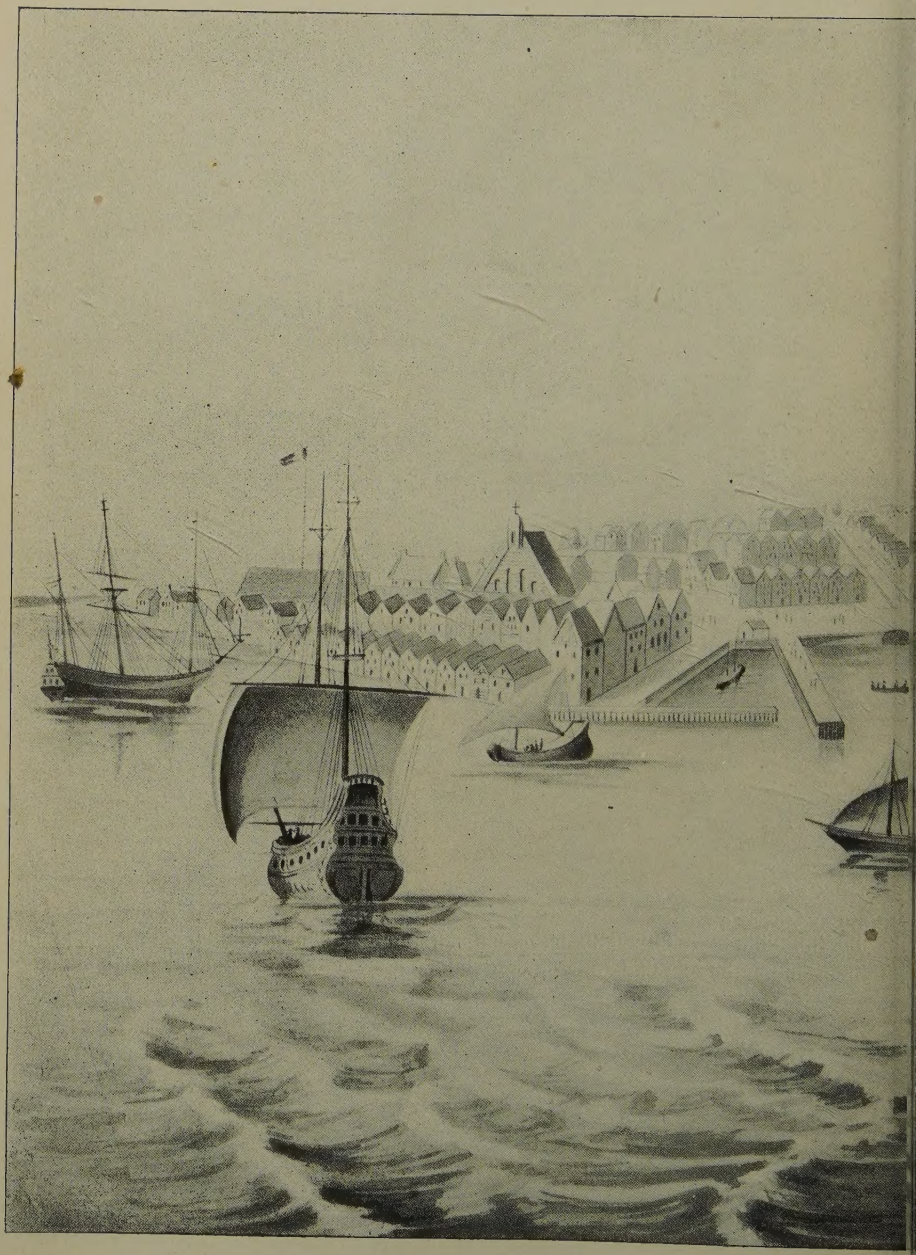

Nieu AMSTERDAM een stedeken in Noord Amerikaes Nieu Holland, o
ulant Mankattan namaels Nieu jork genaemt toen het geraekte in 't gebie
Engelschen 1667.

New **AMSTERDAM** *a small City on Manhattan Island, New Holland, North America, now called New York & is a part of the English Colonies. about 1667.*

Ecclesiastical Records

STATE OF NEW YORK

Published by the State under the supervision of

HUGH HASTINGS, State Historian

Volume I

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1901

PREFACE.

Hon. TIMOTHY L. WOODRUFF, *Lieutenant-Governor of the State of New York, Senate Chamber, Albany, N. Y.*

Sir: Herewith I have the honor to submit to the Legislature the copy of two volumes of records relating to the ecclesiastical history of the State of New York, which by legislative enactment have been prepared under the supervision of the State Historian. The active prosecution of this work has been conducted, however, by the Rev. Edward T. Corwin, D. D., whose long residence in Holland and thorough knowledge of the Dutch language, well qualify him for the important task he has undertaken. Since 1841, when the State of New York dispatched John Romeyn Brodhead to Europe to collect documents affecting the history of this State, an impression has prevailed that Dutch correspondence of a priceless value bearing upon our colonial times, had been carelessly destroyed a hundred years ago. Dr. Corwin's researches, which were prosecuted through the generosity of the Synod of the Dutch Reformed Church, have fortunately exploded this fallacy by the results which he produces in the two accompanying volumes.

The general plan of the work contemplated an ecclesiastical history of New York, embracing every denomination, each secular narrative told by a representative member of the denomination, from the earliest Dutch times. To that end copious extracts from colonial and documentary records have been taken and utilized, and in order to forge missing links to the chain, quotations from standard religious publications have been made.

The first appropriation for this work was given by the Legislature of 1899, and reads as follows:

"For translation of copied documents in the possession of ecclesiastical archives of Amsterdam and the Hague, relating to the colonial history of the state of New York, and for their preparation for publication, the sum of five thousand dollars, or as much thereof as may be necessary, said work to be done under the general direction of the state historian."

By July 1, 1899, all the preliminaries having been made under the advice and with the co-operation of Attorney-General John C. Davies and the State Comptroller, the late Colonel William J. Morgan, both of whom evinced earnest interest in the undertaking, the work of translating and transcribing the records began and has been pushed with energy, consistent with accuracy, ever since. The laborious effort necessary in putting into English, records of this character, can only be understood by those who have had experience in handling them. The volumes now submitted to the Legislature represent fifty per cent. of the entire material in hand, and cover the period from 1621 to 1700. The matter involved embraces the period of Dutch rule, the conquest of the Dutch by the English, the temporary reversion to Dutch rule, the restoration of the English domination and the Leisler rebellion. Light is thrown upon many religious propositions for the first time.

During its progress, the work received a serious set back and the State suffered a serious loss in the untimely death of Dr. Corwin's assistant in translations, the Rev. Daniel Van Pelt, D. D. Advised by his physician of the efficacy of salt-water bathing, Dr. Van Pelt, who was suffering from a nervous affection, left his home in Astoria about midnight on October 23, 1900, and repaired to a lonely cove near Hell Gate. A few minutes later cries from the direction of the water were heard. The next morning the neighborhood was examined and clothing was found, care-

fully folded and arranged, upon a rock. The presumption that he ventured beyond his depth or had fallen into a pitfall, with which that locality abounds, and was swept away by the swiftly running current, was justified, for several days later, the body was discovered several miles distant. Dr. Van Pelt was one of the most accomplished scholars in the country. He was thoroughly proficient in the languages, especially in the Dutch, of which he had made a special study.

All of which is respectfully submitted.

HUGH HASTINGS,
State Historian.

STATE CAPITOL, ALBANY, N. Y., *Jan.* 7, 1901.

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INTRODUCTION.

WORTH OF HISTORICAL DOCUMENTS — BY THE REV. EDWARD T. CORWIN, D. D.

The worth of contemporary documents for the writing of history needs no discussion. The zeal of Americans in searching out and accumulating such material has steadily increased since the opening of the nineteenth century. By the aid of Historical Societies and of Legislatures, thousands of valuable documents have been rescued from destruction or oblivion.

Interest of the State of New York in Such Documents.*

The State of New York has ever done and is yet doing its share in securing and preserving original documents for the elucidation of her history. Historical inquiry is always an incentive to progress, in whatever department it is pursued. It was under such a spirit that the New York Historical Society was founded in 1804, "The principal design of which should be to collect and preserve whatever may relate to the natural, civil or ecclesiastical history of the United States, in general, and of this State," New York, "in particular."

This Society had not pursued its objects very long, before it was discovered that the attainment of such objects, so various, comprehensive and important, requiring so much knowledge, research, industry and expense, was beyond the means or ability of individual enterprise. Hence the Legislature granted a char-

* See "Introduction" in Vol. i. of Col. Docs. New York.

ter to the said Society in 1809, to facilitate its work, having already frequently befriended it by its munificence before.

It was this Society, in a Memorial prepared by De Witt Clinton in 1814, which pointed out to the Legislature, the necessity and importance of searching Archives in Europe in order to obtain documents for an authentic history of the State. After repeated overtures on this subject, and much preliminary work, in order to understand what material was already on hand, the New York Historical Society again memorialized the Legislature in 1839 on the importance of securing official documents from Europe, and asked that the Legislature would make an appropriation to this end, and appoint an agent to do the work.

The Memorial was transmitted to the Legislature by Governor Seward, with a special message recommending it.

A Select Committee was appointed by the House, (Loring D. Chapin, Chairman), who made a report. This report spoke of the former indifference to historical studies; of the importance of transcripts from foreign Archives; of the design of Historical Societies, and their great importance; of the wish of the New York Historical Society to have an Agent sent to Europe; of the fact that other States were doing this; of the high position of New York State in the Union; of the only history of New York yet existing — that of William Smith — which was a mere narrative, and that New York had yet no reliable history; of the fact that the relations with Holland and England had been most intimate, and that there must be many documents in their Archives, relating to New York, as well as in those of France; and therefore it was suggested that four thousand dollars be appropriated, as it would take at least two years to make the searches.

THE APPOINTMENT OF J. ROMEYN BRODHEAD.

A Bill was passed May 2, 1839, that an Agent be appointed to visit England, Holland and France to secure copies of all desirable

documents, to be deposited in the office of the Secretary of State, subject to the use of the New York Historical Society. Four thousand dollars were appropriated to this object.

The Act was purposely made broad and indefinite. The Agent was to exercise his discretion in selecting any documents or papers relating to, or in any way affecting the Colonial or other history of the State.

In January, 1841, J. Romeyn Brodhead was selected as such Agent. He had been already attached to the American Legation at the Hague. He spent considerable time at Albany before starting on his mission, to learn what documents were already there in order to avoid duplications.

On March 27, 1841, he received specific instructions from Governor Seward:— In these, reference was first made to the Act appointing an Agent and its design, and that the "Instructions" now given were only advisory. Reference was made to the benefit of possessing such documents; to the fact that there must be a great quantity of official material relating to America, in Holland, England and France; that copies of the Instructions to the English Governors would be of great use, as well as those to the French Governors of Canada; indeed, that all papers in the European Archives relating to New Netherland or New York should be secured. He was first to visit Holland, then England, then France, and to report to the Governor, and ask further advice.

Brodhead sailed on May 1, 1841. On February 1, 1845, he made an elaborate report to the Governor, Silas Wright, who transmitted it to the Legislature, the substance of which is as follows:

BRODHEAD'S REPORT.

Brodhead's report to the Governor first refers to the antiquarian spirit which led to the formation of the Historical Society, and to his appointment; of his interviews with Mr. Stevenson, the American Minister in England; of the difficulties of

obtaining access to the documents in England; and of the necessity of temporarily leaving England without success, and proceeding to Holland.

In Holland he was cordially received, and through Mr. Bleecker, the American Chargé d'Affaires, the King became interested, and secured him every facility to the Archives. Reference is then made to the riches of the Holland Archives, and their convenient arrangement, as well as the excellence of the indexing. He refers to the difficulties of the early chirography. He was greatly disappointed, however, to find that the Records of the West India Company had been sold in 1821, for old paper. In Holland, he obtained about four thousand pages of transcripts.

In December, 1841, he returned to London. He now found Mr. Everett there as Minister of the United States, who had instructions from the President to apply to the British Government to secure facilities for Mr. Brodhead to make searches in the English Archives. Lord Aberdeen was Secretary of State. Upon Mr. Everett's stating the general object of Mr. Brodhead's mission, success finally crowned his efforts, April, 1842, yet not without embarrassments and delays.

Mr. Brodhead in his Report here gives an account of the supervision of the State Paper Office from 1660 onward, and of the Records of the Board of Trade, which relate chiefly to the American colonies. This "Board of Trade" was organized May 15, 1696, by William III, and was continued until 1782. Its Records make two thousand volumes. This Board had general charge of the Plantations, nominated the Governors for the Colonies, and reported on their respective administrations, upon the Colonial Acts, and examined the Instructions sent to them. Brodhead here describes the various sets of Records. He examined over five hundred volumes. He also describes his visits to the British Museum and other Libraries. He obtained in England about seventeen thousand pages of transcripts. The documents relating to New York are only full and complete after 1696.

He then describes his going to Paris, and the facilities secured to him through Mr. Cass, American Minister in France. The French Government, from the first, showed every courtesy that could be desired. He describes the French Archives in part. He there secured six thousand pages of transcripts.

He embarked for home on July 7, 1844. He states that he was obliged to limit his researches from lack of funds. He at once reported to the Governor, on his arrival, and spent the rest of the year in making a Calendar of the papers secured. He used the dates of the Historical Year, beginning January 1, rather than of the then English Legal Year, beginning March 25th, and also so as to avoid the confusion of Old and New Style.

He expended in all twelve thousand dollars, not to speak of considerable private expense incurred besides.

ACTION ON BRODHEAD'S REPORT.

This Report with the Governor's message was referred to a special Committee, who reported on May 5, 1845:

They said, in substance:— A respect for the memorials of the past was a mark of advanced civilization. Savages and irrational animals care only for the present, and are indifferent to the past and the future. With the growth of intelligence there comes solicitude for the future; but it requires a still higher degree of progress to develop an interest in the past. The monuments of antiquity are passed by as rubbish, until an enlightened desire is awakened to understand the foundations of society, and the sources of national greatness. America was long reproached because she took no pains to preserve her ancient records. This was no longer true.

To remove this reproach, it was only necessary to show the character of its early founders, whose Fatherland was a model of freedom and prosperity. The Report then referred to the action of the Historical Society and to the Act of the Legislature appoint-

ing an Agent to go to Europe to procure copies of all important documents; of the successive appropriations aggregating twelve thousand dollars; of the appointment of Brodhead, and of his efforts, with the voluminous results. Certain of the early interesting documents were referred to. It was recommended that the documents in foreign languages should be translated. The Report referred to the great lack of documents and even of any proper knowledge of New York before 1638, until these documents were brought over. A letter of Bancroft was also referred to, expressing his deep sense of their importance.

FURTHER ACTION ON THE BRODHEAD DOCUMENTS.

The Brodhead documents remained for several years in the condition in which they were, when deposited in the Secretary's office. They were subsequently removed to the new State Hall at Albany. Secretary Morgan then had all the other records arranged and bound, making two hundred large folio volumes. It was now suggested that a general Calendar of the entire Archives should be made.

In 1848 an Act was passed for translating certain of these Dutch and French documents. This was done by Dr. E. B. O'Callaghan, and on January 5, 1849, these were ordered to be printed. In April, 1850, a second volume of Documentary History was printed, containing some of the Brodhead documents. On March 30, 1849, another Act was passed to provide for the further publication of Colonial Documents.

It was finally determined to print all the documents, and Dr. O'Callaghan was appointed General Manager. In Assembly Document 66 (1851), and Senate Document 24 (1853), and the annual reports of the Comptroller, may be found detailed statements of the progress of this work. The publication was to consist of ten quarto volumes. Volumes 1 and 2 were to be Holland Documents; volumes 3 to 8, London Documents; and volumes

9 and 10, Paris Documents. Volume 3 was first issued. This was in 1853, and the others rapidly appeared.

The Usefulness of these Documents.

Accurate histories of the Empire State in part or in whole, have greatly multiplied since the State has possessed this material. We need only refer to O'Callaghan's History of New Netherland, coming down to 1664; Brodhead's History of New York, coming down to 1691. Mr. Brodhead died in 1873. We need not speak of many others. Scores also of local histories have been written, drawing chiefly, or largely, from this material. Histories also of Religious Denominations and of individual churches have multiplied: as Perry's History of the Episcopal Church; Shea's History of the Catholic Church; Corwin's Manual of the Reformed Church; Briggs' History of Presbyterianism, and many others; besides the thirteen volumes of the American Church History Series, embracing all denominations. Almost every one of these histories resorted to this great storehouse of facts — the Documentary History and Colonial Documents — furnished by the State of New York, for much of their material.

The further history of the procurement of Ecclesiastical Documents by Mr. Brodhead in 1841–4, and of the subsequent additions to the same, may perhaps be best given by extracts from a Report made by the writer, who recently spent fifteen months in Holland on a similar business:

. . . . . .

When Mr. Brodhead started on his mission, the Rev. Dr. Thomas De Witt, one of the pastors of the Collegiate Church of New York, requested him to seek access also to some of the Ecclesiastical Archives in Holland, (See Brodhead's Address, 1844, p. 8,) to ascertain whether there was not material to be found therein which would throw light on the early history of the churches of New York and New Jersey. This request was in

perfect harmony with his main enterprise, and he cheerfully consented. His letter, making application to the ecclesiastical authorities in Holland, in 1841, for permission to search their Archives, was found by the writer in his recent researches, as well as several letters of Rev. Thomas De Witt bearing on the same subject. Mr. Brodhead's application begins as follows:

"The undersigned, commissioned by the Governor of the State of New York, as Agent, for the purpose of procuring in Holland, England and France, documents illustrating the early history of the State, begs leave to submit a few observations to your Rev. body". He then briefly refers to the early planting of the in their (Holland) Archives for the elucidation of the social and religious history of the State. He adds: "The Revolutionary War . . . was no doubt the cause why so many of our precious records and memorials, which were deposited with the different churches and ministers, are not now to be found. Great exertions have been made, and are now making, to recover whatever is possible of these papers. . . . Unless the requisite material can be procured, it is obvious that we can never hope to have a full and perfect history of our church written, which is now an object of such great interest. . . . The documents and papers in the Archives of the Classis" (of Amsterdam) "relating to the churches in New Netherland . . . are of the highest importance to the historian in New York. . . . They would furnish a rich treasure from whence to draw materials for the contemplated history . . . and would perpetuate the remembrance of former times, and of the gratitude due to our ancestors of the Fatherland. . . . ".

"Submitting most respectfully these observations to the Rev. Classis,

The undersigned has the honor to be, Reverend Gentlemen,

Your obedient servant,

Amsterdam, J. Romeyn Brodhead."

6th Sept. 1841.

His request was cheerfully granted. Mr. Brodhead, however, could not make these particular searches himself, but he employed Mr. Prins, then Stated Clerk of the Classis of Amsterdam, and a Mr. Vander Broek, an elder of the church there, and who had also been the United States Consul in Amsterdam, to make these searches for him. They did not, however, make their investigations exhaustive.

They examined FIRST, as the Documents then obtained, show, the seven volumes of the Correspondence, in which the letters of the Classis of Amsterdam to their Colonial Churches in all quarters of the world, were recorded. Transcripts were made from these volumes, of much of the material relating to America, amounting to about nine hundred pages.

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In the SECOND PLACE, the parties employed to make these searches, sought out the letters sent from America to the Classis. For while the Classis kept copies of the letters which they sent to the churches abroad, the letters from the Foreign Churches to the Classis, were kept on file. At the time of Mr. Brodhead's visit, (1841), they were stored away in bundles, according to some method of classification, not now exactly understood. Out of hundreds of such bundles, only seven were then found relating to America. Five of these bundles related to the Dutch Churches of New York and New Jersey, and two of them to the German Churches in New York, New Jersey and Pennsylvania. These seven bundles were placed in Mr. Brodhead's hands as a loan to the General Synod of the Reformed Dutch Church in America, for the term of four years, 1842–46. It was supposed at the time, that these embraced all the letters, which had been written in America, and sent to the Classis. At the end of the four years, upon the earnest and repeated request of Rev. Dr. Thomas De Witt, the ownership of these original letters was transferred absolutely to the General Synod of the Dutch Church in America.

TRANSLATION OF THE BRODHEAD ECCLESIASTICAL MATERIAL.

Now most of this Correspondence then obtained,— both that of the Classis to America, and that of the American Churches to the Classis — was translated about 1875, under the auspices of the Synod's Committee for the selection of books for the Sage Library (in New Brunswick, N. J.)[1] This work was done by students of Dutch descent, then in the Theological Seminary at New Brunswick, N. J. But these translations did not always prove to be in the best English idiom. They have, therefore, been revised by the writer, as opportunity permitted during the intervening years. This material which was secured by Mr. Brodhead, approximates to a couple of thousand pages and was largely utilized[2] by the writer in his Article on "The Church in the Colonial Period", in the volume known as "The Centennial Discourses," 1876; and also in the Third Edition of his "Manual of the Reformed Church in America, 1879."

CALENDAR OF THE BRODHEAD ECCLESIASTICAL MATERIAL.

But while engaged in the preparation of the works just alluded to, the writer gradually made for his own use a "Calendar" in Chronological order, of all the ecclesiastical material obtained by Brodhead, as well as of other similar material in the possession of the Synod. He also included in this Calendar the titles of other

[1] This Committee consisted of the Faculty of the New Brunswick Seminary — Rev. Drs. S. M. Woodbridge, John De Witt, David Demarest, Abraham B. Van Zandt, together with a Committee of co-operation — Rev. Drs. Talbot W. Chambers, Chester D. Hartranft and Edward T. Corwin. In 1878 Dr. Hartranft removed to Hartford, Ct., and Rev. Dr. Jacob Cooper, of Rutgers College, was appointed in his place. Meetings were held monthly for ten years, 1875-85, and books amounting to sixty thousand dollars were added to the Sage Library. This Library contains the best collection on Holland, civil and ecclesiastical, in America.

[2] Broadhead in his history of New York, which unfortunately only extends down to 1691, constantly quotes from these letters. A third volume of his History of New York, 1691-1705, was almost ready for the press in 1873, when he died. Could not this portion of his papers yet be recovered and edited? They cover a very important period, 1691-1705, in the history of New York. O'Callaghan also quotes from these same documents.

documents, incidentally alluded to, in the documents already possessed.[3]

As he proceeded in this work, it became increasingly evident that hardly half the Holland documents, which were certainly once in existence, were now in the possession of the Church in this country. This fact was confirmed by Rev. R. Randall Hoes, a chaplain in the Navy, and a devoted student of Colonial Church History, who visited Holland in 1885, and spent a month in the Church Archives. He found two portfolios containing more than three hundred documents written in America, mostly additional to those obtained by Brodhead. He also noticed that the Minutes of the various ecclesiastical bodies — those of the Classis and of the Deputies — had not been examined in 1841, at least to any great extent. He reported these facts to the General Synod of 1887, and that Body, understanding that Rev. E. T. Corwin was about to visit Holland for his health, authorized him to negotiate for the additional material. (See Minutes of General Synod, 1887, pages 440–2.) He could not secure a meeting of the Classis, as the ministers, with two exceptions, were out of Amsterdam on their vacation; but he obtained access to the Archives, and he was abundantly confirmed in the belief that there was a large quantity of additional material. He, therefore, addressed a communication to the Classis, explaining the wish of the Synod; referring to the material before obtained in 1841, and of the loan and ultimate gift of the letters from America to the Synod; and of the desire of the Synod to translate and print all the documents relating to America, when the collection was complete. This communication was translated into Dutch and fifty copies printed for distribution among members of the Classis. The Classis in due time replied, expressing their joy at the interest manifested in these historical studies in America, and their willingness to facilitate

[3] This Calendar was also made ultimately to include references to most of the similar material, both civil and ecclesiastical, relating to all phases of our colonial church history, of all denominations.

them in any way in their power; but they could not comply with the Synod's request. They could not loan documents, and could not even consider the matter of selling them, as they belonged to the "Universitas."

RESEARCHES BY DR. CORWIN, 1897–8.— PREPARATORY AND GENERAL.

The above facts were duly reported to the Synod of 1888 (pages 685–6), but the matter remained in abeyance for several years. In 1895, however, Rev. Dr. T. W. Chambers requested the writer to furnish a copy of his Calendar of these ecclesiastical documents obtained by Brodhead, for the Library of the Collegiate Church, that renewed efforts might be initiated by that Church to secure the additional material. The Calendar would show what documents were already on hand, and avoid duplication in the new efforts. His request was complied with, but before the copy was delivered, Dr. Chambers died. Correspondence now sprung up among the remaining members of the Committee (Revs. D. D. Demarest, E. T. Corwin and R. R. Hoes), on this subject, and interest in it was revived. This led to the calling of a meeting of a number of gentlemen on June 1, 1896, to consider the whole matter. This inaugurated a new enterprise for the procuring of this material. Meantime Rev. Dr. Samuel M. Jackson of New York, Secretary of the American Church History Society, hearing of this movement, requested the writer to prepare a Paper, to be read before the Society in December, 1896 on "THE AMSTERDAM CORRESPONDENCE." This was done. The Paper was printed in the proceedings of the Society, and five hundred copies separately, for private circulation. A report of the Committee had also been made, to the Synod of 1896 (pages 499, 500,) which renewed the Synod's interest in the matter; and circulars were issued about the same time, asking for one hundred dollar subscriptions, or, lesser amounts, to raise five thousand

dollars to carry the enterprise of securing those documents to success.[4]

Financial arrangements having been partially made by the Committee having the business in charge, the writer left New York on August 21, 1897, and was safely located in Amsterdam on the first day of September. Every facility that could be desired was soon accorded him by the Classis of Amsterdam, which received him most courteously. They gave him the use of their large ministerial chamber in the Consistory Building, erected in one of the angles of the New Church in Amsterdam, except when it was wanted for other purposes. Not only here did he have most excellent accommodations, in a large, well-lighted, airy-room, with extensive tables; but they also granted him as the representative of the American Reformed Dutch Church, whose credentials he carried, free and unrestricted access to the rich Archives of the Classis. He remained in Amsterdam for nine months, occupied daily, with few exceptions, in the duties undertaken. The Synod of North Holland, whose Archives are in the same apartments as those of the Classis, granted him similar privileges. In the early part of June he removed to the Hague, where equal facilities were accorded him in the Archives of the General Synod, which are there located. Here he remained for five months in similar occupation, except a visit to Great Britain in the month of August.

[4] The pamphlet above alluded to, "The Amsterdam Correspondence," gives a pretty full history of the whole enterprise down to date. The Circulars issued add some information, as well as the Reports to the General Synod, 1896, pages 499, 500; 1897, pages 774-6; 1898, pages 250-2; 1899, pages 572-4. There were also not a few Articles on the subject, about that time in the Christian Intelligencer; e. g. on April 1, 1896; Sept. 29, 1897; Nov. 17, 1897; Jan. 5, 1898; Feb. 23, 1898; May 25, 1898; July, 1898; together with numerous other Articles by Drs. Suydam, Van Pelt, Good; as well as Editorials on the Subject.

THE MINUTES OF THE (OLD) CLASSIS OF AMSTERDAM.

The Acts of the (Old) Classis are contained in eighteen large volumes, and extend from 1582–1816, as follows:

Vol. 1	from 1582–1605.	Vol. 10	from 1715–1730.
" 2	" 1606–1620.	" 11	" 1730–1741.
" 3	" 1620–1631.	" 12	" 1741–1754.
" 4	" 1631–1645.	" 13	" 1754–1764.
" 5	" 1646–1656.	" 14	" 1764–1774.
" 6	" 1656–1670.	" 15	" 1775–1790.
" 7	" 1671–1686.	" 16	" 1790–1805.
" 8	" 1686–1701.	" 17	" 1805–1808.
" 9	" 1701–1715.	" 18	" 1809–1816.

Vol. 19, Extracts from Vols. 6–9 from 1655–1705.

They were generally very closely written, one of their pages making three or four of modern foolscap, when transcribed. Until about 1700, they were written in the old Gothic chirography, a peculiar script, unlike either the German or Latin script.

The writer did not think it necessary to examine Volumes 1 and 2, as they antedated the settlement of New York, but Volumes 3 to 18[5] were carefully examined, page by page, with the one object in view of securing everything relating to New York and New Jersey. References were kept to every item of this kind, and transcripts secured, amounting to three hundred and eighty-two pages. These Extracts the writer had bound in two volumes with dates and appropriate titles. They cover a period of one hundred and seventy-eight years from 1632, the date of the examination of Domine Everardus Bogardus, until 1810, when the last lament is recorded, " No news from New York and New Jer-

[5] Vol. 19, consisting of Extracts relating to the Foreign churches, taken from Vols. 6 to 9, (1655-1705), was also carefully examined. Having been made later in another chirography, and no doubt for the convenience of the Deputies, it was often of great service when the Gothic chirography was very difficult to read.

sey." It is believed that everything in the Minutes of the Classis, relating to the American Dutch Churches, will be found in these transcripts.

THE MINUTES OF THE DEPUTATI AD RES EXTERAS.

The Minutes of the "Deputies of the Classis on Foreign Affairs," consists of six folio volumes, running, as numbered, from twenty to twenty five, and cover a period of one hundred and sixty six years, or from 1639–1804, as follows:

Vol. 20 from 1639–1663.
" 21 " 1663–1720.
" 22 " 1721–1744.
" 23 " 1744–1751–1756.[6]
" 24 " 1751–1781.
" 25 " 1781–1804.

These Deputies were a sort of Permanent Executive Committee of Classis, having special charge of the Colonial Churches in all parts of the world. They corresponded not only with the American Dutch and German churches, but with those in the West Indies, Guiana and Brazil; with those in Guiana and the Cape of Good Hope; with those in Hindustan, Ceylon, Borneo, Java, Formosa and other islands of the Pacific, as well as with Japan; and with individual churches in several cities of the Russian and Turkish Empires, and other parts of Europe. They provided ministers and Comforters of the Sick for these churches or localities; made various arrangements, financial and otherwise, in their behalf, with the Great Commercial Companies doing business with these lands; endeavored to settle difficulties which arose; gave advice, kept Minutes of their proceedings, recorded their

[6] Vol. 23 carries on the Minutes from 1744-1751, when they are continued in Vol. 24. But the Extracts from Foreign letters found in all these Minutes, are continued in Vol. 23, down to 1758; and these are then further continued in Vols. 33 and 34. Vols. 24 and 25 are supposed to contain "Minutes" only; but some letters have slipped in.

letters, filed those received from abroad, made Extracts of the same for the information of the Classis, and reported monthly or oftener thereon. In writing to the churches abroad, they acted under general or specific instructions in each case. Their Minutes exhibited the same multitudinous variety of subjects as those of the Classis, and until about 1700 the same peculiar Gothic chirography. The writing is extremely compact, yet perfectly clear, although difficult to read.

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THE CORRESPONDENCE BETWEEN THE CLASSIS OF AMSTERDAM AND THE COLONIAL CHURCHES.

The Minutes of the Classis and of the Deputies constantly allude to the Correspondence. The letters to the Colonies were prepared by the Deputies, subject to the approval of the Classis. The Deputies also received all letters from abroad, and reported them to the Classis. This Correspondence was maintained with about a score of places in the East and West Indies.

THE LETTERS OF THE CLASSIS TO THE FOREIGN CHURCHES.

There are now seven volumes of such letters in the Old Archives, which are numbered from 26–32 and run from 1648–1804, as follows:[7]

Vol. 26 from 1648–1655.
" 27 " 1666–1700.
" 28 " 1701–1726.
" 29 " 1727–1743.
" 30 " 1743–1753.
" 31 " 1753–1779.
" 32 " 1780–1804.

[7] Between 1714-1726 very few documents or letters are found. There are also several smaller gaps.

These volumes contain many hundreds of letters. An odd volume, 39 (1636–1648), constitutes, in certain respects, a preliminary volume to this set, as well as to the volumes of Minutes of the Deputies. There was once, another volume, still earlier than 39, ending in 1635, according to the "Inventory", (or Catalogue) but which is damaged to such an extent as to be useless. The injury to this volume must have occurred before 1816, as it was not numbered, when the other volumes were numbered. Vol. 26, the first of this set, as now numbered, runs from 1648–1655, when an hiatus occurs of about eleven years, suggesting another lost volume, but to which no allusion is made in the "Inventory". The other volumes of Correspondence, Nos. 27–32, run without break from 1666–1804. Vol. 28, of this set, is said in the "Inventory" to be lost; but there is now a volume in the Archives, quite dilapidated, apparently unnumbered, and which just fills in the gap, and is, no doubt, the once lost volume 28. Vols. 30, 31 and 32, are designated on their covers, respectively as "Copy-book, Part I"; "Copy-book, Part II"; "Copy-book, Part III"; this word being used in the sense of a volume in which letters are copied or recorded.

Vol. 30 Copy-book, Part I; Letters 1–136.
" 31 " " " II; " 1–314.
" 32 " " " III; " 1–95, the balance of the letters being unnumbered.

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Now it was from these seven volumes of Correspondence, Nos. 26–32, that most of the material obtained by Brodhead in 1841–4, was secured. The nine hundred pages then obtained have already been referred to in this Report.

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The searchers employed by Brodhead do not seem to have examined the Minutes of the Classis at all; to have made a very

cursory examination of the Minutes of the Deputies, and to have done nothing with the Minutes of the Synod of North Holland. They seem to have supposed that the transcription of the items in the Correspondence would sufficiently cover everything. Neither did they examine the odd volume, No. 39. If they had examined the Minutes of the Classis, and Vol. 39, they could not well have missed the references to Michaelius and Bogardus which are contained therein. But Michaelius was yet utterly unknown to Brodhead when he published the first edition of Vol. I. of his history of New York in 1853, twelve years after these searches; and indeed the items in these volumes were not discovered, until after the discovery of the famous Michaelius letter in 1857. This led to an examination, under the auspices of Hon. Henry C. Murphy, of the Minutes of the Classis and the Deputies, and brought to light the few references therein, to Michaelius.[8]

We may now be reasonably sure that we have all the material written by the Classis to our churches, so far as it now exists in their Archives; part of it being in the bound volume of nine hundred pages in the New Brunswick Archives, and part being in the present collection. These two lots are intermingled in this publication.

THE LETTERS OF THE FOREIGN CHURCHES TO THE CLASSIS.

The Classis has many thousands of such letters on file, at present arranged in twenty five large Portfolios, with titles according to the countries from which they came. The present Classification, the writer was informed, was made about 1880, by Drs. Rogge and Scheltema, at the request of the Classis. There are now four Portfolios containing letters from the East Indies; three containing letters from Ceylon; seven from the West Indies; two from Curacoa and Surinam; one from the smaller islands of the West Indies; two from the Cape of Good Hope; three from North

[8] Col. Docs. N. Y. ii. 759.

America, of which two contain letters from New York and New Jersey being the residue of those not found in 1842; and one from Pennsylvania; while one Portfolio contains letters of a miscellaneous kind.

If this classification had existed in 1842, we would, no doubt, have received, at that time, the loan of the entire collection of letters written in America; but only about one half were then placed in Mr. Brodhead's hands. But the belief, excited by the construction of the writer's Calendar in 1875, that there must be a large additional number of letters in existence, and the actual discovery of the same by Chaplain Hoes, in 1885, owing to the new classification of all the filed letters in 1880, led, ultimately, as we have seen, to the enterprise of sending the writer to Holland in 1897, for a new search, and the acquisition of copies of this new material. Among the first things which he did upon reaching Amsterdam, was carefully to examine the two portfolios of letters from New York and New Jersey, in the very hand writing of the early Domines, and compare their titles and dates with his Calendar of similar letters already prepared. While there were a few duplicates, about ninety per cent of them were new material, and were needed, to complete our collection. Transcribers were at once set to work, and the results are exhibited in four large volumes of transcriptions, making about a thousand pages.

These transcriptions are thus arranged:

Vol. I. 1700–1730.
" II. 1731–1750.
" III. 1751–1754.
" IV. 1755–1788;

but these do not include the American letters obtained by Brodhead in 1842. The two lots are to be commingled in this publication.

This new material is all between 1700 and 1800. Among these letters and documents are recovered the lost Minutes of several sessions of the Coetus, or early American Classis, subsequent to 1754, representing some of the most important Acts of that body in connection with the assumption of independence by the Dutch Church. But we are sorry to say that the Minutes of several sessions of that body are still missing, but all the facts are probably covered by the Correspondence of the period. There are also several lengthy and important papers among the documents now recovered, upon special local, or personal themes, which will clear up not a few obscure points in the history of the last century. We cannot here refer to these documents in detail. These new found documents are about three hundred and twelve in number, often with other documents appended.[9]

THE MINUTES OF THE SYNOD OF NORTH HOLLAND.

The Minutes of this Synod begin as far back as 1572, ten years before those of the Classis of Amsterdam, reaching into the very days of Spanish tyranny. The Minutes of all the Particular Synods of the Northern Netherlands from 1572–1620, have recently been collected together and printed, in eight volumes. This publication is very valuable, and although antedating the settlement of New York, contains much matter of great historical interest to Americans. A set of these Minutes was purchased for the Collegiate Church of New York. There is also a set of the same in the Sage Library at New Brunswick, N. J.[10]

[9] These appended documents are called "Bylagen", meaning Attached Documents, Supplements or Appendix-es.

[10] This publication is edited by Reitsma and Van Veen, and was printed by Wolters of Groningen. The first volume was issued in 1891, and the eighth appeared in 1899. From 1608-1618, the Synod of North Holland did not hold any sessions, on account of the civil and theological troubles then developing, and which led to the holding of the National Synod of Dort, 1618-19. At the close of the Minutes of 1608, occurs a Latin note, which reads as follows: "From this time, 1608, until the year of our Lord, 1618, the Annual Synodical Assembly could not be held, according to its wonted custom, on account of the excessive troubles, with the dissensions in the Church. At the restoration of ecclesiastical and civil order, a Provincial Synod was legally held, and afterward a National Synod, as convoked by public authority, in the year 1618."

The writer began his examination of the Minutes of the North Holland Synod with the year 1621. His researches in this field were carried on partly at the Hague. All the volumes were carefully examined between 1621 and 1810, covering a period of one hundred and ninety years. The examinations and departures of the ministers (to the Colonies) are quite regularly reported therein. Brief extracts from the letters from the Colonies, including, of course, New Netherland, are also quite generally given.

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The writer was pleased to find the name of Jonas Michaelius our first American Minister, 1628, in the Minutes of the Synod of North Holland, in the year 1621 and 1624. On the first occasion he is mentioned as a delegate from the Classis of Enkhuysen, to the Synod, coming from the Church of Hem, a little hamlet near the city of Hoorn; and in the second instance, as being dismissed from Hem, by the same Classis, in order to go to San Salvador, in Brazil; but strange to say, no further references to him are found in the Minutes of the Synod of North Holland, although he was probably sent by the same Classis of Enkhuysen to New York, and which should have been reported to this Synod, in 1628 or 1629. The records of the Classis of Enkhuysen were burned in 1838, in a fire which consumed the Groote Kerk there, and hence we could not examine into the matter from that source.

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The transcriptions from these Synodical Minutes amount to about fourteen hundred pages, and are bound in five volumes, which are properly "titled" and "dated".[11]

[11] These transcriptions are as follows:

Vol. I. 1621-1642.
" II. 1643-1666.
" III. 1667-1683.
" IV. 1684-1729.
" V. 1730-1810.

But much of the material secured from these Synodical Minutes, of interest in a general way, the writer did not feel warranted to put among the material published by the State.

THE ARCHIVES OF THE GENERAL SYNOD.

It is proper here to say a few words, in passing, about the Archives of the GENERAL SYNOD of the Church of the Netherlands. Their General Synod as a distinct body, dates back only to 1816. With the Minutes of this body,[12] this Report has no special interest, as they do not reach back to the Colonial Period. But the Archives of the General Synod contain a unique collection of records and documents, and are the most extensive Ecclesiastical Archives in the country. They are located in the "Synodical Building" at 100 Java street, in the Hague. The older records are kept in two very large iron safes, on the lower floor. Therein are found the original Minutes of those six early Synodical Conventions from 1568–1586,[13] which formulated the government of the Dutch Church, and also adopted its standards — the Belgic Confession and the Heidelberg Catechism. Here are also the original Minutes of the great and famous Synod of Dort, 1618–19, in nineteen large volumes.[14] They are in the Latin language, and after two hundred and seventy years, are yet in a perfect state of preservation, the ink being just as black as if written yesterday. Here are to be seen the original signatures of all the delegates from most of the countries of Europe. All these signatures are repeated five times, as they are subscribed separately, to each of the five Heads of Doctrine involved; and each set of signatures occupies five pages. The writer also had photographic copies of these signatures taken.[15] Here are also

[12] These Minutes have been regularly printed since 1816, and a set of them is to be found in the Sage Library at New Brunswick, N. J.

[13] Of Wesel, 1568; of Embden, 1571; of Dordrecht, 1574 and 1578; of Middleburg, 1581; and of the Hague, 1586. These have been printed in the "Groot Plakaat Boek" and the "Kerkelyk Plakaat Boek", and in many other editions, but never yet, in full, in English.

[14] All the business of this Synod, which lasted for six months, was conducted in Latin. Latin and Dutch editions of the proceedings were soon issued; but, perhaps, only one Latin edition of the "Post-Acta" was ever published, and hence, probably, its scarcity. But the Latin being the original, and, therefore, especially desirable, photographic copies of the original sixty-four pages were secured.

[15] Since writing the above, the Post-Acta in both Latin and Dutch, in parallel

the original Minutes and Notes of the Translators of the Dutch Bible of 1637, filling many volumes. These Archives also contain manuscript sets of the Minutes of each of the Particular Synods of Holland,— of Gelderland, Friesland, Overyssel, Groningen, Utrecht, South Holland and North Holland, with many individual duplicate volumes. The Minutes of the old Classis of Delft, in seven volumes, are also here, and perhaps those of other Classes. The loose documents belonging to the Synod of South Holland, (whose Archives are also here), are very numerous, among which are many documents relating to Pennsylvania. There are very few papers here relating to New York, as their Correspondence was almost exclusively with the Classis of Amsterdam, and the Synod of North Holland. Here is also a set of the Great Edict Book, (Groot Plakaat Boek), of the States-General, containing all the Edicts, civil and ecclesiastical,[16] for about two centuries. This work is printed in seven huge volumes. The Edicts relating especially to the Church have also been collected out of this great work, and are found in the "Ecclesiastical Edict Book" (Kerckelyke Plakaat Boek), which is printed in four smaller volumes.[17] Here are also countless docu-

columns, have been issued by Dr. H. H. Kuyper, in one volume of five hundred and thirty pages, octavo, under the following title:

"De Post-Acta of Nahandelingen van de Nationale Synode van Dordrecht in 1618 en 1619 Gehouden, naar den authentieken tekst in het Latyn en Nederlandsch' uitgegeven en met toelichtingen voorzien, voorafgegaan door De Geschiedenis van de Acta, de Autographa en de Post-Acta dier Synode en Gevolgd door de Geschiedenis van de Revisie der Belydeniddchriften en der Liturgie benevens de Volledige Lyst der Gravamina op de Dordtsche Synode ingediend Een Historische Studie door Dr. H. H. Kuyper, Bedienaar des Woords te Leeuwarden. Boekhandel, voorheen Hovoker en Wormser. Amsterdam. Pretoria".

Or: "The Post-Acta, or After-Acta of the National Synod of Dort, held in 1618-19 published according to the authentic text of the Latin and Dutch, and provided with explanations; preceded by the history of the Acts, the Autographs and the Post-Acta of this Synod, and followed by the History of the Revision of the Confession of Faith and the Liturgy; together with a complete list of the Gravamina presented at the Synod of Dort. A Historical Study by Dr. H. H. Kuyper, Minister of the Word at Leewarden. Hoveker and Wormser. Amsterdam and Pretoria." (1899).

[16] Even all the doctrinal parts of the Synod of Dort are in full in this Groot Plakaat Boek, with the names of the delegates. There is a copy of this work in the New York State Library; in the Sage Library at New Brunswick, N. J., and a copy is owned by Rev. E. T. Corwin. The copy in State Library was secured by Brodhead. See Col. Docs. N. Y. i. 27.

[17] A copy of this work was bought for the Collegiate Church of New York. The Sage Library has only the first two volumes.

ments relating to the Colonial Churches in all parts of the world. A printed Catalogue of these Archives, called the Old Synodical Archives, (Oud Synodaal Archief) was prepared by H. Q. Janssen, 1876, containing one hundred and ninety six pages, several copies of which were secured. One was given to the Library of the Collegiate Church, New York; one to the Sage Library, New Brunswick, N. J.; one to the Library of Theological Seminary, Holland, Mich.; one to State Library, New York; and the writer has one.

LIMITATIONS IN THESE RESEARCHES.

It was impossible, under limitations of time and means, to make more extensive researches in these several Archives.

As the Synods communicated their business to one another, corroborations of the facts of our American history would, more or less fully, be found, and occasionally additional facts might have been secured, by such examinations.[18] If circumstances had permitted, items of interest might have been looked up also at the birth-places, or settlements of the early Dutch ministers, as the Church records are, generally, very complete. The General Catalogues of the Universities indicate the ages, residences, departments of study and other particulars, of nearly all of the early Dutch ministers.[19]

The writer had also intended to visit the town of Hem, near Hoorn, to try to discover additional facts from the church there, about Rev. Jonas Michaelius, who was settled there from 1614–1624, when he went to Brazil; but sad to say, the records of this

[18] E. g. The Coetus of Pennsylvania reported quite fully to the Synod of South Holland the overtures for union made to them by the Coetus of New York, 1763-1770. The Synod of South Holland seems to have as much, if not more material, relating to Pennsylvania, than the Synod of North Holland and the Classis of Amsterdam. This has been obtained by Rev. Dr. James I. Good, of Reading, Pa., and Prof. Hinke, of Philadelphia.

[19] The General Catalogue is styled, "Album Studiosorum" ..... Many facts as to the places from which these ministers came, their ages, the departments of study — medicine, jurisprudence, or theology — will be found in these Alba Studiosorum. Those of Leyden and Utrecht were purchased for the Collegiate Church. That of Groningen is owned by the writer.

Church were burned up during his first week's residence in Amsterdam, September, 1897. This shows the importance of collecting documents relating to America while it is possible.

REFERENCES TO OTHER ITEMS OF INTEREST TO THE GERMAN CHURCHES IN PENNSYLVANIA.

In going over the volumes of the Classis of Amsterdam and of its Deputies, references were kept to all items relating to the German Churches in the United States, not only because of their own importance to our American Church History, but because of their many interlinked relations with the Dutch Churches of New York and New Jersey. Before The Revolution there were about twenty German Churches in these two States; and not a few German ministers went back and forth between these New York churches and those of Pennsylvania. Transcriptions were, therefore, secured, of items relating especially to the New York and New Jersey German churches of that period, while references were kept to the other items referred to.

GENERAL WORTH OF THE MATERIAL OBTAINED.

To the historian original documents are invaluable. The transcriptions now secured constitute the fundamental facts of the ecclesiastical history of New York and New Jersey. About three-fourths of these documents relate to New York and one-fourth to New Jersey, but they cannot very well be separated, and ought not to be. They represent much of the social history of colonial times, although they of course relate chiefly to the religious history. There are also not a few allusions to civil matters, which cannot fail to be of interest in the General Civil History of these States. Indeed, the social, civil and religious histories in colonial times were so closely blended that they cannot be altogether divided. This fact abundantly appears in the Documentary History of New York, and in the Colonial Docu-

ments of the same State. The same also appears in the similar set of volumes styled "The Archives of New Jersey". The general tone of the documents obtained also gives a true and living picture of the religious life of Holland during the seventeenth and eighteenth centuries. They show a genuine spirit of piety, and great zeal to promote the spiritual interests of the Colonial churches. The labor involved in the care of the many Colonial churches, by this Classis, scattered all over the world, seems almost incredible. A general spirit of fraternity also existed with all the neighboring churches — those of Switzerland, Germany, Poland, France and England. There is a standing Article in the Minutes, for several generations, on "Oppressed Churches" and "Sufferers on the Galleys." There is an unceasing stream of "love gifts", received and bestowed, on needy churches and individuals. Indeed, as early as 1643–48, the Classis of Amsterdam sent no less than ten thousand dollars (no small sum in those days), to Ireland, to relieve the distress in that country, after the desolating wars of those times. Also provinces which had been inundated always called out the gifts of the churches. Money was annually sent to Pennsylvania, to assist the Germans there, for two full generations, 1728–1792.

There are also constant allusions, in this Correspondence, to other denominations in America, especially to the Presbyterians from 1740 onward. Allusions to the Church of England are not infrequent. The influence of the Dutch in resisting the Establishment of the English Church, which did not represent a tenth of the inhabitants, will receive much additional light from these documents; as well as the general influence of the Dutch in preparing the way for the entire separation of Church and State. What the "Documentary History of New York", and the "Documents Relating to the Colonial History of New York", have been for the study of the civil history, including much of the ecclesiastical; the same will these "Original Ecclesiastical

Documents" be, for the study of the ecclesiastical history of the State, including also much of the civil history. Their worth to local church histories will also be very great.

INCORPORATION OF OTHER MATERIAL.

It was thought wise, finally, in such a collection, embracing so large a proportion of the ecclesiastical documents of Colonial times, to incorporate also some other important papers, such as church-charters, the legal phraseology of which becomes more liberal with the growing century; also the repeated applications for Charters by congregations of other denominations besides those of the Reformed Dutch Church and the Episcopalians, but which were never granted; also the three college charters of New York and New Jersey of the Colonial period. These are those of the College of New Jersey (now at Princeton), 1746; Kings (Columbia) College, New York City, 1753; Queens (Rutgers) College, New Brunswick, 1766 and 1770. Occasionally, also, church calls, with their varying forms of phraseology according to the periods and the struggles of the times, have been included; also certain civil legislation, bearing on the churches, as well as certain judicial decisions relating to the same, anticipating the dawn of full religious liberty;[20] or where this was found to be impracticable, at least an abstract of such facts, with references to the documents, have been inserted at the proper points. It adds but little to the bulk of the work, to include the documents from all denominations, or at least abstracts and references to the same. This also adds greatly to the value of the work, making it more unique and complete as "Original Documents Relating to all the Religious Bodies of Colonial Times in New York and New Jersey"; for these two provinces were generally under one Governor.

[20] Certain ecclesiastical edicts in Holland and England would also throw further light on American Church history.

1621, Aug. 24 et seq.

Transactions of the Particular Synod of North Holland, held in the city of Haarlem, Anno, 1621, on August 24 and following days.

After the Brethren, delegated by the Classes belonging to the Synod of North Holland, appeared, the Rev. Henricus Geesteranus began the meeting by calling on the name of the Lord. Afterwards the credentials of the aforesaid delegates were opened and read, and unanimously approved by the Assembly. It was found that the following Ministers and Elders had been delegated to this Synod:

(We give the names of the delegates to this Synod of North Holland for 1621, in full, because Rev. Jonas Michaëlius, subsequently, 1628, the first Minister at New York, was among them.)

From (Classis of) Haarlem.

Rev. Henricus Geesteranus, of Haerlem.
Rev. John Junius, Minister at Assendelft.
Cornelius Cornelisse, Elder of Haerlem.
Aert Jansse, Elder of East Laenen.

From (Classis of) Amsterdam.

Rev. John La Maire, Minister at Amsterdam.
Rev. Hermanus Busschovius, Minister at Weesp.
Dirck Gerritze, Elder at Amsterdam.
Peter Cornelisse, Elder at Sloterdyk.

1621

From (Classis of) Hoorn.

Rev. Rippertus Sirtus, Minister at Hoorn.
Rev. Anthonius Hansonis, Minister at Twisch.
Peter Willemse, Elder at Hoorn.
Claes Jansse, Elder at Houwaert.

From (Classis of) Enkhuysen.

Rev. Abraham a Doreslaer, Minister at Enkhuysen.
REV. JONAS JOHANNIS* MICHAELIUS,† Minister at Hem.
John Francisci (Fransse) Hooman, Elder at Enkhuysen.
Bartholomew Martensse, Elder at Medemblik.

From (Classis of) Edam.

Rev. Jacobus de Roo, Minister at Edam.
Rev. Bernardus Jaitz, Minister at Zuider Horn.
Simon Pietersse, Elder at Edam.
Henry Dirxe, Elder at Parmerend.

From (Classis of) Alkmaar.

Rev. William Nicolay Somer, Minister at Alkmaar.
Rev. Gualterus Adriani, Minister at Graft and Ryp.
Barck Cornelisse Achagen, Elder at Alkmaar.
Claes Cornelisse, Elder at Schagen.

Note on the Village of Hem, where Rev. Jonas Michaëlius first settled, 1614–1624.

Hem, the town and church where the Rev. Jonas Michaëlius ministered from 1614–1624, when he went to San Salvador in Brazil, and in 1623 became the first Dutch minister in New Amsterdam, (New York,) is thus described in Van der Aa's Geographical Gazetteer, 1644.

* Johannis here is in genitive case, and is the name of the Father of Jonas.
† The name of Michaelius does not occur again in the Minutes of this session.

1621

Village and Church of Hem.

Hem, village in Dregterland, Province of North Holland, a court circuit, and two hours W. S. W. from Enkhuizen, a subdivision of the community (gemeente) of "Venhuizen-and-Hem"; a half hour W. of Venhuizen, on the so called Short Stretch (Korte-Streek). It is estimated that there are within the bounds (kom) of the village, one hundred houses, and six hundred and thirty inhabitants. These mostly gain their subsistence by agriculture and cattle raising.

The Reformed, who are here fully five hundred in number, and among whom are one hundred and sixty communicants, constitute a congregation which belongs to the Classis of Hoorn, and the subdivision (ring) of Enkhuizen.* The first one to exercise here the duties of a minister, was Sybrand Vomelius, who came here in the year 1573, and died or left in the year 1580. The Church, (or living), which before the Reformation, was dedicated to the Holy Evangelist Luke, was at that time subject to the gift of the Counts; the "Investiture" was made by the Provost (Proost) of West Friesland. The "living" (pastorij) amounted altogether to 50 Rhenish guilders (75 Dutch guilders, or $30.) It then possessed no house for the pastor, but it had seven morgen (fourteen acres) of land. For the sexton's support (lit. sextonship) there were three morgen (six acres) of land. The church is an ancient cruciform structure, in which at the base much duifsteen (gravelly, porous stone) may still be seen. The tower is square, with an octagonal steeple, rather high. There is no organ in the church. The call is made by the Consistory.

The Roman Catholics of whom there are found to be three hundred and fifty, belong to the Stat. (station?) of Hem-and-Venhuizen, which had a church here dedicated in early times to Saint Luke. This was abandoned in the year 1835.

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* In 1785 and 1793, Hem and Venhuizen were separate churches, and reckoned under the Classis of Enkhuizen. Several other of the early Dutch ministers of New York were previously or subsequently pastors at Hem; for example, Rev. Samuel Megapolensis and Rev. William Nieuwenhuysen, etc.

1622

The baptismal school (doop school — parochial school?) is attended, on the average, by about one hundred pupils.

In the year 1387 Ham-and-Venhuizen leased their own fishery from the Count. According to charter by Duke William of Bavaria (Count William II) under date of February 2, 1413, Hem, in union with Venhuizen, was elevated into a city, under the designation of the "City of Hem", whereby were determined its Citizen rights, Magistracy, Government, etc. In 1492, the fine imposed upon it on account of the Cheese and Bread Rebellion (an agrarian insurrection) was lightened one third. In 1508 there arose a fierce dispute between them and Wydeness about a road, stretching from the Blokdyke to the Meeu Road, which was arbitrated by Enkhuizen. In 1508 the people of Hem cooperated as a labor of love in the fortifying of the city of Hoorn. The rulers (regenten) in the year 1741, bought up (hebben afgekocht) the manorial rights, (ambachtsheerlijkheid), so that now it is no longer a manor, (heerlijkheid.)

From the "Aardrijkskundig Woordenboek der Nederlanden bijeengebracht door A. J. van der Aa." Published at Gorinchem by Jacobus Noorduyn, 1844.

1623. THE WALLOONS.

1622, Feb. 5.

Certain Walloons* and French petitioned the King of England to settle in Virginia. See Petition, Col. Docs. N. Y. iii. 9. This was not granted. Certain Walloons, probably the same, subsequently petitioned the States General, to settle in New Netherland. The following action was taken:

Resolution of the States of Holland and West Friesland on a proposed plan of Emigration. The 21 April, 1622.

The Directors of the West India Company report that they have examined the paper relative to the Families to be conveyed to the West Indies, and are of opinion, that it is very advantageous for the Company, and therefore that an effort

* The Walloons were a Romance people of Gallican and Teutonic origin, who had crossed the French border, and settled in Belgium chiefly in Hainault, Namur, Luxemburg, Limburg and Liege. Their language is an old dialect of the French; it has a small literature of its own. Of these Walloons many embraced the Reformed faith, and were obliged to fly in consequence, being expelled by the Spaniards from the Catholic Netherlands; many passed into Holland, and some found their way to England. From some of these people, desirous of finding a settled home, came a petition to King James in 1621, for permission to go to Virginia and there to form an establishment of their own. They had high and aristocratic notions; they

1622

ought to be made to promote it, with a promise that they should be employed; and to postpone it until the Directors should be formed, if the Assembly thought proper that this promise should be made to them; which, being considered by the Lords, gentlemen and cities, it is unanimously resolved and concluded, that the said promise shall be given with the knowledge of the Magistracy, and to proceed with it accordingly.— Col. Docs. N. Y. i. 28.

Says Wassenaar: In the spring of 1623, the West India Company equipped "a vessel of one hundred and thirty lasts, called the New Netherlands, whereof Cornelius Jacobs of Hoorn was Skipper, with thirty families, mostly Walloons". They sailed by way of the Canaries, and reached the Hudson River. . . .

The New Netherlands, on her arrival, was joined by the yacht Mackerel, which had come over by way of the West Indies the previous year. She found a French Ship in the harbor, which, with the aid of the Mackerel, she attacked and drove away. On the New Netherlands, was one Catalina Trico, born in Paris.— Doc. Hist. N. Y. iii. 23, 24.

NOTE ON THE FIRST TWO DIRECTORS. 1623-1625.

The West India Company was chartered June 3, 1621. After two years of preliminary preparation, the Company was fully organized, and began to prosecute with energy the objects of its incorporation. New Netherland was made a province in 1623, and assigned to the care of the Amsterdam Chamber. The Provincial seal of New Netherland was a shield, bearing a beaver, proper, surmounted by a count's coronet, and encircled by the words "Sigillum Novi Belgii". In the spring of 1623, the first permanent colonization began. The ship "New Netherland" was equipped and brought thirty families over, the greater part of whom were Walloons. Cornelis Jacobson May superintended this expedition, which reached Manhattan in May. Manhattan Island was taken possession of in the name of the Company. The Director then went with the colonists up the North River and built Fort Orange on Castle Island, where about eighteen families settled. Alliances were at once made with the neighboring Indians, and trade in peltry was begun. May then went to the South River and built Fort Nassau, near where the city of Gloucester now stands. Some of the Walloons who came over at this time settled at Wallabout, or the Walloon's Boght or Cove. Other emigrants soon followed. The furs sent back to Holland during May's administration amounted to twenty-eight thousand guilders. He was succeeded in 1624 by William Verhulst as Director, who returned to Holland in November, 1625. There seem to be no special references to religion or ecclesiastical matters during the term of these two Directors.

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wished to live as nobles, in a kind of feudal system, and asked that they might be granted, in the new country, certain extraordinary and exclusive privileges for themselves and their descendants. The petition was denied, and the scheme, though twice proposed in 1621, and again in 1622, fell through.— Dr. Dix, Hist. Trinity Ch. N. Y., i. 24, 25.

1624, Aug. 6, et seq.

SYNOD OF NORTH HOLLAND, HELD AT ENKHUYSEN.

Article 33.

IV. With whom shall be the direction and supervision of the Churches in the East Indies?*

Answer: That the direction shall remain with the churches and Classes within whose bounds are located the East India (Company's) Chambers. In order that this matter, general equality, [lit. a footing universally equal], may be maintained, it was resolved to request the Seventeen, [the Central Board of the East India Company, consisting of seventeen members,] to be pleased to defray the necessary expenses. Thus the delegates of the several Churches and Classes may assemble at convenient seasons, and conjointly be able to adopt resolutions about the Gravamina [Grievances or Questions] coming up from the East Indies, with unanimity, and in the presence of the Deputies of the Synods; thus also may they be able to render a proper report of what has been done [by the several Classes], to the respective Synods. But in order that all this may be done with due respect for the High Authorities, therefore the Messrs., the States of Holland and West Friesland, shall be waited on [begroeten] about this matter, and their High Mighty Authority be requested.

On this same occasion, the delegates of the other Provinces suggested, that inasmuch as the supervision of the church affairs in the East Indies concerns all the churches of this land in common, whether it would not be well to permit the churches of the

* Upon the same principle was founded the management of the churches in the territories of the West India Company, viz., New Netherland, Brazil, Surinam, West India Islands, Cape Colony, etc. Hence the ports of Hoorn and Enkhuysen, and the Classes of the same name, at first had charge of any ecclesiastical matters in New Netherland. Michaelius was sent over by the Classis of Enkhuysen. But in 1628, just after his departure for America, the control of New Netherland passed into the care of the Classis of Amsterdam, as Michaelius intimates in his letter.

other Provinces to send their delegates, at their own expense, to the Assembly beforementioned, that they might likewise take part in the knowledge and supervision of all. The Synod having discussed this matter, gave for answer as follows: that while this business [above alluded to] is not yet effected, they will be pleased to be patient; and to believe that when it is carried into effect, as desired, that then, this their suggestion, shall be duly taken into consideration. They were very well pleased to accept of this answer.

1625, Aug. 12, et seq.

SYNOD OF NORTH HOLLAND, AT EDAM.

Article 19. The matter of the Church-Order in the East Indies, remains open, as heretofore.

Art. 22. East Indian Churches.

As to the direction and supervision of the East India Churches — more fully recited in Art. 33, (1624) — it is reported that the proposal therein mentioned, is not as yet granted by definite decisions. It was proposed by the Deputati of Utrecht, as well as by those of Overyssel, in the name of their respective Synods, and more urgently by those of Gelderland, that inasmuch as the supervision of Church affairs in the East Indias concerns equally, all the churches of this land, whether it were not well to recognize in this whole business, all the churches in their respective Provinces. The Synod gave further consideration to this matter but still holds to the previous resolution. This matter is therefore still left in statu.

Art. 43. Ministerial changes, in the several Classes, indicated. [This first example of such changes is given, because the name of Michaëlius occurs.]

In the Classis of Edam.

Died: Jacobus Pauli, formerly Minister at Beets and Oudendyc.

1625

Removed: Isaac Lydius.

Came in: John Ab. Otten, ordained and called at Beets and Oudendyc.

In the Classis of Alkmaar.

Died: Vincentius Mensevoet, at Schagen.

Removed: Daniel Koningsvelt, of the Wael and Oostereynde.

Came in: Louis Hondius, from Huyssam to Schagen. John Backer, called and ordained at the Wael and Oosteynde.

In the Classis of Haarlem.

Died: Claes Claessen, late Minister at Uitgeest.

Emeritus: Claes Aelbertsen, at East Saenen.

Came in: Henry Geldorpius, at East Saenen; Isaac Plantius, at Heemstede; Obdias Witmarius, at Uytgeest.

In the Classis of Amsterdam.

Removed: Louis Hondius, from Huyssum to Schagen.

Came in: Cornelius Hanecopius, from Breda to Amsterdam; Philip Bevert, called and ordained at Huyssum.

In the Classis of Hoorn.

Died: Corn. Jansse, late Minister at Schellinchout.

Came in: Gerard Puppius, from Breuckel to Hoorn.

In the Classis of Enkhuysen.

Removed: Jonas Michielse,* from Hem to Brazil, at San Salvador.

Came in: Frans Esause, on East Vlielandt; George Wesselius, at Hem.

* This is the Dutch form of the name generally Latinized into Michaelius.

THE DUTCH IN BRAZIL.

In 1624, the fleet of the West India Company, under Admiral Piet Hein, captured Bahia. It had to be abandoned however the next year, and the Dutch gained no permanent hold until 1630. Though a Portuguese possession, the conquest of Portugal by Spain in 1584, made all the colonies of the former nation the legitimate spoils of War for the Dutch in their War against Spain.

The seat of colonial government was located at the captured city of Olinda, in the Captaincy of Pernambuco. The city founded by the Dutch was called Mauritsstad, after John Maurice, Count of Nassau, (a cousin of the Prince of Orange,) who was governor of Dutch Brazil from 1636 to 1644. In 1640 Portugal threw off the Spanish yoke and became again an independent government, largely by aid of the Dutch Republic. This produced serious complications in Brazil, and finally the Dutch possessions there had to be restored to their original owners, Portugal by a convention in 1661 agreeing to pay to the West India Company an indemnity of eight millions of guilders (or three million two hundred thousand dollars). Things had been in great confusion years before this final settlement, which accounts for the emigration of Dutch preachers from Brazil to New Netherland.

THE DUTCH CHURCH IN BRAZIL.

1625–1654.

There had already been an attempt to found the French Reformed Church in Brazil, for which see the Missionary Histories. But the Dutch West India Company took Bahia from the Portuguese in 1624, and in 1625, Rev. Jonas Michaëlius went thither as minister. The Jesuists, under the Portuguese, had already done some missionary work in Brazil. Michaëlius left the next year for Guinea. Other Dutch ministers followed in Brazil, but in

1625

1637, Count John Maurice, the Governor, wrote to Holland for eight more Reformed ministers. Rev. Davilus was the first to learn the language of the natives. Rev. Domine Riflarius was eloquent in preaching both in Portuguese and Brazilian, and translated the Heidelberg Catechism into the Tapuya dialect. Rev. Frederic Casseber preached at Reissa. At Olinda and the neighboring villages, the Revs. Joachim Soller and Johannes Theodorus Polhemius, preached, both in French and Portuguese. Polhemus came to New Netherland in 1654, and is the ancestor of the large and respected family of that name in New York and elsewhere. Rev. Cornelius Poelius (Pool) preached in Tamarica, and Rev. Samuel Rathclarius, an Englishman, preached in Paraiba, St. Augustine; and Rev. John Eduardi at Serinhaen. Two Classes were finally organized here, and even a Synod. The ecclesiastical records in Holland are full of material, and Dutch and Latin histories, as well as one or more in German, of Count John Maurice, abound in Holland. A small Latin History was purchased by the writer in 1898, and is in the Collegiate Church Library, New York. See also Dr. Jas. I. Good's "Reformed Church in America", 1899.

1626-1632

THE ADMINISTRATION OF PETER MINUIT.

1626–1632.

Peter Minuit was born in the city of Wesel, on the Rhine, in the Duchy of Cleves. This city was famous as an asylum for the persecuted. Being adjacent to the northeastern part of Holland, myriads of persecuted Hollanders flocked thither, as well as exiles from England and Scotland. Besides the regular German Reformed Church in Wesel, there were also organized there, from these exiles, large and influential French Reformed, Dutch Reformed and English Reformed congregations. Wesel was famous at this time for its religious and literary activity. Here mingled some of the choicest spirits of Europe. It was here that the exiles of the churches of Holland met, in 1568, and adopted their Presbyterial Form of Church Government.

It was in such a center of intelligence that Peter Minuit was born in 1580 of Huguenot parentage. While he generally wrote his name Minuit, it is sometimes found written Menewee, according to pronunciation. He was of robust form, and had dark eyes and brusque manners. In time he became a ruling elder of the Walloon or French Reformed Church of Wesel; while his brother-in-law Jan Huyghens, who subsequently went with him to New Netherland and was prominent in both Church and State, was a deacon of the Dutch Reformed Church of Wesel, which sometimes numbered four or five thousand members.

Minuit probably left Wesel about 1624, because the city had fallen into the hands of the Spaniards. He was, perhaps, specially fitted to take charge of a colony, for he was a man of sound principles and practical tact. He combined the qualities of a Christian, a merchant and a pioneer; and was therefore well qualified to lay

1626-1632

the foundations of Church and State in New Amsterdam. He was appointed Director of New Netherland by the West India Company, December 19, 1625, and landed at New Amsterdam, May 4, 1626. He was careful that seeds, plants, animals and implements of husbandry should be provided for his colony.

Minuit at once bought the island of Manhattan of the red men, for twenty four dollars. He always dealt honorably with the Indians. He was the actual founder of civil government in New Netherland. Business began to flourish as never before. He opened up correspondence with Governor Bradford of Plymouth, and proposed commercial reciprocity. He also sent Bradford a present of sugar and Holland cheese.

Upon the arrival of Domine Michaëlius in April, 1628, Minuit and his brother-in-law Huyghens were at once chosen to be the ruling elders of the Dutch Church which Michaëlius established. According to researches made in 1868 by pastor J. D. Sardeman, of Wesel, Huyghens was deacon of the Dutch Reformed Church in Wesel in 1612; but Minuit's name was not found in the records of that Church. It is probable, therefore, that Minuit was elder of the French Church of Wesel, and that Michaëlius was not exactly accurate in his expression. No doubt Minuit was also a deacon in that French Church before he became an elder, as was the custom. Neither does Minuit's name occur in the records of the German Church of Wesel. The records of the French Church are lost. Minuit's name, however, occurs in the civil records of Wesel on March 5, 1619, as guardian of his sister's minor children; and again on April 15, 1625, it is recorded that he had left for foreign lands. Minuit was recalled in the spring of 1632. In 1638 he returned to America to found the colony of New Sweden, in Delaware. He succeeded, but perished in a West Indian hurricane the same year.

1626

See "Memorial Services in honor of Peter Minuit",* with addresses by Rev. Dr. Cyrus Cort and others, April 23, 1895, under the auspices of the State of Delaware. Several errors in former histories are therein corrected. See also Indexes of O'Callaghan and Brodhead.

COMFORTERS OF THE SICK.

1626.

While it was the general duty of ministers in the Netherlands to visit the sick, yet in destitute fields, or in those too large for the minister properly to attend to, certain ones, perhaps gen-

* The following Tablet has recently been erected in the Middle Dutch Church, New York City, 2nd Avenue, near 7th St., to the Memory of Peter Minuit:

TO THE GLORY OF GOD
AND IN MEMORY OF
PETER MINUIT
FIRST DIRECTOR GENERAL OF NEW NETHERLAND,
A.D. 1626
AND THE FIRST ELDER OF THIS CHURCH,
A.D. 1628.
AN INTELLIGENT AND GOD-FEARING MAN,
WITH GREAT EXECUTIVE ABILITY, AND
ENTIRELY INCORRUPTIBLE. A MAN
NOT SURPASSED IN WISE ADMINISTRATION
OF AFFAIRS BY ANY OF THE LONG LINE OF
STATESMEN AND PATRIOTS WHO, FOR THE
GREATER PART OF THREE CENTURIES HAVE
BEEN THE EXECUTIVES OF THE EMPIRE STATE.

"THE GLORY OF CHILDREN ARE THEIR FATHERS."
"THIS SHALL BE WRITTEN FOR
THE GENERATION TO COME."
"TELL YOUR CHILDREN OF IT, AND LET
YOUR CHILDREN TELL THEIR CHILDREN, AND
THEIR CHILDREN ANOTHER GENERATION."

ERECTED A.D. 1900.‡
BY A SUCCESSOR IN HIS ECCLESIASTICAL OFFICE,
IN DEVOUT RECOGNITION OF THE TRUTH THAT,
"A GOOD NAME IS RATHER TO BE
CHOSEN THAN GREAT RICHES."

‡ William L. Brower of New York City erected this and other Tablets mentioned hereafter.

1626

erally from the Great Consistory, and especially from the deacons, were appointed to this duty. There was an elaborate Form prepared for their use, which was formerly printed in all the editions of the Liturgy. (It was thus printed also in the first English editions in 1793 and 1815, in this country.) These special officers read this Form, in whole or in part, to the sick, together with the creeds. There were two words used to describe these officers, viz.: Krankenbezoeker and Ziekentrooster. Strictly speaking, the former means a seeker out, or visitor of the sick — especially those overtaken suddenly by sickness; while the latter means a comforter of those who are very sick — especially when nearing their end. Practically, the two terms were used synonymously.

While many agencies are now devised to relieve the distressed, and to comfort the invalid, it is an interesting circumstance that the Dutch Reformed Church, the oldest in the Empire State by half a century, had a unique provision for this very work from the beginning. With Peter Minuit, the Director General of New Netherland, came over two Comforters of the sick. These were Sebastian Jansen Krol (or Crol) and Jan Huyck. As yet no arrangements had been made for a regular clergyman, but his place was thus partially supplied. The Form which they used consisted chiefly of consolatory texts of Scripture. When the Rev. Jonas Michaëlius, the first minister, arrived, in 1628, these two Comforters of the Sick, together with Peter Minuit, the Director General, were made the first elders of the Dutch Church of New Amsterdam, (New York,) and with their appointment the Church was regularly organized.

In the Charter establishing Patroonships in 1629, and in subsequent similar Charters, it was required of the Patroons that they "shall particularly exert themselves to find speedy means to maintain a clergyman and schoolmaster, in order that Divine Service and zeal for religion may be planted in that country, and (must) send at first a Comforter of the Sick".

The Title of this Form is " The Consolation of the Sick; which is an Instruction in Faith and the Way of Salvation, to prepare Believers to die willingly ".

The line of thought which these Krankenbezoeckers or Ziekentroosters read, in the performance of their duty, was as follows:—

The Form first referred to Man's original creation in righteousness; the fall, and original sin, and the penalty of death, with many texts of Scripture relating to the brevity and vanity of life; to the Providence of God, which determines our days; to our weakness and general sinfulness, and our exposure to the Divine wrath; and then to the gift of Christ as the Light of the world, as an atonement for our sins, and through whom we may triumph. Very many beautiful texts are then quoted about the love of God to sinners; the Person and work of Christ; His worthiness of our love, and the duty of prayer, and of faith in Christ. His intercession for sinners is then specially emphasized, and his willingness to save all classes of men. The peace which God gives the believer in Christ is then referred to, however great may have been one's sins; and hence the believer's right to desire to be delivered from this mortal body and to enter on the glorious inheritance of the children of God. This is again supported by many delightful texts of Scripture. The benefits of tribulation are then referred to, and the certainty of the believer's victory; also the importance of always watching for the change and fighting against the temptations to which we are exposed. Regeneration and the fruits of the Spirit are next alluded to, with the resurrection of the body, and the blessedness of all those who believe in Christ, and who shall hear his welcome " Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ". The form ends with the words — Blessed are they whose names are written in the Book of Life.

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Comforters of the Sick* continued to be sent to New Netherland for forty or fifty years from 1626, and to the West Indies for a century or more. To the East Indies they continued to be sent for a couple of centuries, and they were sometimes there ordained to the Ministry. This whole matter is elaborately reviewed in Hofstede, "Oost-Indien Kerk-Zaken", East Indian Church-Cases, 2 vols., 1779. Published at Rotterdam. Copy procured for Collegiate Church Library, New York, 1898, by E. T. C.

MICHAELIUS TO SMOUTIUS.

Rev. Jonas Michaëlius, First Minister of Manhattan, New Netherland, to Rev. Adrian Smoutius, one of the Ministers of the Collegiate Churches of Amsterdam, August 11, 1628.

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* The following Tablet has recently been erected in the Middle Dutch Church, New York City, 2nd Avenue, near 7th St. to the Memory of these first Krankenbezoekers:

IN MEMORY OF
THE KRANKENBEZOEKERS
SEBASTIAN JANSEN KROL
AND
JAN HUYCK
OFFICERS OF THE ESTABLISHED CHURCH
OF THE
NETHERLANDS,
WHO A.D. 1626, CAME HITHER,
IN ADVANCE OF THE FIRST MINISTER
TO PERFORM THEIR SACRED OFFICE
OF MINISTERING TO THE PEOPLE
AND CONSOLING THE SICK.

"THE VOICE OF ONE CRYING
IN THE WILDERNESS."
"BEHOLD THE LAMB OF GOD WHICH TAKETH
AWAY THE SINS OF THE WORLD."
"COMFORT YE COMFORT YE MY PEOPLE."
"I WAS SICK AND YE VISITED ME."

GRATEFULLY ERECTED BY ONE,
HIMSELF ORDAINED TO THE OFFICE
OF RELIEVING THE POOR
"NOT ONLY WITH EXTERNAL GIFTS. BUT
WITH COMFORTABLE WORDS OF SCRIPTURE."
A.D. 1900.

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[First translation by Hon. Henry C. Murphy, 1858, and carefully revised by Rev. John G. Fagg, 1896, one of the pastors of the Collegiate Church, New York City.]

(Addressed on back.)

Den Eerwaerdigen Welgeleerden ende Godvruchtigen Heere Adriano Smoutio, getrouwen Bedienaer des H. Evangelii Christi in sijne Gemeynte, wonende op de Heerengracht, niet verde van het West-Indische huys tot Amsterdam.

Per vriend dien God beware.

The Honorable, Learned and Pious Mr. Adrian Smoutius, Faithful Minister of the Holy Gospel of Christ in his Church, Dwelling upon the Heerengracht, not far from the house of the West India Company at Amsterdam.

By a friend, whom God preserve.

(Sealed with a wafered signet not discernible.)

De Vrede Christi.

Eerwaerdige Heere, welbeminde Broeder in Christo, gunstige Vriend!

The Peace of Christ to You.

Reverend Sir, Well Beloved Brother in Christ, Kind Friend!

INCIDENTS.

De goede gelegenheyd, die mij nu voorcomt, om aan UWelEw. te schrijven, en can ick niet laten voorbij (gaen), sonder het selve, volgens mijne belofte te doen. Ende opdat ick mij in dese communicatie, van een droevige zake eerst ontlade, het heeft den Heere belieft mij mijne goede parture (die mij nu over de 16 jaren langh, een deugtsame, getrouwe ende gansch lieftallige jockgenoot geweest hadde) af te nemen, nadat wij ruym 7 weken* hier te lande gearriveert waren; ende vynde mij nu sonder haer gezelschap ende hulpe, seer gediscommodeert, met mijne 3 kinderkens alleene. Doch wat heb ick te seggen? De Heere selve heeft het gedaen: tegen welcken hem niemand can stellen. Ende waerom soud ick oock willen,

The favorable opportunity which now presents itself of writing to your Reverence I cannot let pass, without embracing it, according to my promise. And I first unburden myself in this communication of a sorrowful circumstance. It pleased the Lord, seven weeks after we arrived in this country, to take from me my good partner, who was to me, for more than sixteen years, a virtuous, faithful, and altogether amiable yoke fellow; and I now find myself* with three children very much discommoded, without her society and assistance. But what have I to say? The Lord himself has done this, against whom no one can oppose himself. And why should I wish to, knowing that all things must

Death of his wife.

* Dit gebeurde dus omstreeks half Junij.

* This happened about the middle of June (or rather about the last of May?)

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wetende dat alle dingen ten goede moeten helpen dengenen die God lief hebben. Hope derhalven mijn cruyce lijdsamelijck te dragen, ende de couragie, die mij alhier in mijnen dienst sonderlinge van nooden is, niet te laten ontvallen, door des Heeren genade ende hulpe.

De reyse heeft lange geduyrt, namelijk van den 24 Januarii tot den 7 Aprilis, als wij eerst onsen voet hier aen land stelden. Storm ende onweder en hebben wij geen gebreck gehat, voornemelijck omtrent de Barmudes ende de ruyge custen deser Landen: twelck de goede vrouwe ende de kinderen hard viel, doch sy hielden sic noch ongelijck beter, soo ten aensien van zeesiecte als vreese, dan ick wel verwacht hadde. Ons tractament te schepe viel gansch hard ende sober, so dat mijn zalige huysvrouwe ende kinderen, niet etende met ons in de cajuyte van wegen de cleyne ruymte, een arger lot hadden dan de bootsgesellen selve, ende dat van wegen enen ondeugenden cock, die voornam hen op alle manieren te plagen: maer insonderheyd van den schipper selve, dewelcke (hoewel ick menichmael met alle beleeftheyd daerover claegde) hem sulcx int minste niet aen en trock, om den rabaut* daerover te bestraffen: noch oock selve genich dinck en gaf, selfs als sij gansch qualijck te passe waren, dat hun conde goed doen, ende nochtans genoech in het schip was: gelijck hij oock selve wel genoech wiste te vynden, om buytens tijds synen buyk tevullen. Al de deugdt die hij ons dede, bestond alleenlijck in liberale beloften met een dronken hoofd, op de welcke, als hij benuchtert was, niet en volgde

* Hij bedoelt den kok.

work together for good to them that love God. I hope therefore to bear my cross patiently, and by the grace and help of the Lord, not to let the courage fail me which in my duties here I so especially need.

The voyage was long, namely, from the 24th of January till the 7th of April, when we first set foot upon land. Of storm and tempest which fell hard upon the good wife and children, though they bore it better as regards sea-sickness and fear than I had expected, we had no lack, particularly in the vicinity of the Bermudas and the rough coasts of this country. Our fare in the ship was very poor and scanty, so that my blessed wife and children, not eating with us in the cabin, on account of the little room in it, had a worse lot than the sailors themselves; and that by reason of a wicked cook who annoyed them in every way; but especially by reason of the captain himself, who, although I frequently complained of it in the most courteous manner, did not concern himself in the least about correcting the rascal;* nor did he, even when they were all sick, give them anything which could do them any good, although there was enough in the ship: as he himself knew very well where to find it in order, out of meal times, to fill his own stomach. All the relief which he gave us, consisted merely in liberal promises, with a drunken head; upon which nothing followed when he was sober but a sour face; and he raved at the officers and kept

Character of the voyage.

* He means the cook.

dan een suyr gesichte, ende dus heeft hij mede de beeste gespeelt tegens de officieren, ende hem gestadich aen den wijn gehouden, soo in zee, als oock voornemelijck hier liggende in de Riviere (Hudson), soo dat hij dagelijcx te schepe geloopen heeft met een nat seyl ende berooyt hoofd, comende seer selden te lande in den Raed* ende nimmermeer in de publycke Godsdienst. Wij hebben 't te schepe al met stilswijgen verdragen, maer het jammert mij, als ick daer aen gedencke om mijner huysrouwen wille, te meer omdat se soo gestelt was, als sij was, niet anders wetende of sij was swanger van kynde, ende omdat den tijd soo cort was, dien sij noch hadde te leven. Ick hebbe in mijne eerste voyagie* lange met hem gesworen, jae gelgeert in één hutte, maer en wiste nooyt datter sulcken buffel ende dronckaerd in stack. Maer doe stond hij onder d'opsicht van den Heer Lam, ende nu hadd' hij selve over alles te gebieden. Ick heb oock aen den Heere Godyn† daervan geschreven, noodich achtende dat ment wete.

Onse aencomste was alhier aengenaem bij allen, ende verhope door des Heeren genade dat mijn dienst niet onvruchtbaer sal wesen. Het volck is de meeste part al vrij wat ruych ende ongebonden, doch ick bevynde in meest allen, beyde himself constantly to the wine, both at sea and especially here while lying in the (Hudson) River; so that he navigated the ship daily with a wet sail and an empty head, seldom coming ashore to the Council* and never to Divine service. We bore all with silence on board the ship; but it grieves me, when I think of it, on account of my wife; the more, because she was in such a physical state as she was — believing herself to be in a delicate condition — and the time so short which she had yet to live. On my first voyage* I roamed about with him a great deal, even lodged in the same hut, but never knew that he was such a brute and drunkard. But he was then under the direction of Mr. Lam, and now he had the chief command himself. I have also written to Mr. Godyn† about it, considering it necessary that it should be known.

Our coming here was agreeable to all, and I hope, by the grace of the Lord, that my service will not be unfruitful. The people, for the most part, are rather rough, and unrestrained, but I find in most all of them both love and respect towards me; two things with which hitherto the Lord has everywhere graciously blessed my labors, and which in our calling, as

His reception at Manhattan.

* Raed: welligt de Raad van bestuur der kolonie, waarin hij misschien, volgens zijne commissie, wat te zeggen had bij de verdere ten uitvoer brenging der kolonisatie.

* Werwaarts? naar Brazilie en Guinea, tusschen 1624 en 1626.

† Welligt bedoelt hij Samuel Godyn, bij O'Callaghan, i. 479.

* Council: perhaps the Council of the administration of the Colony, wherein he, probably according to his Commission, had a voice in reference to promoting colonization.

* Whither? to Brazil and Guinea, between 1624-1626.

† Perhaps he means Samuel Godyn, with O'Callaghan, i. 479.

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liefde t'mijwaert, ende oock ontsich; twee dingen daermede de Heere mijnen dienst tot noch toe allenthalven genadelijck gezegent heeft, ende die ons in onse bedieninge (gelijck UWelEerw. selve wel weet ende bevyndt) sonderlinge wel te passe comen om vrucht tc verschaffen.

your Reverence well knows and finds, are especially desirable, in order to make (our ministry) fruitful.

THE CHURCH.

Wij hebben van eersten aen een forme van een gemeente aengestelt; ende dewijle de Broeder Bastiaen Crol* seer selden na beneden afcomt van 't fort Orangie, doordien hem aldaer de Directie van tselve fort en den handel bevolen is: soo is goed gevonden twe Ouderlingen te verkiesen, mij tot assistentie ende behoorlijck communicatie alles wat kerckelijk soude mogen voorvallen: denckende het toecomende jaer soo 't de Heere toelaet, den enen te laten afgaen, ende enen anderen in sijne plaetse te verkiesen uyt een dubbeld getal, der Gemeynte eerst wettelijk voorgestelt. D'een die wij nu gecoren hebben, is de heer Directeur* selve ende d'ander de winkelhouder der

From the beginning we established the form of a church; and as Brother Bastiaen Crol* very seldom comes down from Fort Orange, because the Directorship of that fort and the trade there is committed to him, it has been thought best to choose two elders for my assistance and for the proper consideration of all such ecclesiastical matters as might occur, intending the coming year, if the Lord permit, to let one of them retire, and to choose another in his place from a double number first lawfully proposed to the congregation. One of those whom we have now chosed is the Honorable Director* himself, and

Consistory appointed.

* O'Callaghan, i. 122. Seb. Jansen Krol was ook volgens Brodhead in 1626 krankbezoeker op het eiland Manhattans, in 1628 Vice-Directeur op fort Oranje. Br., p. 165, 169, 183, 201, 212, 223.

* Director, Peter Minuit or Minnewit, van Wesel. O'Callaghan, i. 100. Brodhead, 162 en passim tot 320. Hij zag zich in 1631 ontslagen, en stierf later in de Zweedsche kolonie aan de Zuidrivier, als haar beschermer, in 1641. Er is geen spoor van misverstand tusschen hem en Michaelius gevonden, gelijk wel later tusschen Minuit's opvolger, Ev. Bogardus, en den volgenden Directeur der kolonie, Wouter van Twiller.

* O'Callaghan, i. 422. Sebastian Jansen Krol, was also, according to Brodhead, a Comforter of the Sick on the island of Manhattan in 1626, and Vice-Director at Fort Orange in 1628. Brodhead, i., 165, 169, 183, 201, 212, 223.

* Director, Peter Minuit or Minnewit, from Wesel. O'Callaghan, i. 100. Brodhead, 162, and in various places down to 320. He saw himself dismissed in 1631, and subsequently died in the Swedish Colony on the South River, while "Protector" there in 1641. There has been found no trace of any misunderstanding between him and Michaelius, as subsequently there was between his successor Bogardus, and Van Twiller, the next Director of the Colony.

Compagnie, Jan Huygen, zijn swager, luyden van zeer goeden getuygenisse, soo vele ick doemaels vernemen conde; hebbende beyden wel eer geweest in kerckelijke bedieninge, d'eene der diaconye ende d'ander des Ouderlingschaps respectivelijk in de Duytsche ende Fransche Kercke tot Wesel.

Wij hebben in de eerste bedieninge des H. Avondmaels (niet sonder groote blijdschap ende troost van velen gehouden) gehat ruyn 50 communicanten, soo Walen als Duytschen: van de welcke een partije hare eerste belydenisse des geloofs voor ons gedaen hebben, ende andere hare kerchelijcke attestatien verthoont. Andere hadden se vergeten mede te nemen, niet denckende dat hier een gemeente geformeert ende opgericht soude werden; ende enige die se metgenomen hadden hebben se in enen gemeynen ongeluckigen brand verloren: doch sijn geadmitteert op goede getuigenisse van andere dien sulx bekent was, ende oock op hun dagelijcx goed comportement; dewijle men in een sulcke gelegenheyd om een be-ginsel te maken, alle behoorlijcke formaliteyten soo naeuwe niet can observeren.

Wij houden des heeren H. Avondmael eens om de 4 maenden bij provisie, tot dat een meerder frequentie des volex anders sal vereysschen. De Walen ende Francoisen en hebben des sondaegs genen dienst anders dan in de Duytsche tale: want die geen Duytsch en verstaen syn gansch weynich. Daer gaet oock een partije Walen na 't vaderland,

the other is the storekeeper of the Company, Jan Huyghens,* his brother-in-law, persons of very good character, as far as I have been able to learn, having both been formerly in office in the Church, the one as deacon, and the other as elder in the Dutch and French churches, respectively, at Wesel.

At the first administration of the Lord's Supper which was observed, not without great joy and comfort to many, we had fully fifty communicants — Walloons and Dutch; of whom, a portion made their first confession of faith before us, and others exhibited their church certificates. Others had forgotten to bring their certificates with them not thinking that a church would be formed and established here; and some who brought them, had lost them unfortunately in a general conflagration, but they were admitted upon the satisfactory testimony of others to whom they were known, and also upon their daily good deportment, since we cannot observe strictly all the usual formalities in making a beginning under such circumstances.

Lord's Supper.

We administer the Holy Sacrament of the Lord once in four months, provisionally, until a larger number of people shall otherwise require. The Walloons and French have no service on Sundays, otherwise than in the Dutch language, for those who understand no Dutch are very few. A portion of the Wal-

Walloons. French service.

* This was probably the "Jan Huyck", who was the colleague of Crol, as Krankbesoecker, at Manhattan, in 1626.

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'tsij dan omdat hare jaren alhier geexpireert sijn, ofte oock omdat enige der Compagnie niet seer dienstich en zijn: sommige wonen verde, ende en souden bij grooten regen ofte onweder niet wel connen comen, soo datse selve sulcx niet raedsaem en connen vynden enigen bysonderen dienst int Fransche aen te stellen onder een soo clyne hoopken, ende dat noch op het onsekere. Evenwel het Avondmael werdt hen toegedient in de Fransche tale ende op de Fransche wijse met een voorgaende predicatie, die ick in geschrifte voor mij legge, soo lange ick mijselven de behoorlijcke veerdicheid niet toe en vertrouwe.* Isser yet soo in dese als in andere zaken daerin UWelEerw. ende de E. E. Broederen des Kerckenraeds (welcker inspectie over ons hier d'aldernaeste is) noodich achten ons te dienen met enige correctie, instructie ofte goede advysen, tsal ons aengenaem sijn ende wij sullen UWelEerw. daer voren danck weten: dewijle wij alle geen ander oogemerck moeten hebben dan d'eere Godes in de opbouwinge van sijn Coninckrijcke ende behoudenisse van vele zielen. Ick houde mij soo veel als doenlijck is binnen de palen mijner beroupinge, daerin ick mij oock genoechsamelijck geoccupeert vynde. Ende hoewel onse cleyne Raed der Kercke, bestaende ten hoogsten (als de Broeder Crol hier beneden is) niet meer dan wt 4 personen, de alle (mij alleene wtgesondert) oock politycque bedieningen hebben, soo verhope ick nochtans de voorvallende kerckelijcke dingen van de borgerlijcke sorgfuldelijck te onderloons are going back to the Fatherland, either because their years here are expired, or else because some are not very serviceable to the company. Some of them live far away and could not well come in time of heavy rain and storm, so that it is not advisable to appoint any special service in French for so small a number, and that upon an uncertainty. Nevertheless, the Lord's Supper was administered to them in the French language, and according to the French mode, with a discourse preceding, which I had before me in writing, as I could not trust myself extemporaneously.* If in this and in other matters your Reverence and the Honorable Brethren* of the Consistory, (at Amsterdam,) who have special superintendence over us here, deem it necessary to administer to us any correction, instruction or good advice, it will be agreeable to us and we will thank your Reverence therefor; since we must have no other object than the glory of God in the building up of his kingdom and the salvation of many souls. I keep myself as far as practicable within the pale of my calling, wherein I find myself sufficiently occupied. And although our small Consistory embraces at the most — when Brother Crol is down here — not more than four persons, all of whom, myself alone excepted, have also public business to attend to, I still

Subjection to ministers at Amsterdam.

Consistory: Michaelius, Crol, Minuit, Huyghens.

* Namelijk, om voor de vuist in het Fransch te prediken.

* That is to preach extempore in French.

* Named near the end of this letter.

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scheyden, opdat elck geoccupeert blijve met sijn eygen subject.

hope to separate carefully the ecclesiastical from the civil matters which occur, so that each one will be occupied with his own subject.

CIVIL MATTERS.

Ende hoewel vele dingen sijn mixti generis, ende de politycque ende kerckelijcke personen malcanderen grootelijcx connen dienen, soo moeten nochtans te samen gaende dingen ende ampten niet vermengt maer onderdscheyden werden, om alle verwerringen ende brodderijen te verhoeden. Ende alsoo den Raedt deser plaetse bestaet uyt goede luyden, die nochtans de meeste part eenvoudigh sijn ende weynich geoeffent in politycque dingen, soo ist dat ick wel cleyne swaricheyd maken soude hun in enige sware ofte dubieuse dingen met goede advysen te dienen, mids dat ick mijselven eerst enichsins capabel kende ende daertoe versocht wierde; in welcken gevalle ick niet en achte dat ick yet soude misbeuren ofte oock bij yemand in suspitie comen van een kwaaddoener, often als een die zich met eens anders doen bemoeit, te wesen.

And though many things are mixti generis, and political and ecclesiastical persons can greatly assist each other, nevertheless the matters and offices belonging together must not be mixed but kept separate, in order to prevent all confusion and disorder. As the Council of this place consists of good people, who are, however, for the most part simple and have little experience in public affairs, I should have little objection to serve them in any serious or dubious affair with good advice, provided I considered myself capable and my advice should be asked; in which case I suppose that I would not do amiss or be suspected by any one of being a busy-body in other men's matters.* (1 Pet. 4: 15.)

Tware mijns bedunkens gansch oorboir, dat de Heeren Bewynthebberen dese plaetse voorsagen met duydelijcker ende naerder Instructien voor den Regeerders, opdat se mochten bescheydelijck weten, hoe sij sich in alle voorcomende burgerlijcke swaricheden ende gavallen hadden te reguleren: gelijck mede dat mij alhier eens mochten geworden al sulcke Acta Synodalia, als in de Hollandsche Synoden, soo Particuliere onses quartiers, als

In my opinion it is very expedient that the Honorable Directors of this place should furnish plain and precise instructions to their Governors that they may distinctly know how to conduct themselves in all possible public difficulties and events; and also that I should have all such ACTA SYNODALIA, as are adopted in the Synods of Holland; both the special ones relating to this region, and those which are provincial and national,

* Quoted in Greek.

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Provinciale ende Nationale, over alle kerckelijcke swaricheden gestelt zijn, ofte ten minsten die na het oordeel der E. E. Broederen tot Amsterdam ons hier aldermeest zouden connen te pas comen. Oudertusschen soo hope ick, dat de zaken hier wel gaen sullen, soo wij slechs aen wederzijden ons beste doen in alle oprechticheyd ende goeden yver; waertoe gelijck ik mij van eersten aen ganschelijck overgegeven hebbe, alsoo en hebbe ick oock tot noch toe door des Heeren genade geen billijcke oorzake om over yemand te clagen. Ende soo mij hier enige dubieuse dingen van enigen gewichte sullen voorvallen, insonderheid als de saken enich wtstel connen lijden, soo sal ick mij refereren een der E. E. Broederen goede ende voorsichtige advysen, aen de welcke ick mij alreede ganschelijck recommandere.

in relation to ecclesiastical points of difficulty; or at least such of them as in the judgment of the Honorable Brethren at Amsterdam would be most likely to be of service to us here. In the meantime, I hope matters will go well here, if only on both sides we do our best in all sincerity and honest zeal; whereunto I have from the first entirely devoted myself, and wherein I have also hitherto, by the grace of God, had no just cause to complain of any one. And if any dubious matters of importance happen to me, and especially if they will admit of any delay, I shall be guided by the good and prudent advice of the Honorable Brethren, (the Consistory at Amsterdam), to whom I have already wholly commended myself.

THE NATIVES.

Wat aengaet de natie deses Lands, die vynd ick gansch wild ende woest, vreemd van alle borgerlijcke sedicheyd, jae onbeleeft ende bot als tuynstaken, in alle boosheyd ende godloosheyd gelijck als gepromoveert, verduyvelde menschen, die niemand anders dan den Duyvel dienen, wesende die Geest, dien sij op hare sprake Menetto noemen: gelijck sij mede onder dien tytel begrijpen alles wat subtyl ende geestich is ende beyde men schelijck vernuft ende crachten te boven gaet. Sij gaen met vele tooverijen, waerseggingen, besweeringen ende snoode consten om, soo datse bijna in genige banden ofte sloten en sijn te houden. Sij sijn soo diefachtich

As to the natives of this country, I find them entirely savage and wild, strangers to all decency, yea, uncivil and stupid as garden poles, proficient in all wickedness and godlessness; devilish men, who serve nobody but the devil, that is, the spirit, which, in their language, they call Menetto; under which title they comprehend everything that is subtle and crafty and beyond human skill and power. They have so much witchcraft, divination, sorcery, and wicked tricks, that they cannot be held in by any bands or locks. They are as thievish and treacherous as they are tall; and in cruelty they are altogether in-

Their Character.

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ende verradisch als sij groot zijn: ende in wreedheyd sijnse gansch onmenschelijck ende meer dan Barbarisch ende gaen d'Africanen daerin al verde te boven.*

Ick hebbe dies aengaende aen verscheydene personen elders geschreven, niet twijfelende of de Broeder Crol sal daervan aen UWE. ofte immers aan de Heeren Bewyndhebberen genoech geschreven hebben: gelijck oock van het snoode verraed ende de moorderijre die de Mahicans aent oppereynde deser Riviere tegens het fort' Orangien voorgenomen hadden,† doch is hun misluckt door een genadige bestieringe des Heeren ons ten goede: de welcke als het hem gelieft, in dese onnatuyrlijcke menschen onversiens natuyrlijcke bewegingen weet te storten om haer doen te beletten. Hoe men nu best dese luyden tot de ware kennisse Godes ende des Middelaers Christi soude connen aenleyden, is qualijck te seggen. Ick en can mij selven niet genoech verwonderen wie UWerE. ende velen anderen int Vaderland soo vele op de mouwe gespeldt mach hebben, belangende de geseggelijckheyd deser lieden, en den goeden aerdt, de gevoechlijcke principia religionis ende vestigia legis naturae die bij haer souden sijn: in de welcke ick

human, more than barbarous, far exceeding the Africans.*

I have written concerning these things to several persons elsewhere, not doubting that Brother Crol will have written sufficient to your Reverence, or to the Honorable Directors; as also of the base treachery, and the murders which the Mohicans, at the upper part of this river, had planned against Fort Orange,† but, by the gracious interposition of the Lord, for our good — who, when it pleased him, knows how to pour, unexpectedly, natural impulses into these unnatural men, in order to prevent them — they did not succeed. How these people can best be led to the true knowledge of God and of the Mediator Christ, is hard to say. I cannot myself wonder enough who it is that has imposed so much upon your Reverence and many others in the Fatherland, concerning the docility of these people and their good nature, the proper principia religionis and vestigia legis naturae which should be among them; in whom I have as yet been able to discover hardly a single good point, except that they do not speak so jeeringly and so scoffingly of the godlike and glorious

Difficulties of their conversion.

* Hij kon dit uit eigene ondervinding, in Africa opgedaan, getuigen.

† Brodhead spreekt ook hiervan niet: alleen dat in het voorjaar van dit jaar 1628, digt bij het fort Oranje vijandelijkheden waren uitgebroken tusschen de Mahicans, ook elders Mohicanen geheeten, en de Mohawks, waarbij de eerstgenoemden verslagen en verjaagd zijnde, naar Connecticut River geweken waren. L. 1. 113 en hier onder in het vervolg des briefs.

* He could testify as to this from his own experience, obtained in Africa.

† Brodhead does not speak of this; only that in the spring of 1628, close by Fort Orange, animosities had broken out between the Mahicans, elsewhere called Mohegans, and the Mohawks, so that the first named, smitten and pursued, betook themselves to the Connecticut river. L. 1. 113 and toward the sequel of this letter.

tot noch toe schaers een enich goed point hebbe connen bemercken, wtgenomen dat se van de goddelijcke ende glorieuse majesteyt hares Scheppers soo spottelijck ende versmadelijck niet en spreken, als d'Africanen wel durven doen. Doch 't can wesen omdat se van hem noch soo sekere kennisse niet en hebben ofte oock wel gansche gene. Als wij tot hun van God willen spreken, het schijnt hun een droom te sijn: ende wij sijn genootsaekt dat te doen onder den name, niet van Menotto dien sij kennen ende dienen (want dat ware een Laster), maer van enigen grooten, jae den alderoppersten Sackiema* met welcken name sij — sonder Coningh levende — heten den genen die over enige hondereen onder hun hebben te gebieden, die van de onsen Sackemakers genaemt werden, het welcke sij lieden hoorende soo sullen sommige beginnen te grijnen ende het hoofd te schudden als over een coude fabel, ende andere om met eeren ende vriendschap uyt een sulck propoost te comen, sullen seggen Orith, dats goed. Nu, wat middel om dit volck ter salicheyd te ontginnen, ofte een heylsame bresse daeronder te maken? Ick neme verloff om in dit point wat wijdluftiger met Uwe E. te discoureren.

majesty of their Creator as the Africans dare to do. But it is because they have no certain knowledge of Him, or scarcely any. If we speak to them of God, it appears to them like a dream; and we are compelled to speak of him, not under the name of Menetto, whom they know and serve — for that would be blasphemy — but of one great, yea, most high, Sackiema* by which name they — living without a king — call him who has the command over several hundred among them, and who by our people are called Sackemakers; and as the people listen, some will begin to mutter and shake their heads as if it were a silly fable; and others, in order to express regard and friendship for such a proposition, will say orith, that is, good. Now, by what means are we to make a salutary breach for the salvation of this people? I take the liberty on this point of enlarging somewhat to your Reverence.

Hare tale die het eerste is bij hun te besigen, dunckt, mij gansch vreembd. Vele onder ons gemeyne volck hetense gemeynelijck een lichte tale die haest geleert is: ick ben van een andere opinie. Want degene die hare woorden enigsins verstaen ende naspreken connen, die feylen grootelijck in pronuntiatie ende radebraken se gelijck

Their language, which is the first thing to be employed with them, methinks is entirely peculiar. Many of our common people call it an easy language, which is soon learned, but I am of a contrary opinion. For those who can understand their words to some extent and repeat them, fail greatly

Their language.

* Sackiema, later in de Noord-Amerikaansche werken steeds Sachem genoemd.

* Sackiema; subsequently in North American works always called Sachem.

de sprake Asdod.* Want dese natie heeft sware aspiratie ende vele litterras gutturales die meer in de kele dan door den mond, tanden ende lippen geformeert worden, hetwelcke onse popel† ongewent signde, op sijne wijse een groven slach daerinne slaet ende meynt sijne dingen noch wonder wel gedaen te hebben. 'Tis waer, men can lichtelijck soo vele leeren als genoech is om te handelen, maer dit geschiedt bijcans soo vele int wijsen met duym ende vingeren als door spreken; het welcke in zaken van religie soo niet soude connen geschieden. Oock soo schijnt het dat se hare tale voor ons liever occulteren, dan behoorlijck mededeylen, ten sij dan in dingen die in den dagelijckschen handel te passe comen; seggende dat het genoech is dat wij hen daerinne verstaen connen: ende dan spreken se noch maer halve redenen, afgecortede woorden ende noemen dickwils een douzijne dingen ende noch meer; jae al wat met malcanderen slechts eenige rouwe gelijckenisse heeft noemen sij dickwils al met énen name. In summa 't is een gemaeckte kyndische tale: soo dat selfs degene die best van allen met den Wilden connen spreken ende in handel seer wel te rechte comen, nochtans gansch blind staen ende gelijck als met baeuis‡ sijn, als sij de Wilden allene onder malcanderen hooren spreken.

in the pronunciation, and speak a broken language, like the language of Ashdod.* For these people have difficult aspirates and many guttural letters, which are formed more in the throat than by the mouth, teeth and lips, to which our people† are not accustomed, and making a bold stroke at which they imagine that they have accomplished something wonderful. It is true one can learn as much as is sufficient for the purposes of trading, but this occurs almost as much by signs with the thumb and fingers as by speaking; but this cannot be done in religious matters. It also seems to us that they rather design to conceal their language from us than to properly communicate it, except in things which happen in daily trade; saying that it is sufficient for us to understand them in that; and then they speak only half sentences, shortened words, and frequently call out a dozen things and even more; and all things which have only a rude resemblance to each other, they frequently call by the same name. In truth it is a made-up, childish language; so that even those who can best of all speak with the savages, and get along well in trade, are nevertheless wholly in the dark and bewildered‡ when they hear the savages talking among themselves.

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* Hij doelt op Nehemia xiii:24.

† Verwant met gepeupel.

‡ Baeuis (sic). Kan het ook in verband staan met het Fransche bijv. naamwoord esbahi?

* He alludes to Neh. 13:24: And their children spake half in the speech of Ashdod, and could not speak in the Jews language, . . .

† People — popel, connected with gepeupel,— populace, mob.

‡ Bewildered — baeuis (sic). Can this word stand in connection with the French adjective esbahi?

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Wel, of men dan d'oude in haer wesen liete ende aen den kinderkens die noch jongh sijn, begonne. Tzij alzoo. Maer sij moesten van joncks op van haren ouderen afgesondert werden, jae van hare gansche Natie: Want, sonder dit, soo souden se de heydensche grillen ende duyvelryen terstond soo gewent sijn als d'oude, die doch van selfs door een rechtveerdich oordeel Godes in hare herten geknedet sijn van naturen: soo dat se eens diepe wortelen gecrengen hebbende door gewoonte, gansch swaerlijk daervan souden sijn aftebrengen. Doch dese afsonderinge is qualijck te doen. Want d'ouders hebben hare kinderen hertelijck lief, ende souden seer noode daeraf scheyden, ende als het geschiedt (want men heeft er al prouve af) soo en sijn d'ouders nimmermeer te degen gerust, ende nemen se weder steels wijse wech, ofte maken dat se van selfs ontloopen. Nochtans dies weege moeste men uyt, al soude men enige costen daertoe aenwenden, om de kinderen door gaven ende onder goede beloften met danck ende wille der ouderen te becomen, om de selve onder de hand van enich welervaren ende godsalich schoolmeester te bestellen, daer se mochten geoeffend werden, niet alleenlijck in onse tale te spreken, te lesen ende te schrijven, maer oock voornemelijck in de fundamenten onser Christelijcker religie, ende daer beneffens daer sij niet dan goede exempelen enes deugtsamen levens en zagen; mids dat se nochtans somtijds onder malkanderen hare moederlijcke tale spraken om de selve niet te vergeten, als apparentlijck een voorneme middel sijnde om de kennisse der Religie onder de gansche Natie uyttebreiden. Ondertusschen en moeste men niet vergeten den Heere om

It would be well then to leave the parents as they are, and begin with the children who are still young. So be it. But they ought in youth to be separated from their parents; yea, from their whole nation. For, without this, they would forthwith be as much accustomed as their parents to heathenish tricks and deviltries, which are kneaded naturally in their hearts by themselves through a just judgment of God; so that having once, by habit, obtained deep root, they would with great difficulty be emancipated therefrom. But this separation is hard to effect, for the parents have a strong affection for their children, and are very loth to part with them; and, when they are separated from them, as we have already had proof, the parents are never contented, but take them away stealthily, or induce them to run away. Nevertheless, although it would be attended with some expense, we ought, by means of presents, and promises to obtain the children, with the gratitude and consent of the parents; in order to place them under the instruction of some experienced and godly schoolmaster, where they may be instructed not only to speak, read, and write in our language, but also especially in the fundamentals of our Christian religion; and where, besides, they will see nothing but the good example of virtuous living; but they must sometimes speak their native tongue among themselves, in order not to forget it, as being evidently a principal means of spreading the knowledge of religion through the whole nation. In the meantime we should not forget to beseech the

Duty of instructing the Indian children.

sijnen zegen te soliciteren met vierige ende geduyrige gebeden, die doch dingen die ongesien sijn, haest gesien ende gelegen can maken, die den dooden het leven geeft ende roupt hetgene dat niet en is als of het ware ende daertoe rijck sijnde in barmharticheyd hem ontfermt wiens hij wil: gelijck hij sich onser ontfermt heeft om sijn volck te wesen, als wij te voren niet ontfermt ende sijn volck niet en waren, ende heeft ons, als wij met een gelijcke sop aller verdorventheden overgoten waren, afgewassen, geheyligt ende gerechtveerdigt, ons roupende tot de zalige kennisse sijns Soons, ende uyt de macht der duysternisse tot sijnen wonderbaerlijcken lichte. Ende dit achte ick soo vele te noodiger als de toorn Godes ende vloek te swaerder is, de welcke tot noch toe op dese elendige natie bevonden wordt te leggen. Magschien of hem God noch ten eynde ontfermde, opdat de volheyd der heydenen allenskens inconem mochte ende het heyl onses Godes oock alhier gesien mochte werden onder dese wilde ende woeste menschen. Ick hope een sorgfuldige ooge over dese luyden te houden ende soo vele van hare tale te leeren als doenlijck sijn sal, ende te practizeren op betere gelegentheden haerder onderwijsinge dan men tot noch toe heeft connen vynden.

Lord, with ardent and continual prayers, for His blessing; who can make things which are unseen suddenly and opportunely to appear; who gives life to the dead; calls that which is not as though it were; and being rich in mercy has pity on whom He will; as He has compassionated us to be His people; and has washed us clean, sanctified us and justified us, when we were covered with all manner of corruption, calling us to the blessed knowledge of His Son, and from the power of darkness to His marvellous light. And this I regard so much the more necessary, as the wrath and curse of God, resting upon this miserable people, is found to be the heavier. Perchance God may to that end have mercy upon them, that the fulness of the heathen may be gradually brought in, and the salvation of our God may be here also seen among these wild savage men. I hope to keep a watchful eye over these people, and to learn as much of their language as will be practicable, and to seek better opportunities for their instruction than hitherto it has been possible to find.

Prayer. Sovereignty of God.

His Support.

Wat nu mij selven belangt ende mijne huishoudinge: ick vynde mij door het verlies van mijne goede ende behulpsame parture seer ontrijft ende verlegen. Want mijn twee dochterkens sijn noch cleyn; dienstmaegden en sijn hier niet te becomen, immers gene die men mij

As to what concerns myself and my household: I find myself by the loss of my good and helpful partner very much hindered and distressed — for my two little daughters are yet small; maid servants are

Housekeeping.

raden soude in te nemen: d'Angoolsche slavinnen sijn oock diefachtige, luije ende ontijdige vodden. Den jonghman dien ick met mij nam, hebbe ick na Pinxteren weder laten gaen, om dies wille, dat ick hem buyten'shuys tot genich landwerk en conde besigen ende binnens huys mij meer beswaerde, dan verlichtinge aenbrachte; hij dient nu elders bij de boeren.

De belofte die mij de Heeren Meesters der Comp. gedaen hedden van enige mergens ofte gemeten lands te doen hebben om mij daerop te geneeren ende dat in de plaetse van een vrije tafel die mij anderssins toebehoorde, is gansch nietich ende ijdel. Want hare E. E. wisten immers selve wel dat alhier geen peerden noch koeijen noch arbeydslieden om geld te necomen sijn. Want elck heeft in desen noch te cort ende roept om meer. De costen soude ick mij ontsien,* soo de gelegenheyd slechts viele: ende dat om ons eygen gerijf, al waert schoon datter geen voordeel op liepe (behoudens nochtans dat d'E. E. Meesters mij schuldich blijven soo vele als de weerde van een vrije tafel) want hier en is gene verversschinge van boter ende melck etc. te crijgen, hoewel het tot gansch dieren prijs vercocht (werdt), want de lieden die het halen ofte bespreken sijn jaloers over malcanderen. Dus sal ick den wynter moeten overbrengen sonder boter ende andere noodige dingen, die de schepen niet mede en brengen om hier verkocht te werden. Ende het randzoen dat hier wtgedeelt werdt ende hooge genoech aengeschreven, is al harde oude cost, genot here to be had, at least none whom they advise me to take; and the Angola (female) slaves are thievish, lazy, and useless trash. The young man whom I took with me, I discharged after Whitsuntide, for the reason that I could not employ him out-of-doors at any working of the land, and in-doors he was a burden to me instead of an assistance. He is now elsewhere at service among the farmers.

The promise which the Honorable Directors of the Company had made me of some acres or surveyed lands for me to make myself a home, instead of a free table which otherwise belonged to me, is void and useless. For their Honors well knew that there are no horses, cows, or laborers to be obtained here for money. Every one is short in these particulars and wants more. I should not mind* the expense if the opportunity only offered, for the sake of our own comfort, although there were no profit in it (the Honorable Directors nevertheless remaining indebted to me for as much as the value of a free table), for refreshment of butter, milk, etc., cannot be here obtained; though some is indeed sold at a very high price, for those who bring it in or bespeak it are jealous of each other. So I shall be compelled to pass through the winter without butter and other necessities, which the ships do not bring with them to be sold here. The rations, which are given out and charged for high enough, are all hard stale food, as they are used to on board

Unable yet to farm.

Food.

* Ontsien is hier zoo veel als getroosten.

* Not mind — ontzien, treat gently; is here the same as getroosten — bear patiently.

lijck men te schepe plach te gebruycken: oock dickwils niet seer goed ende noch en can men 't tot sijnen wille niet genoech becomen. Ick begonde vrij wat stercte te crijgen door des Heeren genade, maer door dit harde voedsel van boontgens, graeuw erwten die hard genoech zijn, gort, stockvis etc. sonder vele vernieuwinge, doet dat ick niet geheel can becomen, gelijck ick anders wel soude. De somer geeft wel yet, maer wat ist voor yemand die niet en heeft aen hem selven? De Wilden brengen oock wel sommige dingen, maer die gene waren en heeft, als messen, coralen ende diergelijcke ofte seeuwan,* die en can niet te rechte comen. Ende hoewel de lieden sulcke dingen verhandelen voor eerlijcke waren, soo en weet ick noch niet of het hun al vrij staet na de wetten der Comp. Ick hebbe nu wt Holland meest alle noodige dingen ontboden: ende verhope den wynter met harden ende schralen cost noch overtebrengen.

ship, and frequently not very good, and even so one cannot obtain as much as he desires. I began to get considerable strength by the grace (favor) of the Lord, but in consequence of this hard fare of beans and gray peas, which are hard enough, barley, stockfish, etc., without much change I cannot fully recuperate as I otherwise would. The summer yields something, but what of that for any one who has no strength? The savages also bring some things, but one who has no wares, such as knives, beads, and the like, or seewan,* cannot come to any terms with them. Though the people trade such things for proper wares, I know not whether it is permitted by the laws of the Company. I have now ordered from Holland most all necessaries; but I expect to pass through the winter with hard and scanty food.

Het land geeft vele goede dingen tot den leeftocht, maer sij sijn al te ongereedt ende wild te soecken: daer moeste beter ordre gestelt werden, ende luyden sijn die verstand ende gereedschap hadden om alles in sijn behoorlijck saysoen optesoecken, te vangen ende bijeen te brengen: gelijk ongetwijffelt allenskens sal geschieden. Ondertusschen soo wilde ick wel den E. E. Heeren Bewynthebberen beleefdelijck gevraegt hebben, hoe ick best de gelegenheyd sal connen hebben om een partije lands te beslaen

The country yields many good things for the support of life, but they are all too unfit and wild to be gathered. Better regulations should be established, as doubtless will gradually be the case, so that people who have the knowledge and implements for seeking out all kinds of things in their season shall secure and gather them. In the meanwhile, I wish the Honorable Directors to be courteously enquired of, how I can have the opportunity to possess a

Need of land.

* Seeuwan, eene soort van walvischbaard of balein, in den ruilhandel destijds aldaar gebruikelijk en bij de inboorlingen zeer gewild. Zie A.v.d. Donck, Bescher. van Nieuw-Nederlant, 2de dr. Amst. 1656. bl. 56, 57.

* Seewan — a sort of whale fin or whale bone, very useful in the barter of those times, and with the natives much in demand. See Yander Donck's Description of New Netherland, 2nd ed., 1656, 56, 57.

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ende mij selven daerop (oock tot mijnen costen) te geneeren? Want soo lange hier niet meer van gerief bij den landlieden te crijgen is ende ick genoodzaeckt soude wesen tot hooge costen met vele moeyten ende peryckel alles wt het Vaderland te ontbieden ofte hier op dit enckel sober ende hard rantzoen te leven: dat soude mij ende mijne kinderen gansch slecht bevallen. Ons ontbreken noch 10 ofte 12 boeren met peerden, koeijen ende arbeydslieden naer advenant om onsselven te bedroopen van brood, suyvel ende behoorlijcke verversschinge. Want hier sijn nabij gelegene plaetsen, die licht sijn te beschermen ende seer bequaem: die men oock den Wilden om een geringe snuysteringe soude connen afcoopen, ofte oock sonder peryckel innemen: dewijle wij daerop meer dan genoechsame actien op hebben de welcke nooyt afgedaen en sijn geworden, maer met sulken insicht altijd gereserveert.

portion of land, and at my own expense to support myself upon it. For as long as there is no more accommodation to be obtained here from the country people, I shall be compelled to order everything from the Fatherland at great expense and with much risk and trouble, or else live here upon these poor and hard rations alone, which would badly suit me and my children. We want ten or twelve farmers with horses, cows and laborers in proportion, to furnish us with bread and fresh butter, milk and cheese. There are convenient places which can be easily protected and very suitable, which can be bought from the savages for trifling toys, or could be occupied without risk, because we have more than enough shares which have never been cleared but have been always reserved for that purpose.

Need of farmers.

CONDITION OF THE COLONY.

De negotie in de vellen* valt slap ende dat van wegen een nieuwe oorloge der Maechibaeys tegen de Mahicans aent oppereynde van dese riviere. Daer vallen wreede moorderijen tusschen beyden. De Mahicans sijn vluchtich; ende hun lant staet open, seer vruchtbaer ende plaisierich: het jammert ons alleen dat men geen volck, noch ordre en heeft van de Heeren Meesters om het selve te besetten. Men velt hier vele houts om na 't Vaderland te voeren, maer de schepen sijn te weynich om vele te laden. Men maeckt enen meulen

The business of furs* is dull on account of the new war of the Maechibaeys (Mohawks) against the Mohicans at the upper end of this river. There have occurred cruel murders on both sides. The Mohicans have fled and their lands are unoccupied and are very fertile and pleasant. It grieves us that there are no people, and that there is no regulation of the Honorable Directors to occupy the same. They fell much wood here to carry to the Fatherland, but the vessels are too few

Wars. Industries.

* Bevervellen.

* The beaver-skins.

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te wynde* om hout te sagen; gelijck wij oock al enen meelmolen hebben. Men backt hier stenen doch sij vallen gansch slecht. Om calck te branden isser goede stoffe namelijck oesterschelpen bij menichten. De potaschbrandinge en succedeert niet ende de meester met sijne arbeydslieden sijn arbeydslieden sijn alle grootelijcx verabuseert.†

Men is besich met een forteresse te bouwen van goede berghstenen, die niet verde van hier bij menichten leggen. De Heere bouwe slechts mede, ende sij de wachter op onse muyren. Men siet hier goede commoditeyt om sout te maken: want daer sijn gelegene plaatsen, het water is sout genoech ende 'ten onbreeckt niet aen hitte in den somer. Voorts wat de wateren al geven van vele soorten visch beyde in zee ende in de rivieren: wat het land al heeft van gevogelte, wild ende bosschagien, van eerdvruchten, boomvruchten, wortelen, gewassen, cruyden soo om te eten als medicinale ende met de welcke wonderlijcke curen gewrocht connen werden, soo (sou) gansch langh vallen om te verhalen, ende ick en soude 't soo geheel pertinent alsnoch niet connen doen. Uwe E. heeft daer af ten deele al kennisse gecregen ende sal wt andere noch meer bescheyds connen vernemen. Het land is goed ende playsierich, de lucht is gesond niet tegenstaende de subyte veranderinge van coude ende hitte. De sonne is gansch heet, de wynter fel ende strenge ende duyrt ruym soo lange als in

to take much of it. They are making a windmill* to saw the wood and we also have a gristmill. They bake brick here, but it is very poor. There is good material for burning lime, namely, oyster shells, in large quantities. The burning of potash has not succeeded; the master and his laborers are all greatly disappointed.†

We are busy now in building a fort of good quarry stone, which is to be found not far from here in abundance. May the Lord only build and watch over our walls. There is good opportunity for making salt, for there are convenient places, the water is salt enough, and there is no want of heat in summer. Besides, as to the waters, both of the sea and rivers, they yield all kinds of fish; and as to the land, it abounds in all kinds of game, wild and in the groves, with vegetables, fruits, roots, herbs and plants, both for eating and medicinal purposes; and with which wonderful cures can be effected, which it would take too long to tell, nor could I do justice to the tale. Your Reverence has already obtained some knowledge thereof and will be able to obtain from others further information.

Climate.

The country is good and pleasant, the climate is healthy, notwithstanding the sudden changes of cold and heat. The sun is very warm, the winter is strong and severe and continues fully as long as in our country. The best remedy is not to spare the wood, of

* Windmolen.

† D. i. vinden zich bedrogen.

* Meulen te wynde — windmolen, windmill.

† Verabuseert — vinden zich bedrogen — find themselves defrauded.

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onse landen. De beste remedie is geen hout te sparen: want 't isser genoech, ende sich wel te decken met ruyge vellen, die men oock tot sijn gerief licht can becomen.

Den oogst is Gode loff in de schuyre ende beter geslaegt dan ooyt te voren: daer was oock wat meer toe gedaen dan te voren. De grond is vruchtbaer genoech om den arbeyd te beloonen, maer men moet hem wel suyveren, alle deugt doen ende cultiveren, gelijck onse landen ook vereysschen. Het heeft tot noch toe veel te arger gegaen omdat vele lieden niet seer arbeydsaem en waren ofte oock haren behoorlijcken nooddruft niet en cregen bij gebreck van brood ende toespijse. Dan het begint nu alles bet te gaen ende het siet nu geheel uyt een ander ooge: soo de Meesters slechts goede arbeyders senden ende op alle dingen ordre geven om hem met die dingen die dit land selve geeft ten besten te geneeren.

which there is enough, and to cover one's self with rough skins, which can also easily be obtained.

The harvest, God be praised, is in the barns, and is larger than ever before. There has been more work put on it than before. The ground is fertile enough to reward labor, but they must clear it well, and till it, just as our lands require. Until now there has been distress because many people were not very industrious, and also did not obtain proper sustenance for want of bread and other necessaries. But affairs are beginning to put on a better appearance, if only the Directors will send out good laborers and exercise all care that they be maintained as well as possible with what this country produces.

Harvests.

HIS RELATION TO THE CHURCH OF HOLLAND.

Ick hadde wel voor, ende oock belooft (te schrijven) aen de E. E. Broederen Rudolphum Petri, Joannem Sylvium, ende aen D. Cloppenburgium, die neffens Uwe E. met de besorginge deses quartiers was belastet;* doch alsoo dit langh soude vallen, den tijd cort is ende mijne occupatien voor dees tijd vele, soo sal Uwe E. gelieven mijne vriendelijcke ende beleefde groetenisse aen hare E. E. te doen ende

I had promised (to write) to the Honorable Brethren, Rudolphus Petri, Joannes Sylvius and Domine [Joannes] Cloppenburg, who, with your Reverence, were charged* with the superintendence of these regions; but as this would take long and the time is short, and my occupations at the present time many, will your Reverence be pleased to give my friendly and kind regards to their Reverences,

* Belastet. Dit was dus door de Noord-Holl. Synodus aan eenige Amsterdamsche predikanten opgedragen.— De in den tekst genoemde predikanten waren allen destijds nog te Amsterdam werkzaam; Sylvius en Triglandius sints 1610, Petri sints 1612, en Cloppenburg sints 1621.

* Belastet—charged, burdened. This duty had been thus committed to certain Amsterdam preachers by the Synod of North Holland. The preachers named in the text were all at this time active in Amsterdam; Sylvius and Triglandius since 1610, Petri since 1612, and Cloppenburg since 1621.

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mij te excuseren, mids dat ick haren schuldenaer blijve, om mijne belofte de naeste reyse (soo God wil) te vervullen. Wilt oock mijne hertgrondelijcke groetenisse doen aen E. D. Triglandium ende voorts alle de Broederen des Kerckenraeds, aen welcke alle ick voor dees tijd niet noodich en achte bijsonderlijck te schrijven, als die van mij gemaeckt werden participanten in dese tijdingen, ende geerne tevreden sijn uyt Uwer E. hand geaest te werden. Soo 't Uwer E. gelegen sal zijn ofte yemand der E. Broederen om herwaerds aen mij een letterken te schrijven van dingen daeraen mij enigsins mochte gelegen zijn: het soude mij (hier levende in een woest land, buyten alle tgeselschap van onse orden) gansch vermakelijck sijn, ende een spore om den E. E. Broederen, van alles dat hier soude mogen voorvallen, des te vlijtiger overteschrijven. Doch vooral en dient niet vergeten dat mijne hertelijcke groete geschieden aen Uwer E. beminde huysvrouwe ende swager dewelcke mij niet dan alle vriendschap ende deugt (oock boven mijne weerde) bewesen hebben. Soo daer yets ware waerin ick hen ende Uwer E. wederomme conde dienen ofte gratificeren, het soude mij van herten lief zijn ende ick soude mij in genige dingen willen te nooden maken.*

Hiermede dan eindigende, ende mij selven in Uwer E. gunste ende godsalige gebeden tot den Heere bevelende:

Eerweerde Welgeleerde Heere, beminde Br. in Christo ende goedgunstige vriend,

and to excuse me, on condition that I remain their debtor to fulfill my promise — God willing — the next time. Will you, also, give my sincere respects to the Reverend Domine Triglandius, and to all the Brethren of the Consistory (at Amsterdam) besides, to all of whom I have not thought it necessary to write particularly at this time, as they are made by me participants in these tidings, and are content to be fed from the hand of your Reverence. If it shall be convenient for your Reverence or any of the Reverend Brethren to write to me a letter concerning matters which might be important in any degree to me, it would be very interesting to me, living here in a wild country without any society of our order, and would be a spur to write more assiduously to the Reverend Brethren concerning what may happen here. And especially do not forget my hearty salutations to the beloved wife and brother-in-law of your Reverence, who have shown me nothing but friendship and kindness above my deserts. If there is anything in which I can in return serve or gratify your Reverence, I shall be glad to do so, and shall not be delinquent in anything.*

Correspondence.

Concluding then herewith, and commending myself to your Reverence's favor and to your holy prayers to the Lord.

Reverend and Learned Sir, Beloved Brother in Christ, and Kind Friend:

* Beteekent dit: willen te kort schieten?

* Willen te nooden maken: — This means — to be willing to fall short — in nothing.

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Soo wil ick Uwe E. ende allen den uwen den Almogenden God in genaden tot een langduyrige voorspoed ende gesondheyd ende tot een eeuwige zalicheyd van herten bevolen hebben.

Wt het Eyland van Manhatas desen 11n Augusti Ao. 1628, in Nieuw-Nederland, bij mij Uwer E. in Christo gansch dienst willige.

JONAS MICHAELIUS.

Heartily commending your Reverence and all of you to Almighty God, to continue health and prosperity, and to eternal salvation, by His Grace.

From the island of Manhatas in New Netherland, this 11th day of August, Anno 1628, by me, your Reverence's very obedient servant in Christ.

JONAS MICHAELIUS.

REV. JONAS MICHAELIUS.

From Van der Aa's Biographical Dictionary.— Michaëlius, Jonas, cousin (neef) of the following, born in 1577, probably at Hoorn, allowed himself to be inscribed as a Member of the University (Academie-burgher, or citizen of the University) at Leyden. He became pastor at Nieuwbokswoude in 1612, and at Hem in 1614. Ten years later in 1624, he sailed with the fleet of Piet Heyn, to San Salvador in Brazil, where he had been appointed as the permanent minister. The next year, when we (the Dutch) had to vacate again this strong point, the Reformed minister left also with the Dutch. In 1625, or in the beginning of 1626, we find him laboring in Guinea, at the fort St. George del Mina, (d'Elmina). In 1627 he returned to the Fatherland. In January, 1628, he sailed with his wife and three children to North America and became the first minister of the Dutch Reformed Church at Manhattan or New Amsterdam, subsequently called New York. Thence he wrote on August 11, 1628, an important letter to Adrian Smoutius, minister in Amsterdam. This letter was communicated by Mr. Bodel Nijenhuis to the Archives (Archief) of Profs. Kist and Moll, Part I, pp. 365 et seq. It seems that about the year 1633 he returned again to the Fatherland or removed as minister, to Virginia.* In 1637 and 1638

* This is plainly an error in Van der Aa. There could have been no reason for his going to (the present state of) Virginia, where there were no Dutch; but the term Virginia is frequently employed, as inclusive of New Netherland. The extracts given below in this work abundantly show this. See such extracts. See also Henry C. Murphy's remarks on Rev. Jonas Michaelius in Col. Docs. N. Y. ii. 759-761.

SEAL OF THE CLASSIS OF AMSTERDAM, ADOPTED 1638.

An open Bible with an Olive Branch lying upon it and with the words "*Veritas et Pax*" encircling it and the word "Jehovah" in Hebrew letters, over the Bible.

Photographed from a wax impression on a letter of the Classis written in 1772 in which they grant independence to the Reformed Church in America.

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he is again met with in the Netherlands, and was again recommended by the Classis of Amsterdam to the Directors of the West India Company.

See J. Hoornbech, Sorg en Raad aang. de Evangelie-prediking in Oost en West Indie, 's Gravenh. 1732 (achter W. Hogerwaarts Afscheidsreden tot de gemeynte op Batavia, bl. 53, 55; M. Veeris,

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The following Tablet has recently been erected in the Middle Dutch Church, New York City, 2nd Avenue, near 7th St. to Rev. Jonas Michaelius.

TO THE GLORY OF GOD
AND IN MEMORY OF
THE REVEREND JONAS MICHAELIUS
THE FIRST MINISTER OF THE DUTCH REFORMED CHURCH
IN AMERICA.

Who, A.D. 1628, organized, in New Amsterdam, this Church, when "full fifty communicants, received the Lord's Supper — not without joy and comfort to many."

From this "beginning of the gospel of Jesus Christ the Son of God," this Church has "continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers."

"Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest."

ERECTED, A.D. 1900.

Note on John Michaelius, cousin of Rev. Jonas Michaelius, who was the first minister in New Amsterdam.

Michaelius, Johannes, or Michielsz. Jan, called also Johannes Michaelius Keratinus, (Horn), after his birth place Hoorn, was a pupil of Beeckman, and preceptor of the third class at the Illustrious School at Dordrecht. He lived during the first half of the XVIIth century, and was, in his day, a philosopher not without renown, as well as a Greek, Latin, and Dutch poet. His bosom friend and brother in arts, John van Someren, secretary of the "Chambre-mie-partie," (a Chamber of Rhetoric) and Pensionary (or Corporation Counsel) of Nymegen, somewhere calls him "Magnus Philosophus". His "Libellus de Oculo, seu de natura visus"; his "Dialogus de aeternitate", Dordrechti, H. Essaeus, 1645, 12 mo.; and some philosophical and mathematical treatises, which were never published, would have given him a right to this title. Of his Greek muse, we possess as a specimen, only a "Tetrastichon", among the poemata at the back of the aforesaid Libellus; of his Latin muse there are more at hand, such as "Carmina Sacra"; "Elogia"; one entitled — "Virgo Dordracena"; another, "De Continibus 70 pagis Dordrechtum circumja-

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Reg. v. N. Holl. bl. 318; v. d. Aa, Aardrijksk. Woordenb. D. viii.) bl. 92; vooral Bodel Nijenhuis, t. a. p.

ADRIANUS SMOUTIUS.

Note on Rev. Adrianus Smoutius, to whom Rev. Jonas Michaëlius addressed his letter in 1628.

For many years Rev. Adrian Smoutius had borne an active part in the controversies between Calvinists and Arminians. In 1606 he was without charge. Previously, he had been pastor of the church of Rhoon, a village a few miles south of Delftshaven, but across the river Maas. Under the lead of an older minister, a pastor at Rotterdam, he came into conflict in 1606 with the magistrates of that city on account of their tolerance of Arminians. On July 20, 1613, he was summoned before the States for a seditious publication. He was condemned to live at 's Gravesande, which is south of the Hague and west of Delft, and to remain

centibus inundatione horribile submersis". [This refers to the great flood of 1477, when the Biesborch was formed.] Of his Dutch poems we possess only a tragedy entitled, "Julius Caesar ofte Kaisermoorders",— Emperor murderers, or Regicides, Dordrecht, H. van Esch, 1645, 12 mo. This pleased the poet van Someren so greatly that he composed on it an "Epitymbion". He wrote poetry also after the style of Huyghens and Hooft, as is evident from a certain poem of his, written in the style wherein these, as well as Tesselschade and Anna Roemer Visschers, (two sisters), J. van Brosterhuyzen, G. R. Doublet, and others, have written.

He also composed a few Latin verses (to be placed) under the likeness of John van Beverwyck.

Under his own likeness, by Joshua Offermans, are two lines by Brey; under another are these, by van Someren:

"Wat oyt het prachtigh Griekenlandt,
En Rome vol van wysheyt vant,
Dat schuylt hier in dit deftig hooft,
Wiens naem geen sterflickheyt en dooft."

(Whate'er the splendid land of Greece,
And Roman wisdom found t' increase,
This hides here in this stately head,
Whose name oblivion need not dread.)

The same poet composed an Epitymbion in obitum lectissimae foeminae Jacobae Michaelius, V. Kal. 1644 — (Month not given.)

Michaelius died August 3, 1646. See Hoeufft, Parn. Belg. p. 174; van Someren, Uysp. der Vern. passim.; Schotel, Gesch. Lett. en Oudheidk. Avoudst. bl. 99; Bijdr. tot de Gesch. v.d. Geest en Wereldl. Kleed. D. I. bl. 57; Ill. school, bl. 82-84, 225.— From A. J. van der Aa's Biographisch Woordenboek.

there until further orders. But in 1617 he went to Amsterdam in defiance of orders, but he had enrolled himself as a citizen, as a precautionary measure.

In 1617 a few bright spirits in the literary life of the Capital had formed an "Akademie" for the encouragement of literature, among whose members was Vondel, the famous poet. But this "Academy", says Jonckbloet, with its poets, found in domine Smout a vehement antagonist, not so much on literary grounds, as because these gifted minds occupied themselves mainly in satirizing the prevailing clericalism of the day. Smout signally failed in "speaking the truth in love". He was so violent and unmeasured in his denunciations that Burgomaster Hooft, the father of the poet and historian, once asked him, "if he could point to any author who could equal him in slander and vituperation".

He was again complained of because of an attack on a pastor of Rotterdam whom he charged with being a follower of Arminius. He, however, appealed to his privilege as a citizen, which would have compelled the aggrieved party to prosecute him in Amsterdam, which he did not care to do. In August, 1618, he was permitted by the States to visit his sick and aged mother at Rotterdam, on condition that he announce his arrival to the Burgomasters, and pledge himself to keep the peace. He was allowed to stay two weeks, but if detained longer, he must give notice to the Burgomasters and obtain permission for a longer stay.

With the meeting of the Synod of Dort, 1618–19, Calvinism became triumphant. In November, Smoutius was still at Rotterdam, but not as an exile. The decree, banishing him from Rotterdam and Schiedam, was rescinded. He even visited the Synod of Dort, with letters to the clerical and political delegates from Rotterdam. He then became pastor at Overmass, a hamlet across the river Maas, and opposite Rotterdam. In Wagenaar's Description of Amsterdam, ii. 143, we read that, "as the twenty second minister, called to the Collegiate churches of Amsterdam in 1620 from Overmaas, he remained until January 7th 1630,

when he withdrew from that city to Rotterdam, and died in 1646 ". This is mildly expressed. In Amsterdam he pursued the same intolerant course against all opponents of Calvinism. In 1622 a couple of Arminians were elected to the municipal government of Amsterdam. Much to the disgust of Smoutius, they began soon to be allowed some religious privileges. From 1619–1625 public worship had been forbidden to them. Smoutius was foremost in denouncing this leniency. He declared that the election of Arminians to the Magistracy and the recall of Hugo Grotius was " admitting the Trojan horse ". At his instigation and that of others, the conventicles of Arminians were attacked, furniture destroyed, and personal violence experienced. When the Burgomasters called upon the Prince of Orange for troops to quell these disturbances, Smoutius declared that officers and men, who were thus compelled to protect Arminians, were discharged from their oath of allegiance to the Prince, because that oath bound them only to defend the true religion, and not that condemned by the Synod of Dort. Some acted on this advice and were cashiered. The Calvinists attacked the Council. Smoutius denounced the magistrates from the pulpit, and held up the soldiers who had listened to him, as models. Summoned before the Burgomasters, he denounced them to their face, comparing them to Rehoboam. The riot continued, until on January 7, 1630, he was ordered to leave Amsterdam before sundown. A canal boat was placed at his disposal, and he departed. This circumstance as well as the name of Smoutius are commemorated in verse by that prince of Dutch poets, Joost Vondel:

" No Papist and no firebrand here
Their baneful trade may ply;
The packet-boat's at hand for those
Who raise Sedition's cry,
Like Smout and Kloppenburg..... "*

* Geen Paep geen stokebrand mag hier den wervel draeien;
De tochtschuit leit gereet, voor al die oproer kraeien,
Als Smout, en Kloppenburgh; wien nu het harte breekt,
Zoo dik by in den Briel voor zes paer voren preekt.— Hekeld, page 199.

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Kloppenburg, one of the ministers mentioned in the letter of Michaëlius, was banished at the same time and for the same reason. Smoutius subsequently accepted a salary from the Council that banished him. He died at Rotterdam in 1646.

His plain Dutch name, in full, was Adriaan Jorisson Smout. He must have been a man of ability to have been called to Amsterdam.

See Dr. Daniel Van Pelt's Article, Christian Intelligencer, October 13, 1897. See also Jan Wagenaar's Amsterdam, 3 vols. Dutch, Vol. i. 481, 510–513, with references to authorities. Transcripts, covering many years, concerning Smoutius, were made by Rev. E. T. Corwin, in 1898, from the Minutes of Synod of North Holland. These are in the Sage Library, New Brunswick, N. J. They have been translated.

Notes on the other Ministers mentioned in the letter of Michaëlius, 1628.

Rev. Joannes Cornelius Silvius was the eighteenth minister in the Collegiate churches of Amsterdam. He was called there from Sloten to the Gasthuis, (Hospital) in 1610, and in 1622, to the churches. He died 19 November, 1638.

Rev. Jacobus Triglandius was the nineteenth minister in Amsterdam. He was called in 1610 from the church of Stolckwyck, and in 1634 became professor of Theology at Leiden, where he died on April 11, 1654.

Rev. Rudolphus Petri was the twentieth minister in Amsterdam. He was called from the church of Saanredam in 1612 to the church of Amsterdam, and died on the 4th of June, 1649.

Rev. Johannes Kloppenburg was the twenty fourth minister in Amsterdam. He was called from Heusden in 1621; in 1630 he became the minister at Brielle; and in 1640, professor of Theology at Harderwyck, and in 1644, Professor of Theology at Fransker. He died in 1652.

SYNOD OF NORTH HOLLAND, AT AMSTERDAM.

1628, Aug. 15 et seq.

Article 20, English Synod.

Touching the 3rd Gravamen of (the Classis of) Amsterdam, concerning the opposition to the pretended English Synod, touched on in Art. 24 (of this year): There is opened up, in this topic, the subject of the English Synod in South Holland, about which silence has been maintained. Under this Synod, therefore, (reference to) their (English) Synods may be omitted. The Deputies were ordered to keep a watchful eye that the name of said (English) Synod be omitted, as heretofore.

Article 51. (East and West Indies.)

In relation to (lit. occasion of) Church Government in the East Indies: It was resolved that all those who shall be hereafter sent, as preachers or sieckentroosters to the East or West Indies, must have from the respective Churches and Classes, which send them, special calls, in conformity with the examples of (the Classis of) Amsterdam and Enckhuysen. This matter has been particularly urged upon the correspondents, (from the other Synods), especially upon those of Groningen, and they have accepted it.

Furthermore, the said Church-Order, as the same was sent hither from India, was brought before Synod by the Rev. Jacob Laurentius, minister at Amsterdam, coming from the hands of the Directors of the East India Company. The offer was made by the said Company, that if anything should be inserted or modified in the said Church-Order, if it were done with their cognizance, it would be approved by them. This Church-Order having been read, at the request of the respective correspondents, (of the other Synods), it was resolved, to have the same communicated by the Deputies of our Synod to those respective correspondents; and that copies be allowed them, and that the same

shall be brought to the next ensuing Synod, with notes and amendments. Such action will then be taken as seems proper.

PATROONS.

1629, June 7.

Freedoms and Exemptions granted by the West India Company to Patroons in New Netherland, for the purpose of planting colonies.— Col. Docs. N. Y. ii. 551–7.

1629, June 7. In reference to religion.

XXVII. The Patroons and colonists shall in particular, and in the speediest manner, endeavor to find out ways and means whereby they may support a Minister and Schoolmaster, that thus the service of God and zeal for religion may not grow cool and be neglected among them, and they shall, for the first, procure a Comforter of the Sick there.— Col. Docs. N. Y. ii. 557; Laws and Ordinances of New Neth. 9.

SYNOD OF NORTH HOLLAND, AT HOORN.

1629, Aug 20, et seq.

Article 13. Instrument of Contract for Ministers going to the East Indies.

The contents of Article 15, treating of the instrument (act) of contract, was further recommended to the brethren, in order that it may be put into practice; especially in those localities where there are Chambers, (of the East and West India Company,) in reference to ministers who are sent to the East or West Indies.

Article 17. English Synod.

As far as concerns Art. 20: the Deputies presented as their report, that no English Synod was to be held this year; and they remained enjoined in this matter, as heretofore, to exercise diligence that the (sessions of the) said Synod should henceforth be omitted.

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Art. 19. Care of the Churches under the Cross.

The Brethren Deputies asked to make some report as to Art. 27: Speaking of the care of the Churches under the Cross, in Flanders and adjoining quarters, they declared, that they had found a capable person, who had been ordained by the laying on of hands, after evidences previously ascertained of his fitness; and that he had been sent thither, furnished with a proper letter of commission.

Art. 35. Church Regulations for the East and West Indies.

In reference to Art. 51, referring to the Church Regulations of the East and West Indies: The delegates of the Classis of Amsterdam inform the Synod, that the ministers and sieckentroosters going from Amsterdam to the East Indies, are sent in conformity with the regulation contained in this article; that the Directors of both the East and West India Companies gave perfect satisfaction to the members in this particular. As regards the notes on the Church-Order of the East Indies, prout in actis: The Deputies from the corresponding Synod of Overyssel stated, that some notes had been drawn up by them; and that the same had been communicated, by means of the respective Deputies of Synod, as expressed in the acts of their Synod; and had been briefly taken ad notam by this Rev. Synod, to be examined more fully at a later time. Likewise some things were handed over by the Deputies of the Classis of Amsterdam, which had been sent from the East Indies, touching "Church Regulations for the East Indies". These were read, in further communication, to this Synod, in order to ascertain the mind and decision of the Synod thereon.

First: The question was asked, whether it were advisable, and whether it could be understood as approved, in the case of children whom they do not as yet find to be fit for baptism and whose parents are heathen, that a blessing and confirmation

might be used, with the laying on of hands, instead of baptism. It was learned from the Acta handed in that this had already been done. The Synod having given heed, in the fear of God, to this matter, it was decided and understood, that what was proposed, ought not to be done. Such a practice was not Christian, and was not in conformity with the Word of God. It should not be done, especially, because of its effect. Adoption into the Christian Church in such a way, would produce evil consequences, and could in no sense be justified by the example of Christ's laying his hands upon the children of the Jews; inasmuch as those children were partakers of the covenant. Therefore, instead of such a confirmation and blessing, the children should be diligently instructed in the fundamental doctrines of Christianity.

In the second place, at the suggestion of the delegates from the Classis of Amsterdam, the question was taken up, whether the English mode of responsive reading and singing, could be permitted, as edifying, to the Church in the East Indies, where worship is conducted in the Malay-Japanese, (Malees Japons.) This point, having been maturely considered by the Synod, the Synod is of the opinion, that the following is most expedient in reference to this particular matter: Inasmuch as the Church of the East Indies is altogether one with the churches of our land, they should conform themselves to the Church of this land: Because not only where the worship is in Dutch, but even where it is conducted in the Malay and Japanese (Maleesche en Japaneesche) languages, a marked difference is offensive. In case the officers are convinced that the reading aloud would be very useful among the heathen, the Synod thinks that, quite as suitably, an entire Psalm might be read continuously for instruction and edification, whether in prose or rhyme. This could be done as the rulers and officers of the Church there might consider the most edifying way for the church there; but as for reading line by line alter-

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natively, the sense often depends upon the preceding — (line being correctly read.)

Whereas, in the same Church Regulations of the East Indies, mention is made of still another method of blessing and confirmation, employed with baptized children of ten or eleven years: therefore, the Synod, after having properly given heed thereto, deems it best and advisable, although the custom, in itself, is harmless, that this confirmation by the laying on of hands be omitted on account of its evil tendencies toward superstition. The Synod thinks that the confirmation should be accomplished by instruction in the principles of Christian doctrine. Accordingly the Church of the East Indies shall conform itself to the customary way of doing in the Reformed Churches in this land. Meanwhile the Synod commends the excellent and praiseworthy care of the Churches of the East Indies, by their officers, in the propagation of the Christian religion, and the education of youth, exhibited in these particulars.

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PATROONS, 1630.

Freedoms and Exemptions granted by the States-General, ex plenitudine potestatis, to all persons of condition, as Patroons in New Netherland, for the purpose of planting colonies, etc.

In reference to religion we find the following:

28.

The Patroons shall also particularly exert themselves to find speedy means to maintain a Clergyman and Schoolmaster, in order that Divine Service and zeal for religion may be planted in that country; and send, at first, a Comforter of the Sick thither.

30.

Their High Mightinesses shall exert themselves to provide the Patroons with persons bound to service, who shall be obliged to serve out their bounden time, in all obedience, for their board and

clothing only, which being done, on bringing to this country a certificate thereof from the Patroons or their Commissaries, such persons shall be here restored to their former state and freedom. (Vagabonds and outcasts, who live on alms, and in idleness and crime, are hereby meant.)

31.

In like manner, the Incorporated West India Company shall allot to each Patroon twelve black men and women out of the prizes in which Negroes shall be found, for the advancement of the Colonies in New Netherland.

33.

All private and poor people (onvermogen personen) are excluded from these Exemptions Privileges and Freedoms, and are not allowed to purchase any lands or grounds from the Sachems or Indians in New Netherland, but must repair under the jurisdiction of the respective Lords Patroons.— Col. Docs. N. Y. i. 99, 100.

1630, Oct. 1st et seq.

SYNOD OF NORTH HOLLAND, AT ENCKHUYZEN.

Art. 7. Preachers for the East and West Indies.

It is understood that the 13th Article, referring to the subscription by preachers going to the East and West Indies, is being observed.

Art. 11. The English Synod.

As to the 17th Article, relating to the English Synod, it remains as before, for the vigilant supervision of the Deputies.

Art. 17. Church-Order in the East and West Indies.

On taking up the 35th Article, referring entirely to the Church-Order of the East and West Indies: It is understood that the

1630

injunction, with the advise of this Synod, was sent over by the Church of Amsterdam, according to the requirement in the aforementioned Article. There was also read a letter from the Ecclesiastical Assembly, at Batavia, on Java-Major, dated November 23, 1629, to this Synod. Also one of the same contents was sent to the Synod of South Holland. In these advice is asked, in reference to the matter of the laying on of hands; in reference to a fixed rule, in the sending of ecclesiastical persons and sieckentroosters; and in reference to the transmission of our annual Synodical Acta, to aid them in the government of their churches. The first has been acted on before. In regard to the second, it has been resolved by the Seventeen to allow a rule to be enacted by the several churches. In regard to the third, it was resolved to cause the Deputies of our Synods to transmit to the churches of the East Indies, annually, the substance of our Acts, so far as they might be serviceable to these churches. (This was all done, in those days, by transcription.)

Art. 26. Sieckentroosters for the East and West Indies.

III. Whether the Sieckentroosters who are sent to the East and West Indies, as well as to Guinea, ought not to subscribe to the Confession, the Catechism, and the Canones Synodi Nationalis lately held at Dordrecht? Answer: Yes; and that the respective churches where there are Chambers (of the East and West India Companies) shall pay proper attention to this matter.

Art. 28. Office of Sieckentrooster.

Questio particularis Classis Amstelodamensis: Whether the Sieckentrooster's office is not a purely ecclesiastical office; and that a member of the church cannot accept of it until he has had a previous ecclesiastical call? Answer: Yes.

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Art. 36. Order of Extracts.

It is found advisable that henceforth the extracts from the respective Synods be so registered inter acta of our Synod, that the resolutions adopted thereon in matters of importance can at once be ascertained.

SYNOD OF NORTH HOLLAND.

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Art. 8. English Synod.

The matter of the English Synod Art. 11, remains in terminis prout in actis.

Art. 13. Church-Order in the East and West Indies.

As to the 17th Article, bearing in summa, on the Church-Order of the East and West Indies, it was resolved, in conformity with the resolution of the Synod of South Holland, to request the Assembly to act on the church affairs of the East Indies.

EVERARDUS BOGARDUS.*

1632

First Extract from Minutes of the Classis of Amsterdam.

1632, Juni 7.

Everardus Bogardus, die voor siekentrooster is geweest in Guinea, heeft syne testimonia naar den Classis gepraesenteert, dewelcke seer goet syn; en daarby versoeckt van den Classis peremptoir geexamineert te worden, welck versoeck hem is toegestaen, en sal toecomen Maandach geexamineert worden van D. praesidie; met Conrado Clevio, die oock goede getuygenisse overgeleveert heeft. iv. 22.

1632, June 7.

Everardus Bogardus, who was formerly a Comforter of the Sick in Guinea, presented his Testimonials to the Classis, which are very excellent. He then requested to be examined by the Classis peremptoir, (finally, for ordination), which request was granted him. Next Monday he will, accordingly, be examined by the Rev. President, together with Conradus Clevius, who has also handed in good testimonials. iv. 22.

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* He matriculated in the Leyden University, July 17, 1627, as a student of Letters. He was then twenty years of age, and was therefore born in 1607, and was of the village of Woerdan. The Leyden General Catalogue shows 22 other students of the Latinized name of "Bogardus", and more than 40 of the name of Bogart or Bogard. See "Album Studiosorum Acadamiae-Lugduno-Batavae" 1575-1875, published by Martinus Nijhoff, at the Hague.

Bogardus and Clevius.

1632, Juni 14.

Everardus Bogardus heeft een propositie gedaan over de woorden Pauli, Gal. 5:16, en is daarop tot examen togelaten worden. Conradus Clevius, die met hem soude geexamineert worden, ... en beyde mogen tot den H. dienst gepromoteert worden. iv. 23.

1632, June 14.

Everardus Bogardus treated a proposition (preached a sermon) on the words of Paul, Gal. 5:16.—Walk in the Spirit, and ye shall not fulfill the lusts of the flesh—and was thereupon admitted to the examination. Conradus Clevius who was examined with him ..... and both are to be promoted (ordained) to the Holy Ministry. iv. 23.

1632, Aug. 17 et seq.

SYNOD OF NORTH HOLLAND, AT ALCKMAER.

Art. 10. English Synod.

The matter of the English Synod, Art. 8, in regard to which nothing has as yet revealed itself, remains further recommended to the Rev. Deputati Synodi.

Art. 37. p. 19. Generalia, extracted from the Acts of the Synod of Utrecht, Anno, 1631.

Offices of Minister and Schoolmaster.

It was requested of the States of (by?) Utrecht, that the Ministers of the English Church in this land, be subjected to the Church Regulations; and particularly to all Regulations in use in Utrecht.

That some alumni of the (University of) Utrecht be sent to France and England, so that having become expert in the use of the French and English languages, they may minister to the French and English churches in this land.

Art. 38. Ministerial Changes.

In the Classis of Alckmaer:

Called: Peter Serooskerke, in de Koogh, on the Texel.
Samuel Echtenius, at Warmanhuysen.

1632

Transferred: Nicholas Johannis, from Schoorl to Sluysduynen.
Abraham Jacobi, from Huysduynen to Schoorl.

In the Classis of Haarlem:

Died: Rev. Samuel Ampsingh, Minister at Haerlem.
Removed: Leonard Todinaens, from Wormer to Delft.
Booritius Silema, from Oostzanen to Schiedam.

In the Classis of Amsterdam.

Died: Rev. Rolandius, Minister at Amsterdam.
Removed: Rev. John Bantius from Waverveen to Diemen.
Entered: William Henricides, at Waverveen.
Everardus Bogardus, sent to New Netherland.
Conrad Cleyerus sent to Pharna bruck.

In the Classis of Hoorn.

Died: John Adriaensse, Minister at Hanwart.
Arrived: John Goethals, Minister at Schellinck houwe.

In the Classis of Edam.

Removed: Cornelius Lemannus, from Broek to Bois-le-Duc.
Entered: Cornelius Lettingh, installed at Oosthuysen.
Maurice Hantius, called from End in Friesland, to the church of Broek in Waterland.

1633–1647

THE ADMINISTRATION OF WOUTER VAN TWILLER.

1633–1647.

Note from Brodhead as to his arrival, and the arrival of Domine Bogardus.

Van Twiller arrived at Manhattan in April, 1633, having sailed on the Company's ship "Soutberg", of twenty guns, with a military force of one hundred and four soldiers. He had married a niece of Van Rensselaer, and had been employed by the Patroon to ship cattle to his colony. Such were his recommendations. A Spanish caravel, the St. Martin, was captured on the voyage. Rev. Everardus Bogardus, and Adam Roelandsen, the first schoolmaster, came over with Van Twiller.— Brodhead, i. 222–3.

Note from O'Callaghan as to the arrival of Domine Bogardus.

After referring to the members of the Council of Director Van Twiller, he says: "Claes Jacobsen van Schagen acted as overseer at Fort Amsterdam, at which place the Rev. Everardus Bogardus officiated as minister of the Gospel.*

SYNOD OF NORTH HOLLAND, AT HAARLEM.

1633, Aug. 9, et seq.

Art. 9. p. 5. English Synod.

In regard to Art. 10. The Rev. Deputati reported their doings in the prevention and stopping of the English Synod.

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* Hol. Doc. ii., 88; ix., 187; Alb. Rec. ii., 328, GG, 31, 57. The earliest mention I find of Rev. E. Bogardus is in Alb. Rec. ii., where reference is made to a letter from him to Van Twiller, dated 17th June, 1634. It is to be presumed that he came out with that Director General. He is the first clergyman of whom we have any mention in New Netherland. Where he came from originally, I have not been able to ascertain, but his brother, Cornelius Willemsen Bogaerdt, resided at Leyden, in South Holland, in 1647-8. Possibly he, also, might have been from that place. He married, about 1637 or 1638, Annetje, relict of Roeloff Jansen, of Masterlandt, the daughter of Tryn Jansen, midwife at Amsterdam, and a connection, by marriage, of Govert Lookermans, surgeon Hans Kierstede, and Pieter Hartgers. The Rev. Mr. Bogardus was proprietor of a tobacco plantation on the island of Manhattans, which he rented, in 1639, on shares, to Richard Brudnel.— O'Callaghan's History of New Netherland, Vol. i. 142.

And the same are enjoined henceforth to keep a watchful eye, so that no abuses against the order of the churches here in this land may creep in.

Art. 33. Preachers exercising the practice of medicine.

II. The question was asked, whether heretofore it had not been decided, that ministers should not undertake to act also in the capacity of physicians; that nevertheless the custom increasingly continues; that those who are in the pastorates of churches assume to themselves also the practice of medicine. The question, therefore, arises, whether this present Synod ought not to take action, to maintain its former resolution in reference to this matter, and to enforce it.

Answer: That the previous resolution is sustained; that is, that each preacher keep himself within the limits of his calling; and, moreover, that the matter be recommended to the supervision and discretion of the respective Classes and churches, which are hereby enjoined to execute this action, each within its own borders.

THE FIRST CHURCH BUILDING IN NEW AMSTERDAM.

1633.

In the mean while, the authorities at Fort Amsterdam were actively engaged planning various forts and buildings, suitable to the growing trade and wants of the country. Orders were issued for the thorough reconstruction of the principal fort at New Amsterdam, to which place was now attached the privilege of "staple right," whereby all masters of vessels trading along the coast were obliged to unload at this port, or pay, in lieu, certain fixed duties. It was determined to build a guard-house and a small barrack for the soldiers within that fort, and near it, on the East River, a church for general worship,* with a dwelling and stable adjoining, for the use of the Rev. Mr. Bogardus; a residence for the Honorable Mr. Gerritsen; a new bake house; and a small dwelling "for the midwife." An appropriate mansion was ordered to be raised, "on the plantation," for the Director-general; on farm No. 1,

* The site of this ancient church, (the first ever erected in New Netherland,) is determined by an entry in Alb. Rec. x., 355, anno 1656, as follows: "The house, lot, and appurtenances called 'the old church,' standing and situate on the East River, next to the alley which lays betwixt the house of Attorney General Van Tienhoven and this house, and opposite the house of Mr. Hendrick Kip, are ordered to be sold to the highest bidder." Hendrick Kip lived, in 1665, in Bridge street.—Paulding's New Amsterdam. Speaking of this church, Judge Benson says, (Hist. Mem. 34,) "The site of the first church is perhaps not to be now further ascertained than as a piece of ground once called the Oude Kerck, (old church,) and afterwards the house of Allard Anthony, lying between Customhouse street (the portion of Pearl street between Whitehall and Broad streets) and Bridge street, and fronting on Broad street." [Now known as 100 Broad st.]

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a barn, dwelling, brewery, and boat house, "to be covered with tiles;" a goats' stable "behind the five houses," besides dwellings for the smith, the cooper, and the corporal; and several mills, one of which was to be adapted for grinding corn. "An elegant large house with balustrades, and eight small dwellings for the people," were directed to be raised at Fort Orange; two houses at Pavonia; and one large house in Fort Nassau on the South River.— O'Callaghan's History of New Netherland, Vol. i. 155, 156.

SYNOD OF NORTH HOLLAND, AT AMSTERDAM.

1634, Aug. 14, et seq.

Art. 55. Under Ministerial changes, occur among many items, the following:

Classis of Edam:

Entered: Domine Johannes Bocardus, at Warder.

Classis of Alckmaer:

Entered: Joannes Megapolensis, at Wieringerweert.

1635, Aug. 14, et seq.

SYNOD OF NORTH HOLLAND, AT HOORN.

Art. 7. Printing of the Newly Translated Bible.

It was reported by the Deputies of Synod, that the revision and the translation of the Old Testament, whereof, see in Actis 4, has now been completed; and that the revision of the New Testament had been brought down to the Epistle of James; also that good progress had been made in the printing and correcting of proof, of the same; that the proofs are examined three times; and that there is no doubt that the same will be published next March. Therein the Synod expressed its pleasure. The Deputies remain charged, in conjunction with the Deputies of the Synod of South Holland to give careful attention to the correct printing of the same.*

* This is the version which came into general use in New Netherland for the next century and a half.

ACTS OF THE CLASSIS OF AMSTERDAM.

Johannes Theodorus Polheim.

1635, Dec. 3rd.

There appeared in Classis the Rev. John Theodore Polheim (Polhemus,) formerly a preacher in the Palatinate; (then subsequently at) Meppel, in Overyssel, and later, again in the Palatinate; but on account of renewed persecution, he was forced to leave (the latter field) a second time. He requested that he might be appointed a minister in the West Indies, (America). Accordingly his testimonials from both Meppel and Wieten were read by the Deputies on Indian Affairs, who also made report thereon. The Assembly resolved, to appoint the said individual, as soon as possible, to that field, through the instrumentality of the Deputies. iv. 66.

CHURCH IN VIRGINIA,* [NEW NETHERLAND.]

A letter was read from the Consistory in Virginia, (New Netherland,) making the request, since their minister (Bogardus) was about to return to the Fatherland, that their congregation there might be provided with another pious person. The Deputies on Indian Affairs will greet the Directors of the West India Company thereupon. iv. 67.

Lubbertus van Dincklagen.

1636, April 7th.

Lubbertus van Dincklagen formerly ficare, (schout-fiscaal, legal officer) of New Netherland, handed in to the Assembly (of Classis) a lengthy paper, containing an accusation against Everardus Wilhelmus Bogaert (Bogardus.) minister there. It referred to his bad government of the Church, as well as his conduct and walk.

* The general name "Virginia" is often used, especially in early times, as referring to the whole American coast. In a certain Index, Vol. 37, Michaelius is referred to as "late minister to Virginia."

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It was resolved that the said paper be referred to the Brethren on Indian Affairs, (to be by them) read and examined. This was done by their Reverences, and they have briefly explained the contents thereof to the Assembly (of Classis); but since the minister is yet in New Netherland, the brethren resolved to postpone further action until his return. iv. 71.

Committee to draft Articles for the Colonial churches.

1636, April 7.

Also certain brethren were commissioned by the Assembly to draw up certain Articles and Orders of (government for the Indian churches). The brethren commissioned for the said duty will have to regulate (these churches) hereafter. The Articles shall be drawn up by Rev. President, Rev. Jacobinus Lauristius, Rev. Rudolphius Petri, Rev. Hermannus Antonideus, and Rev. John Bantius; and the said brethren shall bring in these Articles at the first Classical gathering, that they may be examined by the same. iv. 71; xxxix. 19.

Acta Classicalia:

Regarding the Churches in the East Indies and West Indies, and in other regions.

1636, April 17th.

Deputati ad res Indicas.*

The Rev. Goldorpius is released from the care of the Indian Islands. This burden he has borne for two years, and is thanked for his services. The number of the Committee was now enlarged by the addition of two brethren of Classis from without (i. e., outside the city of Amsterdam). iv. 75; xxxix. 19.

* See second item under April 7, 1636. It might have been well to have copied the names of the "Deputati ad res Exteras" (or ". . . ad res Indicas", or ". . . ad res Maritimas",) as they were variously called, as a portion of this Committee was chosen anew each year,— especially as they were the official correspondents with all the colonies; but as it would have considerably increased the size of this work, they were omitted.

Acts of the Deputies. [May 5, 1636.]

Regulations relating to East India and West India affairs, etc., devised by the Deputies of the Classis appointed therefor, April 7, 1636. (See Acts of Classis, iv. 71.)

I. Of the Ministers.

1. The person shall present himself before the Classis, and having exhibited proper certificates as to doctrine and life, shall be examined in Plena Classis. Such a Classis shall be called on extraordinary occasion.

2. In case a person should wish to present himself in winter time to the Brethren of the Deputies, when no extraordinary Classis is generally held, these Brethren shall then communicate with one another about the case, and decide whether it be necessary to call an extraordinary Classis for the purpose.

3. A similar footing shall be maintained with candidates — (proponenten).

4. The laying on of hands and ordination shall be done at a meeting of the Classis, if in any way possible; otherwise, if the time and occasion require it, the Deputies shall request all the ministers of Amsterdam, together with an elder of the same church to meet with them, and this business shall be transacted at such a gathering.

II. Of the Siecken-Troosters,

(Comforters of the Sick).

1. The Siecke-Troosters must present themselves, as far as is practicable, before the Classis. The Classis must endeavor to have a good supply of these on hand, and shall decide which out of all of them shall first be recommended by the Deputies to the Companies.

2. The examination of the Siecke-Troosters shall be conducted by the Brethren Deputies, who shall bring in a report thereof at the next Classis.

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III. Of their Presentation to the Directors [of the East and West India Companies.]

The ministers, proponents, (candidates or licentiates,) and siecke-troosters shall be presented and recommended by the two oldest Deputies, one from the city (of Amsterdam), and one from outside the city.

IV. Of their Instructions.

The Instructions of the Ministers Candidates and Siecke-Troosters shall be written by and in the name of the Brethren Deputies, and signed by two of the oldest of them, and also by the elders of the Church of Amsterdam; and the Forms hitherto in use be resumed at the next ensuing Classis.

V. Of the Receiving and Answering of Letters.

1. The letters coming from the East and West Indies, etc., etc., addressed to the Classis, shall be opened immediately upon their receipt by (bij) the Deputies. They shall indicate their contents, whenever required; and shall also make report thereof at the next meeting of Classis, and hand over the letters themselves openly to each of the members. (Or hand over each of the letters, etc.)

2. When the Classis has taken action on all the matters reported by the Brethren Deputies, or on all that is contained in the said letters, the Deputies shall then write out the said resolutions in forma, as they were adopted in Classis. When these have been again read and approved in Classis, they shall be signed by the Deputies as before, namely, by those previously mentioned, and thus be dispatched to the churches of the East and West Indies, for which they are intended.

3. Letters relating especially to either of the Companies, and coming from any of the churches of any of the provinces, and addressed to the Classis shall be opened as the others above alluded to, and held by the Deputies.

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VI. Of the Schoolmasters.

In case any Schoolmasters shall be sent to any of these foreign fields, the same course shall be pursued with them, (or, lit., therein the same footing shall be maintained,) as with the Siecke-Troosters mentioned above.

Addendum.

[East and West India Companies.— Record Books.]

Besides these ordinary affairs, if something else should occur that ought to be brought before one of the chambers, respectively, of either the East or West India Companies, or before one of the Assemblies, respectively, of the XVII or the XIX, or any special orders (are issued) — these shall remain (stand) at the disposition of the Classis to render the appropriate service, and to depute such members (to carry it out) as shall be approved by the Classis.

In conclusion the Committee ad hanc instructionem (deem it) necessary and expedient, that all the Acta, and actitata resolutions — all those which refer to East Indian and West Indian affairs, etc., be recorded separately in a book* specially made therefor. Therein also, at the beginning, shall be copied the Forms of Instructions for Ministers, Candidates and Siecken-Troosters, which shall now be ratified by the Classis. xxxix. 1, 2.

Form of a Call to Ministers for the East and West Indies.

1636, June 7th.

Rev. Rudolphus Petri drafted the Form of the Call, for such ministers as are to be sent to the East or West Indies, to Guinea,

* This book is Vol. XXXIX, (1635-1648,) in which the Acts of the Classis, relating to the foreign churches, are transcribed from their Vols. IV and V; and the Acts of the Deputies are also found therein. References are given in these Extracts, as herein presented, to both sets of volumes. There is said to have been a volume preceding this volume XXXIX, (which is lost,) according to an Index of the Archives made in 1880. If there was such a volume, which is not altogether clear, it probably ran from 1615 to 1635. The next volume of these Extracts, etc., is numbered XXVI, (1648-55); and the next is XIX, (1655-1705). The peculiarity of this numbering will be treated elsewhere. The numbering was not done until after the closing of the Old Archives, in 1816. Vol. XXXVII is an Index only to Vol. XXXIX, as its contents prove.

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etc. The Form proposed was accepted as final, (permanently, for good,) by the (Classical) Assembly, and incorporated by him into a (book*) as aforesaid. iv. 76; xxxix. 20.

Acts of the Deputies.

June 4, 1636.

Copy of a call for Preachers going to the East or West Indies.

Whereas it is proper, so far as is possible, that the glory of God, and the salvation of the people should be promoted, in all regions and localities where the people may be scattered, or where they may go to pursue their divers kinds of business:

And to this end religious gatherings ought to be established and maintained, with the pure preaching of God's Word, the lawful administration of the Sacraments, the public calling on the name of the Lord, and whatever else belongs to regular worship: that thus the Lord may be honored, that believers may increase in the saving knowledge of Christ, and in the true faith, and so be improved in their actions and conduct, unto salvation: and also that those who are alienated from religion may be led thereunto: and whereas the condition of (the East Indies, or the West Indies, or Guinea, or Moscow, etc.) requires that (one or more) pious and well qualified persons be sent thither, in the capacity of a lawfully called minister, who shall perform in such a place all the functions of a minister: and in order that the form of a church and church government, may be established there, in ....., according to the Word of God, and conformably to the excellent usages of the Reformed Churches here in this land, and may be maintained: Therefore we, the Ministers of the Divine Word, and Elders of the Church of Christ, belonging to the Classis of Amsterdam, in the fear of the Lord, and after calling upon the name of God, and with the approval

* See fuller description of this Volume, XXXIX, and of the Archives of the Classis, generally, in Introduction.

of the Messrs. Directors of (the East India Company,— or the West India Company, or the Negotiators of the Moscow Trade, or the Directors of the Greenland Company, as the case may be) have called, and by these presents do call

the Rev. and God-pleasing N. N. ....., late minister at ..... whose praiseworthy certificates from the church of ..... in the Classis of ..... have been shown unto us, and who has himself also appeared before us .....

the Rev. and God-pleasing N. N. ....., who after previous and due examination, and questioning upon the principal points of Christian Doctrine; and having given sufficient evidence of piety of life; and having ascertained his possession of the necessary gifts and qualifications for presenting the Word of the Lord unto the enlightenment of men; and having previously subscribed the Netherlands Confession of Faith, the Christian Catechism, and the Canons of the National Synod of Dort: have solemnly ordained by the laying on of hands,

and we do now by these (presents or acts) set him, the Rev. ...., well-beloved of God, apart, in order, whether on water or on land, or while under way, and especially when arrived at his destination, to preach God's Holy Word, as embraced in the Scriptures of the Old and New Testament; to proclaim to men, in God's name, repentance towards God, and reconciliation with Him through faith in Jesus Christ; to administer the Sacraments — Baptism and the Supper — which the Lord instituted as seals of his grace; to lead the Church of Christ in public prayers; and in conjunction with the Elders and Deacons, after the prescription of the Apostle in 1 Timothy 3, and in Art. 1: (Arts. 22–24 of 1619): and, with the advice and assistance of these (Elders) ..... to regulate and maintain brotherly love, by good discipline and order, all in accordance with God's Word and in conformity with the Confession of the Netherland Churches and the Christian Catechism. We request of all those to whom these presents shall be shown, and unto whom our said Brother

shall come, that they will be pleased to recognize him as a lawfully called Minister; to hold him in honor for his office and work's sake; and to assist him with all their power, that he may administer his office unhindered and with joy, to the magnifying of God's holy name, and the conversion and salvation of many souls.

The Almighty God, who hath called him to this office, enrich him more and more with all needed gifts of his Holy Spirit; bless his labor abundantly to the glory of his name, and the conversion of many souls; and when the Chief Shepherd of the sheep shall appear, bestow upon him the imperishable crown of glory. Thus done in our Classical Assembly, within Amsterdam, ..., xxxix. 3, 4.

Forms for Candidates, Comforters of the Sick and Schoolmasters, going to the Indies.

1636, June 7th.

The Forms for Candidates, Comforters of the Sick, and Schoolmasters going to the Indies, were read to the (Classical) Assembly, and approved by the same; and they were recorded in a volume. (xxxix. 3–9.) iv. 78; xxxix. 22.

ACTS OF THE DEPUTIES.

June 7, 1636.

1. Call and Letter. Copy of Instructions for Proponents (Licentiates) going to the East or West Indies.

Whereas, by reason of the (frequent) navigation at the present time to far distant lands, it is in the highest degree proper and necessary, that persons sound in doctrine and pious in conduct should be appointed to instruct the people in the doctrines of the truth, out of the Word of God, and admonish them to true piety; to offer the public prayers at appointed times and otherwise; to comfort those in difficulty or in sickness, and particularly at the approach of death: — Therefore the Classis of Amsterdam, with

the consent and approval of the Hon. Messrs. Directors (of the East or West India Company, Directors of the Greenland Company, Traders to Moscow, etc.,) have resolved to send thither as Proponent the Rev. and Godly ..... N. ..... N. .....: And in order that the same may be known as such by every one, and that he may know how he shall have to conduct himself in this office of .....

Therefore is this Credential given to him, and this Letter of Instruction, and he is required to maintain the following points in accordance therewith:

First: He shall carefully observe public prayers on shipboard, mornings and evenings, before and after meals, particularly at religious gatherings, and also under other circumstances as occasion may require.

Secondly: Both at sea and on land, he shall console and instruct out of the Word of God, those in the extremity of death, as well as others who are sick, or who may be distressed by their necessities and difficulties. Also, particularly must he earnestly admonish every one, as occasion requires; and especially must he warn against cursing and swearing, and the thoughtless misuse of God's Holy Name.

Thirdly: He must be allowed on the Lord's Day and on other proper occasions, to deliver sermons out of God's Word, for the instruction, admonition, comfort and further enlightening (or easing) of the people. If he be detained on the island of Ceylon, he must give himself to the service of the seminary there, or where ever else his sacred office may be required.

All of these duties the said ..... shall perform in the best manner possible, and so commend his office by a Christian and pious walk, that he may edify those among whom he lives by speech and deportment; but he must not assume anything else that belongs to the ministerial office, under any pretext whatever

Thus done by us the Ministers of God's Word and Elders, belonging to the Classis of Amsterdam on this ..... day of ..... 16... xxxix. 5.

June 7, 1636.

2. Copy of a Call and of a Letter of Instruction for Siecken Troosters (Comforters of the Sick) going to the East or West Indies, etc.

Whereas, it has been found necessary, for the success of True Religion and Divine Worship, and for the benefit of those who enter into the employ of the Netherlands Companies, in connection with their regular sailing services for the purposes of trade carried on with far distant lands,— that the true knowledge of God should be introduced not only among the blind heathen, but that the ships should be provided with Siecken-Troosters (Comforters of the Sick) who should accompany these expeditions for these purposes: and whereas, N. N. has offered his services, for the purposes indicated, to the Classis of Amsterdam: Therefore, the said Classis, having previously sought information, and upon testimonials from others, has admitted said person to an examination, to ascertain his fitness: and said person, having been found qualified, was, upon the report made by said Classis, set apart as a Siecke-Trooster (Comforter of the Sick), with the consent and approbation of the Honorable Directors (of said Company;) and by these presents, he is commissioned in such capacity to the (East Indies, West Indies, etc., as the case may be,) with the following instructions:

First: He is to instruct, admonish, and comfort the sick and ill, out of God's Holy Word, every one according to his necessity, and as occasion permits.

Secondly: At appointed times, and on other proper occasions he is to read, in connection with the singing of Psalms, some chapters from God's Word; and also some good sermons from the Decadier Bullinger's Ursini Catechismus; or from some other books written by some minister of the true Christian Reformed Church, with suitable remarks; and he is to begin and end all such services with prayer.

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Thirdly: He is to lead and serve the people when assembled in an orderly manner, with prayers, every morning and evening; and also before and after meals.

Fourthly: He is also diligently to instruct the ignorant in the faith, especially out of the Word of God; and also earnestly at every opportunity, to admonish sinners to penitence and to the leaving off of their sins, by holding before them the fearful judgment of God, warning them faithfully of their danger of perdition; he is especially to oppose, in every possible and proper manner, all cursing, swearing, and profane abuse of the dear Name of the Lord, as well as all indecent language; he is also to comfort and strengthen apparently discouraged ones, as circumstances may require.

And even as the said N. N. is directed always to conduct himself in compliance with and according to these instructions, and in such a way that he never arrogate to himself, beyond these duties, under any pretext whatever, anything which properly belongs to the ministerial office: — So he, on his part, has sacredly promised to regulate himself by these instructions, and to conduct himself agreeably and usefully, and to continue in the exhibition of a pious life, to walk worthily in this his calling and office.

Therefore, these open letters are given to him, both for his own guidance, and as his credentials on his contemplated journey, that they may be useful to him wherever he may be, and on any occasion.

Thus done in our Classical Meeting held within Amsterdam, Anno 1636, May 5, xxxix. 7.

June 7, 1636.

3. Instructions and Letter of Credential for School-Masters going to the East or West Indies or elsewhere.

Whereas, it is well understood by the Hon. Directors of the N. N. Company, that nothing is more important for the well-being of men, of whatever station, than that they should be taken care of from the very beginning, by keeping them under the eye

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and supervision of the Schoolmaster, and in the exercises of the school, that they may derive from such instruction the means necessary for their support, in all the stations and callings of life: and

Inasmuch as, also, upon these exercises, both the glory of God and the salvation of men are not a little dependent; and such exercises are deemed expedient both for the welfare of their Company, as well as for the individuals employed therein; and also that their ships, besides the other officers, may also be provided with Schoolmasters; and

Inasmuch as the ..... by these, by the name of N. N. ..... has offered his services, in this capacity, to the Committee on Ecclesiastical Affairs of the said Company, and which Committee is specially charged therewith by the Classis of Amsterdam: and the said Classis having previously inquired as to this individual, and by examination have ascertained his fitness and experience for such a position; that on the report rendered by the said Classis, and with the approbation and consent of the said Hon. Directors, he has been appointed Schoolmaster, and sent in such capacity to N. .... N. .... with these specific instructions, to wit:

He is to instruct the youth, both on shipboard and on land, in reading, writing, ciphering, and arithmetic, with all zeal and diligence: he is also to implant the fundamental principles of the true Christian Religion and salvation, by means of catechizing: he is to teach them the customary Forms of Prayers, and also to accustom them to pray: he is to give heed to their manners, and bring these as far as possible to modesty and propriety: and to this end, he is to maintain good discipline and order, and further to do all that is required of a good, diligent and faithful Schoolmaster.

And inasmuch as N. .... N. .... is directed to conduct himself in this office according to these instructions, and he, on his part, has promised so to do, as well as to set a good example be-

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fore youth and others: Therefore, these open letters, both Credentials and Instructions, are given him upon his sailing, to serve him as may be found necessary.

Thus done in our Classical Assembly held in Amsterdam, on ..... xxxix. 9.

June 7, 1636.

4. Form of Credential and Instruction for the Minister with an Ambassador or Resident.

Whereas, It is proper, so far as may be possible, that the glory of God and the salvation of men be promoted by the exercise of the regular worship of God, in all parts of the world, and in all places, where opportunity offers: and, Whereas, His Excellency, Mr. N. .... N. ...., Ambassador, or Resident, on behalf of this city (state? staet, not stadt,) at the Court of N. N., has need of a preacher: Therefore, We, Ministers of the Divine Word, and Elders of the Church of Christ, belonging to the Classis of Amsterdam, with the consent of the said Ambassador, or Resident: after previous proper inquiries, and examination in the principal points of Scriptural Doctrine; and after sufficient proof of the piety of life, as well as the evidence of necessary gifts and ability, to present the Word of the Lord unto edification; and after previous subscription of the Netherlands Confession, the Christian Catechism, and the Canones Synodi Nationalis Dordrechtis: have solemnly set apart and do by these presents set apart this reverend, pious, and learned N. .... N. ...., as preacher to the said Ambassador, or Resident; to preach God's Holy Word, as contained in the Scriptures of the Old and New Testaments; to administer the Sacraments of Baptism and the Supper, which the Lord has instituted as seals of his grace; duly to visit the sick, and comfort them; and, when necessary, prudently to administer church discipline; also, if it be practicable, to observe catechizing with all diligence; and furthermore in all things to execute the office of a minister, as becomes a true servant of Jesus Christ, according to the Word of God, and in conformity

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with the Netherlands churches, Confession, and Christian Catechism. We request of all those to whom this instrument shall be exhibited, and unto whom our said brother shall come, that they will be pleased to recognize him as a lawfully commissioned servant of Christ; and hold him in honor for his office and his work's sake; and also to be of aid to him, as far as they can: in order that he may fulfill his office unhindered and with gladness, to the magnifying of God's Holy Name, and the conversion and salvation of many. Whereunto we wish him the abundant blessing of the Lord.

Thus done in our Classical Assembly, within Amsterdam, on ....., and signed in the name of all

..... xxxix. 10.

June 7, 1636.

5. Rules and Articles determined on — founded on the Deliberations of the Deputies, (and) of the Messrs. Negotiators of Moskow, (Muskovy) and submitted to the Assembly of the Classis, concerning Ministers who shall go thither; and Instructions for said Ministers.

1. That there shall go thither a person well versed in doctrine, and who, as minister, shall preach the Word of God, and administer the Sacraments, and perform all other ministerial functions.

2. That the said person shall sail from here to Archangel at the first opportunity, and with one of the first ships.

3. That having arrived at Archangel, he shall preach on Sunday mornings and on Thursday evénings, during the period of his stay there; and if it can possibly be done, the Catechism shall be taught on Sunday afternoons, that the Lord's Day may be the more fully hallowed.

4. That he shall be obliged to come back here with the fleet, unless some Negotiator should pass the winter there. In case, then, an agreement can be made between the parties, after the

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minister's engagement at Archangel has terminated, that he may, upon invitation, continue there through the winter, taking up his residence at Wolga, or at Jereslau — permission is granted to the minister to do this: it being well understood that he shall remain there not longer than a year; and in the following summer he is to cross over to Dalaar (or) Gersbarte, so that the Classis may have not only due knowledge of the location of the (Minister?) there, but also that it may remain with Classis to decide whether to continue the one thus commissioned, or to invite another one in his place.

5. Also that written instructions shall be drawn up, in accordance with which the commissioned one shall be obliged to conduct himself. These shall be drawn up by the Classis, and sent along with him.

6. That two persons shall accompany his Reverence, who shall be chosen thereto by the Classis ..... of the Reformed religion in the Netherlands language (or church?) ..... alms, and to receive them at Archangel. These shall also make due report of all such moneys received, as well as other moneys collected on private occasions. These shall be brought hither, and paid over to the Diaconate of the Netherlands Church, inasmuch as in the said Classis there are no garonen.? The said collectors shall be nominated with the previous knowledge and advice of the minister, and for the present there are (nominated?) by the Classis, Christian Mupa (?) and Lawrence Gossnirs (?).

7. That the minister in Moscow (Muscovy) shall have sole and independent control of his own church there; and there must not be allowed in any wise, any assumption (of power) or influence from the church of Archangel. This shall also be clearly expressed in his instructions; especially because it is not? understood that the Rev. Bergius, who is at present located there, did formerly send an elder and deacon every year from Moscow to Archangel, and that this has not subsequently been continued. (?)

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8. That the minister from (in) Moscow (Muscovy), and especially the one in Archangel shall be maintained by his regular salary, without receiving anything for baptizing or marrying, or from the congregation; so that the honor and reputation of the Netherland Church in such localities may suffer no disparagement ..... xxxix. 11.

June 7, 1636.

6. Instructions for the Minister in Moscow and Archangel.

1. That the teachings of God's Word be presented to the people with prudence, and in a sound and edifying manner, and in conformity with the teachings of the National Synod recently held at Dordrecht, (1618–19); that the Sacraments be administered according to the institution of Christ, and in conformity with the general order of the Reformed Church in this land, and that this be done as often as the condition of the church there may require it; that also the sick be visited and comforted, and that church discipline be prudently attended to, according to the necessities of the church.

2. That the ministers, both at Moscow and at Archangel, shall concern themselves only with their respective churches, and shall in no wise assume to themselves what belongs to the government of (other) churches, there or elsewhere.

3. That every year a written ecclesiastical report be made to the Classis, of the condition of the two churches. This report shall be signed by the preachers and elders.

4. That each of these preachers must refrain from all disputes, whether in behalf of or against the Russians, as well as with others who have gone there, whether Lutherans or Papists. They shall also ..... prudently write ..... but not without the advice of their consistories.

5. Furthermore, each of these preachers must be on his guard against inducting any person into the service of the church, or

into the office of the preacher, without special authorization by our Classis.

6. That each of the said preachers shall be supported by the regular salary assigned to them, respectively, by the Messrs. Negotiators, without laying any claim to, or receiving fees from, anybody, for marrying, baptizing, or by way of benefit. The intention of the Messrs. Negotiators, which is thoroughly approved, being this: that they are not to be held accountable, outside the said salary, for any other expenses, whether for traveling, or for his lodgings there; but that the preacher at Archangel must meet the cost of his travel, and for his lodging there, on the best terms he can make; and that the ..... be constituted ..... and the married people, and the children for baptism ..... shall give ..... zeal, and that such by the Almighty may be .....

7. That the minister sent to Archangel shall be required to go with one of the first ships sailing thither; and return again with the fleet, or at the longest (stay) there during the summer, according to the articles of the Negotiators, concerning this service. xxxix. 12.

June 7, 1636.

7. Drawn up by the Classis and approved by the College of the Admiralty, at Amsterdam, Nov. 28, 1636.

Form of Admiapringe (appointments?) and Instruction for Licentiates (Proponents) sailing upon Men-of-War.

Whereas, it is suitable and necessary, for the promoting of God's glory and the salvation of men, that there should be instituted upon Men-of-War (periods of) Religious Meditations, when, at appointed times, God's Word should be preached in a praiseworthy manner; God's Name be publicly invoked; and the people be admonished into true piety; and, in addition, that men may be edified and comforted in a Christian manner, when in dis-

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couragement, or illness, and especially when in the hour of death: Therefore, We, Ministers of the Word, and Elders of the Church of Christ, belonging to the Classis of Amsterdam, in the fear of the Lord, and with the invocation of his Name, have adjudged the licentiate (proponent) N. N. — who has also exhibited laudable certificates both as to his soundness of doctrine and piety of life: and who, after the customary examination in the principal Articles of the Christian Religion, and his subscription to the Formulae of Concord — as a suitable person to enter upon, and undertake the office of Proponent, on the War Fleet: for which service he has also been accepted by the High Mighty, the Messrs., the College of Admiralty:

And in order that he may become known as such to every one whom it may concern, and that they may know how he must conduct himself in this his office, this Letter of Instruction is sent with him: Therein it is ordered, that on the Lord's day, and on other proper occasions he shall preach a sermon on God's Word, with all edification, and unto the instruction, admonition, comfort and rebuke of the people.

He shall also comfort and instruct those lying at the point of death; and also other sick and distressed ones, in their necessities and discouragements, out of the Word of God. Also, besides, in private, he must admonish every one upon occasion, and particularly against cursing, swearing, and the thoughtless abuse of the name of the Lord, etc., and earnestly warn them.

And inasmuch as the said N. N. has agreed and promised faithfully to observe all this, and to accompany his ministry with a Christian and pious walk: Therefore we request all whom it may concern, to respect him very highly, (lit. to hold the same in peace) as the servant of Christ, for his office and work's sake: also, so far as is possible, to aid him, in order that he may perform his duties unhindered, and with gladness, to the magnifying of God's Holy Name and the conversion and salvation of many.

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Thus done in our Classical Assembly, signed by us in the name of all. xxxix. 13.

June 7, 1636.

8. Form of Instruction for Preachers on Men-of-War.

Whereas it is proper and necessary for the advancement of God's glory and the salvation of men, that God's Word should be preached on the Ships of War, in its purity; that God's name should be publicly invoked; that the Holy Sacraments should be administered on occasion: that the people should be admonished to greater piety, and be edified and comforted in a Christian manner, in times of need, in illness, and especially in the hour of death: Therefore, We, Ministers of the Divine Word, and Elders of the Church of Christ, belonging to the Classis of Amsterdam, in the fear of the Lord, and after invoking his Name; with the consent and approval of the Noble and Mighty, the Messrs. Council of the Admiralty of the College of Amsterdam; after previous and due investigation and examination of him on the principal points of Christian doctrine; and after sufficient evidence of his piety of life; also after the finding of the necessary gifts and qualifications in him to present the Word of the Lord unto edification; and after his previous subscription of the Netherland Confession, the Christian Catechism, and the Canones Synodi Nationalis Dordrechtis: have solemnly ordained, with the laying on of hands, and by these presents do ordain, the reverend, pious, and highly-learned N. .... N. ...., to occupy the office of a preacher on the War Fleet, and to perform all the functions thereof, as becomes a pious and faithful servant of Jesus Christ. And, to the end that the same may be known as such, to every one whom it may concern, and since he has agreed and promised faithfully to observe this, his ministry, in everything, according to God's Word, and to pursue it with a pious walk: Therefore have we given unto him these letters of Instruction, with the request that every one, whom it may concern, will be pleased to hold the same in honor, as a servant of Christ, for his office and

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work's sake; also to assist him, as far as possible, in order that he may perform his office unhindered and with gladness, to the magnifying of God's Holy Name, and the conversion and salvation of many.

Thus done in our Classical Assembly on .....

Signed by us in the name of all

..... xxxix. 14.

June 7, 1636.

9. Instructions for the Minister going to Smyrna, drawn up by order of the Rev. Classis of Amsterdam. (Given to Domine Thomas Koenen?)

1. He shall present and proclaim to the people the teaching of the Divine Word in a sound and edifying manner, and with all prudence; he shall administer the Sacraments instituted by Christ as frequently as the condition of the place and the congregation shall require; he shall duly visit and comfort the sick, and also administer church discipline as occasion requires, but with all prudence; he shall also hold catechetical exercises with all diligence, so far as it may be practicable; and he shall take care that everything be done in conformity with God's Word, and with the confession of Faith, the Christian Catechism, and the decrees of the last National Synod, held at Dordrecht, (1618–19), and as is the usual practice here in this country, in our Reformed Churches.

2. He shall also maintain a proper correspondence with this Classis, and advise it of all extraordinary events, if time permit him, and annually to report in writing the state of the church. To this end, he shall suitably note down all events as they take place in a church-book.

3. And as soon as he arrives there, he shall endeavor to establish a church among people of our own nation. To this end he shall seek to ascertain of ..... what members there are

there of the Reformed Religion, and he must give special attention to all such, so as to promote an edifying walk among them, and purity of doctrine, that he may from them gather members, and form capable material, that he may, as opportunity serves, select and establish a Consistory.

4. And in order that the preacher now going there may be provided with some help, he shall for the present discriminatingly seek to employ the help and advice of Mr. Consul in necessary cases.

5. When the minister has been there for some time, and there shall have been found among those of our own nationality fit material; or when other pious and experienced persons shall have joined those already there; and some of these have been induced temporarily, to exercise the duties of Elders and Deacons, until such time as, under the mighty blessing of God, the hoped for church shall be erected there; — then, when the people shall have so increased that it has become possible, shall they proceed, according to the usual Order of the Church in this country, to the regular election of Elders and Deacons.

6. In the reception of members, and the baptizing of children or adults, he shall (act) according to the Order and custom which are in use in this country. Thus may everything be done with proper regularity and prudence, and offences be avoided as much as possible, and the glory of the church preserved and upheld.

7. And if any come from other places, and represent themselves as church members of the Reformed Religion, and request to be admitted to the Communion, but without having with them their church certificates; it will be expedient to inquire, as far as possible, into the deportment of each one of them. If nothing be found against them, they shall be temporarily admitted upon such evidence and during their abode in that place, as transients, (passants). In the meantime they are to be admonished to bring their certificates with them another time.

8. He shall also constantly give heed, and, as far as practicable, maintain conformity in everything, with the practice of the church in this land, in reference to betrothments and marriage, (ondertrouwen and trouwen,) if such circumstances arise there; and regulate himself therein in accordance with the marriage-law or the civil ordinance in the matter of marriage made by this State.

9. He shall also take care that collections of alms be made at religious gatherings, and a careful account of the same be kept. Out of these, on occasion, needy transients (passants) and the poor church members, or also captive slaves may be aided and comforted.

10. He shall also keep a correct register of all the members, and of those who are baptized and are married.

According to these Instructions the said N. N. is ordered to conduct himself in his office. He, on his part, has promised so to do, according to his act of Call; and according to the established Form, these Instructions are also given him.

The Hon. Consul has been pleased to agree to these points of Instruction. At the same time it is recommended to his Honor,

1. To keep a register of those who die there.

2. To attend to the matter of organizing a school for the instruction of the youth in reading and writing and the knowledge of the Christian religion.

The first his Honor (the Consul?) has deemed very necessary.

The second to be deserving of further consideration. xxxix. 17, 18.

ACTS OF THE CLASSIS OF AMSTERDAM.

(West Indies.)

Inquiry about a certain paper.

1636, Aug. 4th.

Whereas the Assembly has understood that the said writings from the consistory in the West Indies, sent to the Fatherland, are in the keeping of the Hon. Councillor Carpentier; the said

brethren shall address his Hon. in order to ascertain to whom these said papers belong. This was done; but no papers for us were found. iv. 79; xxxix. 22.

(West Indies.)

There was read a copy of a lengthy paper, which was sent to the Messrs. Directors of the West India Company, by Christian Hachtoo (or Ibachtoo) who was formerly a minister in the West Indies. And the Committee ad confus Indicus were directed to peruse together the said paper, and to extract therefrom the most noteworthy matters, and to present the same at the next meeting. iv. 79; xxxix. 22. [See Oct. 5, 1637.]

(Plan for West Indian Churches.)

The Assembly commissioned Rev. Hachendorsius, Rev. Oharschius, Rev. Meefius (Neefius?) and Rev. Nitmordonchius to devise among themselves a certain Plan (Concert) in accordance with which the churches in the West Indies may be governed edifyingly and with good order; and the said Brethren shall report the same to the Classis. iv. 80; xxxix. 22.

SYNOD OF NORTH HOLLAND, AT ENKHUYSEN.

1636, Sept. 9, et seq.

Art. 34. Preacher for the West Indies.

His Excellency, Count (John) Maurice, of Nassau, about to proceed to the West Indies, (Brazil) has made request that a thoughtful and capable minister be selected, to be sent to the West Indies in accordance with Church-Rules. This request was particularly pleasing to this Synod, and it was resolved, that the Classes shall give heed to it at the earliest opportunity; and if they learn of any one disposed to go thither to inform the Church of Amsterdam. The Rev. Correspondents (of other Synods) will also be pleased to do the same.

1636. Art. 35. (Under the Ministerial Changes this year occurs the following item:)

Classis of Amsterdam.

Sent to the West Indies, (Brazil) Rev. Joannes Polliemus.*

ACTS OF THE DEPUTIES.

Plan for the partial government of the West Indian Churches.

1636.

1636 [Fall.]

The plan drawn up by the above mentioned brethren was read, relating to the regulation of the churches in Brazil. It was resolved that at the next meeting of the Classis this shall be more fully discussed, and maturer consideration be given to every particular. xxxix. 23.

(East and West Indies.)

(1637, April 6th.)

It was resolved to ask advice of the Synod . . . . . whether the Comforters of the Sick, [Siecken-Troosters] going to the East and West Indies, in cases that may arise, shall be permitted to perform the marriage ceremony and to baptize. iv. 90; xxxix. 27.

[Committee on Indian Affairs.]

(1637, April 6th.)

Rev. Mourcourtius having been a member of the Committee on Indian Affairs, and having served out his term of two years, requested to be discharged from his office. The Classis resolved, to continue Rev. Aarsenius, Rev. Meursius; and to them are added Rev. Treteatius and Rev. John Ambrosius. iv. 90; xxxix. 27.

* This is the Johannes Theodorus Polhemus, who, with the loss of Brazil to the Dutch in 1654, came to Long Island, and established Dutch Churches there, and is ancestor of the Polhemus family in America.

SYNOD OF NORTH HOLLAND, AT EDAM.

1637, Aug. 10 et seq.

Art. 29. Ministerial Changes. (Among many others:)

Classis of Amsterdam.

Sent to the West Indies: Domine Fredericus Keslerus, preacher at Amsterdam. Domine Franciscus Planti, newly ordained to the service.

Classis of Enkhuysen.

Domine David a'Doreslaer, called, examined and sent, as minister to Brazil.

Acts of the Classis of Amsterdam.

Jonas Michaëlius.

1637, Sept. 7th.

Whereas the Messrs. Directors of the West India Company request a minister for New Netherland; and since Rev. Jonas Michaëlius is now present here (in Holland) without a charge; the Brethren resolve that the Deputies on Indian Affairs must put forth every endeavor to persuade him to the acceptance of this service. Having done this, they will recommend him most favorably to the Directors. iv. 103; also in xxxix. 33.

1637, Oct. 5th.

The Brethren, the Deputies on Indian Affairs report, that they had recommended and proposed Rev. Jonas Michaëlius (Dominum Jonam Michaelium) to the Directors; but they had finally given as an answer, that when they had need of him, they would summon him. This greatly displeased the (Classical) Assembly. iv. 107; xxxix. 34.

INDIANS (EAST AND WEST).

Plan to be devised to reach them.

Although several matters remain unfinished which ought to be attended to, It was resolved to come to some decision regarding these savage men of the East and West Indies, at the first extra Classical session, and to send such decisions to the churches there. In case that extra session should become too prolonged, it shall then and there write specially to the (regular meeting of the) Classis, (a statement of the whole case); after which it shall take up the case of Christian Hachtoo, allusion to which shall also be made at the same time, in the same special communication to the (regular) Classis. iv. 107; xxxix. 34.

AFFAIRS IN THE WEST INDIES.

1637, Nov. 16th.

Concerning affairs in the West Indies it was reported, 1. That their Acta had been sent to the Synod of North Holland and to the churches of the Meuse, (Maes); 2. That the Acta of our Synod, from the year 1620 to the present time (1637) will be sent to them; 3. That some copies (specimens) of the Marriage Ordinance, adopted by the High Authorities here, will be sent thither; 4. Touching the baptism of unbaptized children of Brazilians, negroes and others: Inasmuch as this matter has been referred to the Synod, (of North Holland,) and has been acted on by them, their action will be sent over, (to Brazil.) At the same time they will be told, that so far as our Classis is concerned, she has much wished that the casus had been somewhat more specifically stated, and particularly ..... It had really also the intention to question the children of Brazilians, before they were adopted, and so passed over into familiam Christianorum. The Brethren deputed on Indian Affairs will

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correct the letters for both the Indies (East and West) and bring them in at the next meeting of Classis. iv. 111; xxxix. 35, 36.

Jonas Michaëlius.

1637, Nov. 16th.

The case of Rev. Jonas Michaëlius and Peter Jansz. Lantman shall be brought anew before the Directors by the Deputies, and be earnestly recommended. iv. 113; xxxix. 37.

ADMINISTRATION OF WILLIAM KIEFT.

1638–1646.

Classis of Amsterdam.

Acts of the Deputies.

(West Indies.)

(1638, April 10.)

It was represented to the Hon. Messrs. Directors (of the West India Company?) by the East India Company, ... which also by ministers in Brazil ..... answered to this with the first now expected ..... the advice of the Assembly of the XIX .....

There were also handed over the Synodical Acta from the year 1618 to 1638. It was promised to recommend this business in the most favorable manner to the said Assembly.

In reference to the marriage ordinances, it was answered that some had been sent before, and more would be sent.

On May 15 the Directors informed Rev. Somerus that the Assembly of the XIX had agreed to the suggestion, and requested two ministers, as well as Siecken-Troosters, and Schoolmasters. Thereupon it was resolved to recommend as ministers Rev. Jonas Michaëlius, Abraham Middlehovius, and Peter Jansen Lantman; as Siecken-Troosters, Isaac Abrahams and Peter Wernerius, of Meppel; as Schoolmaster Philip Cyriacus Nicolaus. These recommendations were announced on 20th inst. to the Directors by the Deputies. Answer was given that the decision of the Company shall be made known to the Brethren through their Committee, as soon as possible. xxxix. 40.

RESOLUTION OF THE STATES GENERAL URGING THE COLONIZATION OF NEW NETHERLAND.

1638, April 26.

Whereas their High Mightinesses learn that a sufficient number of good and pious clergymen have not been sent to labor at Brazil in the harvest of the Lord; also that church discipline

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has not been duly introduced, much less practiced there, nor even order taken for the establishment of schools for the education of the rising youth, that they may be brought up in religion and piety.

Secondly, their High Mightinesses receive additional information that the population in New Netherland does not only not increase as it ought, but even that the population which had been commenced is decreasing, and appears to be neglected by the West India Company, so that the inhabitants of foreign princes and potentates, are endeavoring to incorporate New Netherland, and if not seasonably attended to, will at once entirely overrun it.

Therefore their High Mightinesses, after previous deliberation, have resolved and concluded on the first point, hereby to instruct and authorize their deputies to the Assembly of the XIX., that in conjunction with the present delegates from the respective Chambers to said Assembly, they assist in making and enacting such order, that Divine Worship in Brazil be duly attended to, church ordinance and discipline introduced and practiced, and the rising youth educated and brought up in the fear of the Lord and in the Christian Reformed religion.

On the second point, their High Mightinesses have resolved and concluded, that before the present delegates from the respective Chambers to the aforesaid present Assembly of the XIX. adjourn, their High Mightinesses' deputies shall assist in making and enacting such effectual order regarding the population of New Netherland, and thereunto invite all good inhabitants of these Netherlands by such inducements and pre-eminences as, with the approbation of their High Mightinesses, they shall resolve to offer to all colonists, so that this State may not be deprived of the aforesaid New Netherland, by any indirect underhand dealing of some inhabitants of this country, and the intrusion and invasion of those of foreign princes and potentates.—Col. Docs. N. Y. i. 106.

Jonas Michaëlius.

1638, June 7th.

The Brethren Deputati ad Res Indicas reported that they had recommended to the Directors of the West India Company, as ministers, Rev. Jonas Michaëlius, Rev. Middlehovius, and Rev. Peter Jansz. Lantsman. Of these three, Peter Jansz. alone is accepted, while they give little or no hope to the other two. It was now resolved to ask for a more definite reply concerning the first two. iv. 125, xxxix. 41.

1638, July 5th.

Concerning the Revs. Jonas Michaëlius* and Middelhouvius, the Deputati ad Res Indicas reported, that they understood from the Hon. President of the West India Company that the rejection of those two individuals had been announced by his Honor, in the name of the Assembly, (the Assembly of the XIX, or Governing Board of the West India Company.) iv. 129; xxxix. 42.

NOTE ON REV. JOANNES MICHIELSEN IN ENGLAND.

On May 10/20, 1641, the Dutch Church of Yarmouth, England, wrote to the Dutch Church of London, asking for some pecuniary assistance. They had temporarily secured the services of Rev. Joannes Michielsen through one of their Elders who had met him in Zeeland. Of this they were very glad, as they had long been without a minister, and they were hungering for the bread of life. This Michielsen had been with them about ten weeks to their great edification. He was now about to depart and they wished to reward him for his services.— Archives of the Dutch Church of London, Document 2610.

On Sept. 4/14, 1641, the Dutch Church of Maidstone, wrote to the Colloque (Synod) of the Dutch Churches in London, that

* This is the last reference in the minutes of the Classis of Amsterdam to this individual. From preceding documents it will be seen that his father's name was Joannes, and he was probably thus called sometimes himself. He may have had a son Joannes, if the following documents do not refer to himself. It may possibly suggest Zeeland as a place to seek for further light on the subsequent history of the first minister of New York.

they were about to engage as their minister Rev. Joannes Mijchijlsen, and hence they sent their elder, Danneel Beeckman to confer with the Colloque on the subject.— Document 2632.

On October 27 (N. S. Nov. 6) 1641, Rev. Joannes Michielsen wrote to the Dutch Church at London.

He refers to the fact that when traveling some weeks before to Yarmouth, by way of London, he had promised the Elders of the Dutch Church of Maidstone that he would come to them, in case he received no summons from Holland; but he had received such a summons, and hence he could not fulfill the conditional engagement. He was about going to Zeeland.— Document 2640.

On Nov. 16/26, 1641, the Dutch Church of Maidstone wrote to the Dutch Church of London, asking for information as to what the Colloque of Dutch Churches in London had done. Mr. Michielsen had written them that he would come to them in two or three weeks, but two months had now passed.— Document 2644.

NOTE ON THE DUTCH IN ENGLAND.

Statement of the number of the members of the Foreign Churches in England, Feb. 23 (N. S.) 1634.

French and Walloons of London	1,400
Dutch of London	840
Walloons of Canterbury	900
Dutch of Colchester	700
Walloons of Norwich	396
Dutch of Norwich	363
Dutch of Maidstone	50
Dutch of Sandwich	500
Dutch of Yarmouth	28
Walloons of Southampton	36
	5,213

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Document 2347 in the Ecclesiae-Londino-Batavae Archivum. Published 1897, (or Archives of the Dutch Church of London.)

EVERARDUS BOGARDUS.

Resolution to retain him as Minister of the Gospel.

On Thursday, being the 8th of July. (1638.): In Council presented a certain petition by Everardus Bogardus, wherein he requests leave to depart for Fatherland, to defend himself against Lubbert van Dincklage.

We have deemed it necessary to retain the Minister here, so that the Church of God may increase more and more every day.— Col. Docs. N. Y. xiv. 10.

Mortgage on Achtervelt, L. I., given by Andries Hudde to Rev. Everardus Bogardus.

To-day, date underwritten, before me, Cornelis van Tienhoven, Secretary of New Netherland, appeared Andries Hudde, formerly Commissary of store goods here in New Netherland, who voluntarily acknowledged to be well and truly indebted for the sum of six hundred Carolus guilders of Holland, arising out of a certain bond given by the said Hudde to Everardus Bogardus preacher in this place, on the first of July 1637, which sum the said Hudde promises truly and faithfully to deliver and pay free of costs and charges and without any gainsay into the hands of said Bogardus; pledging to that end all his property, as well his buildings and animals as otherwise, which the deponent may have here in New Netherland and at present located in the district of Achtervelt, placing him, Bogardus, as he hereby does, in possession of the effects aforesaid and finally and wholly conveying and transferring to him the property aforesaid to him, Andries Hudde, belonging and that to the amount of the above said sum. For all which the deponent pledges his person and property, real and personal, present and future, without any exception, submitting to the Provincial Court of Holland, in all good faith is this confirmed by deponent's usual signature.

Done upon the Island Manhates, this 22nd of July 1638. A. Hudde.— Col. Docs. N. Y. xiv. 12.

ACTS OF THE CLASSIS OF AMSTERDAM.

Classical Seal.

1638, Aug. 2nd.

The brethren deputed to devise a Classical Seal, submitted to the (Classical) Assembly some (designs) drawn on paper by them. The one which was adopted by a majority of votes contained the words,

VERITAS ET PAX

with an open Bible, and an olive branch lying within it, and shooting up out of it. iv. 132.

List of Buildings erected in New Netherland during Wouter Van Twiller's Administration, 1633–1638. Among these are the following references to the Church.

The Church with a house and stable behind it. (On the north side of Pearl street, [No. 33] between Whitehall and Broad streets.)

The house of Domine Bogardus.— Col. Docs. N. Y. xiv. 16.

SYNOD OF NORTH HOLLAND, AT ALCKMAER.

1638, Aug. 16 et seq.

Article 21.

In regard to Art. 34, touching the introduction of these English ceremonies, (responsive readings), it has been learned that some very good endeavors have been made about (in opposition to) these things by the respective Deputies of the Synod and the Classis of the Hague. This business, therefore, remains thus far in statu quo.

1638. Art. 28. (Among reports from the several provincial Synods, appears this item on p. 14 from Utrecht).

The result is awaited, concerning the care of (or provision for) the East and West Indian Churches.

1638. Art. 29. Ministerial Changes.

Classis of Alckmaer:

Removed: Rev. Joannes Megapolensis, from Wieringerweert, Classis of Edam, to Schoorl and Bergen.

1638. Art. 30. (Interesting discussion about the newly translated Bible, but not properly belonging to New York State history).

1638. Art. 33. Gravamina of the Classis of Enkhuysen.

Whether persons who have not studied, and who wish to let themselves be used as preachers or proponents in the employ of the East or West India Company, are or are not exempt from that rule, established by the National Synod, regarding those persons who have not studied: Art. 3, of that Church order?

Answer: That the maintenance of the laws of the National Synod, regarding this article, in so far as it is any way possible, shall be observed; and shall not be overstepped, except in some great necessity. And that therefore those Classes or Churches, where there are Chambers of the East or West India Company, shall proceed with discretion herein. But first, as regards those persons who, as readers, or sieckentroosters go to the East or West Indies and come back here again as preachers; or, secondly: as regards such, who, only in case of necessity, are qualified here, in this land, and are accepted as preachers for the East and West Indies, and subsequently, also come back here again, from those lands, as preachers: — on this matter, action shall be taken at the next Synod, at Haerlem, Anno, 1639. The Classis, meanwhile, remains charged by Synod to write a gravamen, about this matter, to the several Classes.

PROPOSED ARTICLES FOR COLONIZATION AND TRADE OF NEW NETHERLAND.

1638, Aug. 30–Sept. 2.

On the subject of religion:

2. And inasmuch as it is of the highest importance, that in the first commencement and settlement of this population, proper arrangement be made for Divine worship, according to the practice established by the government of this country; Religion shall be taught and preached there according to the Confession and formularies of union here publicly accepted in the respective churches, with which every one shall be satisfied and content; without, however, it being inferred from this, that any person shall be hereby in any wise constrained or aggrieved in his conscience, but every man shall be free to live up to his own in peace and decorum; provided he avoid frequenting any forbidden assem-

blies or conventicles, much less collect or get up any such; and further abstain from all public scandals and offences, which the magistrate is charged to prevent by all fitting reproofs and admonitions, and if necessary, to advise the Company, from time to time, of what may occur there herein, so that confusions and misunderstandings may be timely obviated and prevented. p. 110.

8. Each householder and inhabitant shall bear such tax and public charge as shall hereafter be considered proper for the maintenance of Clergymen, Comforters of the Sick, Schoolmasters and such like necessary officers; and the Director and Council there shall be written to touching the form hereof, in order, on receiving further information hereupon, it be rendered the least onerous and vexatious. p. 112.

All those who will be inclined to go thither, to inhabit the country or to trade, shall severally declare under their signatures, that they will voluntarily submit to these regulations, and to the orders of the Company, and shall allow all questions and differences there arising to be decided by the ordinary courts of justice, which shall be established in that country, and freely suffer there the execution of the sentences and verdicts, without any further opposition. And shall pay, for passage and board in the state room, one guilder, in the cabin (hutte), twelve stivers, and between decks eight stivers, per diem.— Col. Docs. N. Y. i. 110–114.

Acts of the Classis of Amsterdam.

Cornelius Pietersen, Comforter of the Sick.

1639, June 6.

In the same connection, one Cornelius Pietersen, of Edam, but now living at Amsterdam, offered himself for service in the Virginias. He was promised the position. iv. 151. xxxix. 48.

Acts of the Deputies.

Adam Rolands.*

1639, July 18.

Adam Rolands having requested to go to New Netherland as schoolmaster, reader, (Voorleser) and precentor, (Voorsanger), was accepted, as recommended, upon his good testimonials and the trial of his gifts, on August 4, 1673; and was sent thither. xx. 1.

Peter van der Linde.

Peter van der Linde asked to go as Siecken-trooster to the West Indies. Having been heard, he was advised to exercise himself still further in reading and singing. It was also resolved to inquire about him in the Haerlem Street across from the "Old England", the first house in that street. xx. 9.

Extract from the Acta of the Classis of Brazil.

The churches of Brazil request, first, a larger number of ministers; secondly, Siecken-troosters; thirdly, annually, the Acta of the Synod of North Holland. xx. 13.

The Difficulties of England and Scotland.

1639, July 29th.

Thirdly; Inasmuch as it is understood that the four Reformed cities in South Scotland, have appealed to the Archbishop of Canterbury in an earnest letter, that he would devise measures for further removal of the grievances directed against the Church of Scotland; (it is a question) whether it ought not to be submitted to the consideration of the Synod (of North Holland) in conjunction with them of South Zeeland,* that we should address a communication to this same Archbishop upon the subject, in the name of our (Netherlands) Church. iv. 155.

* Can this be the same individual as Adam Roelantsen, who came over in 1633, with Rev. Bogardus? In 1639, Adam Roelantsen van Hamelwaard is among the citizens of Fort Orange, and said to be formerly a schoolmaster in New Amsterdam. (O'Callaghan, i. 448.) See also Valentine's Manual, 1863, pp. 559-561.

* Perhaps an error for South Scotland.

BAPTISMAL REGISTER OF CHURCH OF NEW YORK.

1639.

The Baptismal List of the Church of New Amsterdam, between 1639–1697, was printed in English in Valentine's Manual of the Common Council of New York in 1863, pages 738–834, the names being arranged in alphabetical order. The same list, from 1639 and onward, is printed in its original form, in Dutch and in chronological order, in the New York Genealogical and Biographical Record, having been begun in 1874, and is not yet completed. Ten or twelve pages of names are printed quarterly. It is interesting to notice how often twins and triplets are reported, and occasionally " vierlings ".

SYNOD OF NORTH HOLLAND, AT HAARLEM.

1639, Aug. 1 et seq.

Article 29.

In regard to proponents, who have not regularly studied, and who have gone to the East or West Indies, and have returned again; in what capacity these are to be received in the Netherland Churches — of which mention was made in Art. 33, (1638,) — shall be treated later under the Gravamina.

Article 33.

There were read and brought in by the Rev. Deputies of our Synod, the extracts from the Acts of the corresponding Synods, as they here follow:

From the Acts of Gelderland:

That the affairs of the East and West Indian Churches belong to the cognizance of the Netherland Churches in general.

From the Acts of South Holland:

That these (Churches) will remain under the same care, until the Assembly further decides as to the Church affairs of the East

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and West Indian Churches. And that the Churches and Classes, which now manage these affairs, shall make abstracts from the letters coming from the East and West Indies about their principal items of ecclesiastical business, and shall present these annually at the session of the several Synods, and shall communicate them to the correspondents.

Also, if any one knows of any students or preachers, capable and willing, for the service of the Churches in the East and West Indies, they are requested to be kind enough to notify the respective Chambers (of the East or West India Company), in regard to them.

FROM THE ACTS OF UTRECHT.

(That the same) will yet continue their care of the East and West India Churches; together with those of Gelderland and Overyssel.

That the Acta of the Synod of Brazil, coming annually, might be sent to them at the expense of this Synod.

Art. 46.

The Rev. Deputatus, in correspondence, from (the Synod of) Gelderland, requests, very amicably, in the name of his Synod, that, in order to a good and close correspondence, there should be communicated to it by our Synod, an account of the East and West India Church-affairs. For this business, and their Church-Order, belong to the churches in general. The Gelderland Synod is of the opinion, and the other corresponding Synods agree therein, that this entire Netherland Church, as the Mother-Church of the East and West India Churches, claims equal rights herein. Therefore is this right (of common supervision) insisted on every year. But if this communication (overture) be rejected, the Synod must endeavor to secure this right through their High Mightinesses, (the States-General).

The Rev. Deputati, in correspondence, from (the Synods of) Utrecht, Friesland, and Overyssel, join in the preceding request.

They declare that they understand, in general, by this (foreign) business which has been alluded to, that some (understand it), that it is the sending over of the Church-Order (as adopted in the Indies,) with a statement of the difficulties which arise in connection therewith, etc.; and that others understand it, that it means (the sending over) of information about the proper persons who may be employed as sieckentroosters or ministers; such a case recently occurred in the second Gravamen of Haerlem; so that the information, direction and adjudication of all matters should be equally attended to by all the corresponding (Synods).

It would at least, be agreeable to them, (the above mentioned Synods) to receive from our Synod (of North Holland) as much information (about the foreign churches) as the Rev. Deputati of the Synod of South Holland have been in the habit of making known to us. For it has been resolved on in their Synod of South Holland, as the custom has also been heretofore, to give "extracts" (of the affairs in the East and West Indies) accounts of which are sent over — to the (several Synods), when assembled, or to their delegates, present, as correspondents (in the Synod of South Holland.) — (The same is asked from the Synod of North Holland) — that their (other) Synods may also be kept informed.

Concerning all of this, it was resolved to answer on the part of our Synod, (of North Holland) that the Rev. Synods will please to agree among themselves as to the notes of general and particular matters which should be thus communicated; and that these things having been made known to the Classes of our Synod, resolutions shall be taken thereon, and declared at the next Synod.

Art. 47.

Further: In regard to this same business, it was asked by one of the Rev. Correspondents:

(1) Whether the Classis of Amsterdam alone is authorized by the Synod, to conduct the examinations of persons going to the East or West Indies: and

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(2) Whether it, (the said Classis), ought not to render an account annually of what has thus been entrusted to it.

As to the first question: It was answered, No; that the Classis of Amsterdam is not authorized (to conduct examinations) any more than other Classes where there are Chambers (of the Companies).

As to the second question: It is shown by the Rev. Deputies of our Synod, from the Acta of our previous Synods, that such has been the practice for a long time; that the persons examined for the service of the Church in the East or West Indies, as well as the facts of their return, are reported to this Synod, several instances of which are adduced; and as yet the Synod is inclined thereto.

These examples are now adduced by the Rev. Brethren of the Classis of Amsterdam: That there were sent, as preachers from their Classis, to the East Indies: Rev. Simon Stuilengius, and John Claessen Bakes, of Gisp: In the West Indies: Anthony Claessen van (or of) Lemuyen, (although it has been learned that he died on the way;) Peter Janssen Lantman, of Abbekerk. It is also related by the Rev. Deputy from South Holland, that in their Synod an extract is annually introduced in regard to the East and West India affairs, that these may be well attended to; since in these affairs misunderstandings or mistakes can easily occur. Our Rev. Deputies also read a letter of thanks from Utrecht, for what was communicated to them in regard to Brazil.*

ACTS OF THE CLASSIS OF AMSTERDAM.

Lubb. van Dincklagen asks to be relieved from his excommunication.

1640, March 19th.

Lubbert van Dincklagen, who was formerly Fiscal in the Virginias, (Virgenys, xxxix. 69,) appeared (in Classis) and complained

* The above references to ministers to the West Indies, do not profess to be complete. It is a little remarkable that the reference to Rev. Everardus Bogardus, at this time in New Netherland, is not referred to. His departure was reported to Synod of 1632, Art. 38.

of both the ecclesiastical and secular proceedings. He asserted that, although he was innocent, he was excommunicated by the machinations of Rev. Everardus Bogaert (Bogardus;) that subsequently, such proceedings were instituted against him, that, in order to escape them, he had been forced to hide himself in the wilderness, where, for days at a time, he had been compelled to sustain himself by the grass of the field, through lack of necessary food. He requests that this Rev. (Classical) Assembly would be pleased to investigate this case, and if they find him innocent, as he was sure they would, that they would relieve him from the excommunication.

Inasmuch as this case appears very peculiar to many, it was resolved to postpone the consideration of the same until the next meeting. But at the same time, the Deputati ad Causas Indicas, are hereby directed to draw up a report in a legal paper, showing all the facts in the case, and at the earliest opportunity, to hand it over to the Rev. God. (fridus?) Petri Bontius, so that he may, meantime, wait upon the Assembly of the Nineteen, or upon the Committee of the States-General, or Mr. Arnhem, provisionally, in order that his (Van Dincklagen's) affair, be not neglected to his prejudice, or to the deprivation of his salary. iv. 193–4; xxxix. 69, 70.

Acts of the Deputies — Foreign Churches.

1640, April 23rd.

The business and other things touching the care of the foreign churches, heretofore arranged by Rev. Boutum, are these following, which shall be brought before Classis simultaneously:

1. Whether it be advisable to observe certain ceremonies in regard to burying the dead at Ende, D. No. 14, and Amboyna, D. 25?

2. Whether Leoninus de Jonge, minister at ..... in that city, who does not seem to be disinclined to the service of the church in the East Indies, shall be further (encouraged?) D. 15.

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3. Whether henceforth all letters to the foreign churches ought not to be copied, as well as those which are sent to us?

4. Whether an appointed plan of index (register) in those matters ought not to be followed.

5. To note that Rev. George Candidius, shows himself inclined to go at a certain time to the East Indies: D. No. 15–28.

6. Item: That the following were sent to the East Indies as Siecken-Troosters: Edward Bout, John Willemsen, Arent Rossenrade, John Heyndricasen, Theo. Maelur, John Ybrecht Croese, Stephen Heyndricasen, Peter Laurense van Lynseel, Fredeirica Alcaen (A woman?) Michael Smit, Heyndrices Hartong, Alexander Rossenrade, Isaac Fransen, Gerrit Cornelisse.

And to the West Indies: Abraham Isaacsen, John Jansen Smit, Edward Ooms, Simon Hulse, Cornelius van der Beek, Clement Fransen, Cornelius Andriesen.

7. To speak of the extract from Rev. Hewring's written declaration of Martin Gideons "Considerations", and the necessary reflections drawn from the letter of the church of Batavia, handed over in writing to the Directors; D. No. 24: whereof some are postponed for the later advice of the Classis: 25.

8. Of the ..... of the Siecken-Troosters ..... about the ..... D. No. 29.

9. Of the manner in which the salaries of the Siecken-Troosters going to the West Indies are to be provided. D. No. 28. Item 31.

10. Of Bartholomeus Coole: that he has handed in satisfactory testimonials, and is recommended to the West India Company; D. No. 25; is accepted by them, with the promise of fifty guilders per month for eight or nine months; 24; is sent with recommendation to Utrecht, and ordered to prepare himself with a sermon at Easter No. 26; and again cited for the Classis in May. No. 32.

11. Jonas Aerts, accepted by the Hon. Directors, D. 26 and 32, and sent to Curacoa. The Elder van Sunderdorp was found unfit. D. No. 22, 23.

12. Directions given to make inquiries about the condition of the church of Moscow. xx. 32, 33.

Lubbertus Dincklagen.

1640, May 7th.

Lubbertus Dincklagen, formerly Fiscal in New Netherland, appeared (in Classis.) He requested a written memorandum from this Rev. Assembly, by which the gentlemen of the justiciary of this city (Amsterdam) might be informed that the excommunication passed upon him in New Netherland, should not be publicly posted (published in Indicio) to his injury, or be made to work to his prejudice. The Assembly resolved to record the preceding as a resolution, and verbally to request the President of the schepens, (aldermen or justices,) that the occurrence referred to should not operate to the withholding of his salary. This will be done by the clerk. iv. 201; xxxix. 75.

Everardus Hardenbergius.

Everardus Hardenbergius, a candidate in Sacred Theology, presented his credentials from the Consistory, and the Professors of Sacred Theology at Leyden; and among the rest, the certificate of his Preparatory Examination (for licensure). He requested to be accepted as a candidate of this Classis, (of Amsterdam.) To this the Classis acceded: iv. 201.

James Dincklagen.

James Dincklagen, formerly sent by the brethren of Zeeland as a Comforter of the Sick to Guinea, as well as to the island of Spitzbergen presented his credentials. The Classis was so well satisfied, that it was resolved, through the Deputies, to suggest his name to the Directors. iv. 202.

New Charter of Patroonships.

Freedoms and Exemptions granted by the West India Company to all Patroons, or others, who will plant colonies in New Netherland.— Col. Docs. N. Y. i. 119–123.

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1640, July 19.

In reference to religion, we find the following:

The Company reserves unto itself all large and small tythes, all waifs, the right of mintage, laying out highways, erecting forts, making war and peace, together with all wildernesses, founding of cities, towns and churches; retaining the supreme authority, sovereignty and supremacy, the interpretation of all obscurity which may arise out of this Grant; with such understanding, however, that nothing herein contained shall alter or diminish what has been granted heretofore to the Patroons in regard to high, middle and low jurisdiction. p. 123.

And no other Religion shall be publicly admitted in New Netherland except the Reformed, as it is at present preached and practiced by public authority in the United Netherlands; and for this purpose the Company shall provide and maintain good and suitable preachers, schoolmasters and comforters of the sick. p. 123.

1640, Aug. 21 et seq.

SYNOD OF HOLLAND, AT AMSTERDAM.

Art. 9. English Ceremonies.

As to Art. 18, relative to the introduction of the English ceremonies into the English Churches in this land: Inasmuch as nothing new has come before the Synod in regard to this matter, it was resolved to pass by the said article, at present, and to omit it henceforth from the Acta.

1640. Article 30.

Correspondence in the matter of the East and West India Affairs.

As to Art. 46, Synodi superioris, regarding the closer correspondence about the East and West India Church-affairs, which was asked for in said article; (1639) The Reverend Correspondents of (the Synod of) Gelderland, South Holland, Utrecht and Overyssel, read the resolutions adopted at their respective Synods,

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and the plans therein proposed. The Rev. Deputatus of Groningen, as subsequently, also, the Rev. Deputatus of Friesland, stated that they had received no directions upon these matters, and had no complaint (doleantie) to make; and no resolutions in regard to this matter were to be found in the Acta of their Synods. On this business much discussion now took place, between the Rev. Synod and the Reverend Brethren correspondents. The correspondents strongly insisted that satisfaction should be given to them and their Synods in this matter; that they might not be compelled to turn themselves to their respective (Provincial) authorities, and to complain (doleren) before them. It was, therefore, resolved, in accordance with the resolution of the last Synod, at Haerlem, by which this Assembly is bound, and in order to satisfy these brethren so far as possible, that the brethren correspondents will be pleased to hand in their petitions in writing, even as they are now spread upon their minutes. These petitions may then be sent to the several Classes of North Holland, and the resolutions of the same thereon may be learned at the next Synod. This could have already been done at this time if the Rev. Brethren had caused their considerations to be placed in the hands of the Deputies of our Synod.

The petition and considerations are these, as they were obtained from the Acta of the Synod of South Holland, with the consent of the other Rev. Correspondents present:

The care of the churches in the East and West Indies does not belong to one particular Church, or Classis, or even to one Synod; but it properly belongs to all the Synods of the United Provinces, or to all the churches in general, of the Netherlands. This is the opinion as well as the sentiment of almost all the Particular Synods; for every one to whom the salutary correspondence is dear, and the mutual peace of the churches desirable, should certainly have the privilege to promote the same. And this is just, especially because such opinion and sentiment rest upon incontrovertible grounds, aside from the fact that each of the Com-

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panies (the East India and the West India Company) received its Charter from the Provinces in general, and is sustained by general funds (investments from all parts) and is ruled by Directors from each of all (the Provinces.)

This also is clear beyond all doubt: that it is a work belonging to the National Synod, or to the churches in general of all these Provinces, not only to originate but to establish Particular Synods; and to this (National) Synod, all individual Churches and Classes belong. If any particular Church or Classes or even Synod should assume the care of any other churches or Classes, whether in the East or in the West Indies, not having been authorized thereto by the churches in general: — many Provincial Synods would take great umbrage thereat, even as, for a long time past, they have manifested their displeasure; and it is to be feared that such displeasure will increase still more greatly, from time to time,. and produce troubles which ought to be prevented.

To this may be added yet the following: That such difficulties might occur in the East or West Indies, as could and ought not, to be settled by any particular Churches, Classes, or even Synods. Also, particular churches (or Classes?) may be neglectful in complying with the request of the East and West India churches. It is indeed understood that the said (foreign) churches have heretofore complained, and do still complain, that at times no proper attention has been given to their letters and gravamina; and that full information is not always furnished them of the ecclesiastical proceedings in these Provinces.

Now to give once for all (eenelyck) some further explanation of the matters which ought to come under the supervision and disposition of the churches in general: This, first of all, is regarded as a point touching all the Synods of these United Provinces, that they should see well to it that the said churches of the East and West Indies abide by the purest doctrine, and by the common church regulations, and not be allowed to introduce anything

peculiar, without the knowledge and approval of all the churches in general.

Moreover, that the gravamina of the said churches ought to be sent over to all the Provincial Synods of this land, in order to consult and decide about these unitedly.

Further: That the Synods in general have a right not only to the inspection of all the alumni of each of the Companies, but that these Synods ought also to have an eye to the sending and appointing of schoolmasters, readers, sieckentroosters, proponents, and especially ministers, upon whose fitness, so much depends there, and in so marked a degree.

Finally, that all the Acta and letters of the churches of the East and West Indies ought to be addressed to the churches in general; even as in turn all the Synods in this land should annually send over general extracts from their Acta to the churches of the East and West Indies, in so far as these may be of service to them.

But in opposition to all this, it may be said, that several requests and attempts have been made, to be allowed to form, from all the Provinces, one Ecclesiastical Assembly, which should have common oversight of all the East and West India churches; but that this has not been effected, because it was not known how the expenses incurred thereby could be met.

It was answered, that such an Assembly would have to be organized at the charge of each Synod; inasmuch as the said expenses could not be obtained either from the Hon. Messrs. Directors, or from the High Mighty Messrs. the States, nor from anywhere else.

It might also be said that matters now and then come up which would not brook the delay of being treated by correspondence with the other Provinces: But this serves as a reply: That certain ecclesiastical bodies can be appointed and authorized to consider such matters as require haste. These should be required to give an account of what they do or do not do, to their principals, with their reasons therefor.

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In order then, that this good cause may have progress and be facilitated, it is expedient that this project be made known to the churches of all the other Provinces.

Further: In case of refusal or longer delay, a remedy could be requested from their High Mightinesses, the States-General: The Synods interested shall themselves recommend this to their respective States, with the request that they would be pleased to promote this affair at the meeting of their High Mightinesses.

1640. Article 38.

There were introduced and read the extracts from the general affairs, out of the Acta of the Corresponding Synods, even as follows:

From the Acta of the Synod of Gelderland of the year 1638.

To request an increase of the salary of ministers' widows, by the correspondencies among the Synods of these United provinces, in regard to the East and West Indian churches: Also the form and manner of that plan of a Marriage Ordinance, (echt ordaninge; or if this be read egt ordaninge, it might mean "genuine ordination":) accompanied by the preceding advice of the respective Classes. This after being further examined in the Synod, shall be presented to the Hon. Court, and the Landschap, (landship; authorities of the community; magistrates.)

From the Acta of the Synod of South Holland:

A plan to arrange a common supervision over the church affairs of the East and West Indies, approved by the Synod, shall be communicated to the Rev. Brethren of Zeeland,* and to all the Synods of these Provinces. After the said plan has been approved, it shall be laid before the Assembly of the XVII and XIX, and sent to the Messrs. the States of each Province.

* There was no Synod in Zeeland.

SYNOD OF NORTH HOLLAND, OCT. 1640.

(Extra session.)

Continuation of the Acts of the Particular Synod of North Holland, reassembled at Amsterdam, on October 30, of the year 1640.

Art. 20. East and West India Church affairs.

Thereupon the said Deputatus made known, in the matter of the East and West India Church affairs, that many debates thereon had taken place in the Synod of Utrecht; and that it was finally resolved to let the matter rest for a year, until the petitions and considerations, which were presented by the corresponding Synods on that subject, and which are embodied in Article 30 of the Acta of the North Holland Synod, (1640) shall have been considered in the Classes of North Holland. A decision will then have been reached at the next Synod of that Province (Utrecht). There is added thereto, that this Synod (North Holland) will kindly permit it (Synod of Utrecht) to receive, upon its request, which was also made in writing in a letter of October 28,— and at its expense, the Acta of the Synod held (or, to be held — te houden) in Brazil, whenever the same shall be brought over.

This Synod takes pleasure in the resolution. It replies to the second, that the request of the Synod of Utrecht, as well as of the brethren of South Holland, who have made a similar request, shall be favorably made known to the several Classes; so that the Acta requested, when they come from Brazil, may be communicated to them.

CLASSIS OF AMSTERDAM, 1640.

Acts of the Deputies.

Megapolensis. 1640, Sept. 4th.

It was resolved that at the next meeting discussion shall be had about what was communicated by Megapolensis. xx. 39.

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John Cornelisz, of Barsinger-Horn.

1640, Oct. 15th.

A letter was read from Rev. John Megapolensis minister at Koedyk, in regard to one John Cornelisse (Backer) of Barsinger Horn, who is disposed to let himself be employed as Sieckentrooster or also as minister, in the East Indies. But inasmuch as he has not studied, this matter is set aside. xx. 41.

Petitions from the other Synods regarding Church affairs in the Indies.

1640, Dec. 3rd.

Under the 30th Article, concerning the affairs of the East and West Indies, the petitions of the Synods of the other Provinces shall be examined by the Classis, against the next ensuing Synod of North Holland. iv. 217.

John Cornelisz. Backer.

pp. 45, 52, 58, 78, [of Vol. 20.]

1641, Feb. 26th.

Dr. Rudolphus reported, that Rev. John Cornelisz Backer of Barsinger Horn — who had been sent hither by John Megapolensis (Senior) minister at Coedyk, and who had exercised himself there two years in the Postamena of the Christian Doctrine — has applied in writing, to be sent to the East Indies, as proponent or Siecken-Trooster, as the Assembly might determine. It was resolved that said John Cornelisse shall (present?) himself before us on March 25, proximo, in order then to give proof of his gifts (and that ..... shall inform) his cousin, (or Nephew, neef,) John Cornelisse, of this arrangement. xx. 43.

John Cornelisz. Backer.

pp. 43, 52, 58, 78, [of Vol. 20.]

1641, March 25th.

John Cornelisse Backer appeared, in accordance with the resolution of the preceding meeting. He preached a sermon on

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Rom. 3:28, "Therefore we conclude that a man is justified by faith, without the deeds of the law". He showed that he understood tolerably well the justification of sinful man before God, but when he was further questioned ..... of unending ..... the article used, and answer was given for ministers ..... should to the East Indies: it was considered that he would have to present himself before the Classis again on the first Monday in May, in order to let his gifts be exhibited more fully. Then his case will be acted on according to the advice of Classis. xx. 45.

(J. C. Backer.)

1641, May 6.

John Cornelisse Backer preached a sermon on John 3:16. The Assembly decided that he had indeed some good notions, (reymselen), but that all his ideas were yet crude and tame; that he had need to study diligently, and hereafter he might present himself again before us. xxxix. 84.

John Cornelisz.* Backer. (See) pages 87, 88, 84.

1641, June 3.

John Cornelisz. Backer presented himself in order to preach a sermon. He was put off, and it was announced to him that he must come back after two months, prepared to preach a sermon. xxxix. 85.

Council Minute. Conditions under which a party of English people may come and settle in New Netherland.

[Rev. Francis Doughty. Newtown.]

Thursday, the 6th of June, 1641.

Whereas a good number of respectable English people with their preacher have petitioned for permission to settle here and live among us, asking that the conditions might be communicated to them, therefore we have resolved to send them the following terms:

First they will be obliged to take the oath of allegiance to their High Might. the States and to the West India Company, under whose protection they are to live here.

* The letter z, with a period sometimes after it, in the middle name, stands for "zoon", "son", and means that John Backer was the son of Cornelius Backer. Sometimes the father's name, with the z attached, is placed after the full name of the son.

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2. They shall have free exercise of their religion.

3. As to their political government, if they desire a Magistrate, they may nominate three or four of their ablest men, from whose number the Governor of New Netherland will select him, who is to be their Magistrate, having final jurisdiction in all civil cases up to forty guilders, cases for higher amounts may be appealed to the Governor and Council of New Netherland and criminal jurisdiction up to (i. e. not including) capital punishment.

4. They shall not build fortifications without permission.

5. The land shall be allotted to them as their property without expense, they shall use it for ten years without paying taxes and at the end of these ten years they shall pay the tenth.

6. They shall have free fishing and hunting and be allowed to trade subject to the privileges of New Netherland.

7. They will be obliged to use the measures and weights of the Country.— Col. Docs. N. Y. xiii. 8.

For Patent for Mespath or Newtown, March 28, 1642, see O'Callaghan i. 425, and Riker's Newtown, 17, 18. Extract: "With power . . . to erect a church or churches; to exercise the Reformed Christian Religion, and Church discipline which they profess", etc.

See further references to Rev. Francis Doughty under date of July 28, 1649, etc.

SYNOD OF NORTH HOLLAND, AT HOORN.

1641, Aug. 13 et seq.

Art. 29.

In regard to Art. 30, (1640), referring to the closer correspondence with the Rev. Synods of Gelderland, South Holland, Utrecht and Overyssel, concerning church affairs in the East and West Indies:

The several Classes have complied with the resolution of the preceding Synod, and have taken into earnest consideration the representations and remarks relating to this matter, as contained in the Acta of the Synod of South Holland, which were laid before the Synod at Amsterdam with the consent of the said Brethren, the Correspondents. Upon this business, the advices of the respective Classes have been heard and collected. The Majority declare that it is altogether unadvisable to make any change, or to depart from the old footing.

Nevertheless, in order to satisfy the Rev. Brethren, the Correspondents, it was agreed, that at their request, (copies of) the

ecclesiastical Acta of the said East and West India Churches shall be sent to the respective Corresponding Synods. Much discussion ensued on this resolution, between the Rev. Synod and the Rev. Brethren, the Correspondents. The result was, that finally, their Reverences read before the Rev. Synod a grievance, (doleantie), wherein they complained of the said resolution, in behalf of their principals. They also declared, in fulfilment of their commission, that their interested principals would be compelled to resort to such other means as the constitution of the church, and the nature and the justice of the case permit. Thereupon, the Rev. Deputies of the other Synods were warned to guard against anything which they might undertake, that might be to the prejudice of this Synod.

Art. 49.

2. Whereas it is insufferable, that the limitations of callings and offices should be confused, (lit. that the boundaries should overlap), it is asked whether the Rev. Synod ought not to establish a fixed rule, that no preacher, either now or hereafter, under any pretext whatever, should intrude himself into the practice of Medicine?

Answer: The Rev. Synod (decrees) that the ministers practicing (medicine), whether now in such practice, or about to undertake it, shall at once desist from such medical practice. And in order that the said resolution may suffer no infringement, the Classes and Churches belonging to this Synod are enjoined to give serious heed thereto, and to act with all earnestness; to the end that, once for all, the intent of Synod may be complied with. In case any of the said ministers refuse to obey the said resolution, the Classes and Churches shall report such transgressors to the next Synod that further provision may be made against this practice in the most suitable manner. The Rev. Deputies of Synod are also charged to be vigilant in this matter.

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CLASSIS OF AMSTERDAM.

Acts of the Deputies.

John Cornelis Backer, of Barsinger-Horn.

pp. 45, 43, 58, 78.

1641, Sept. 3rd.

John Cornelis Backer, in accordance with the order of the Rev. Classis, preached a sermon before the Assembly on the words of Christ, Matt. 16:18, "Thou art Peter, and upon this rock I will build my Church". The Assembly found that he had improved; but admonished him still further diligently to apply himself. Another text was given him on which to preach a sermon at the next meeting of Classis, to wit: John 2:3, "And hereby do we know that we know him, if we keep his commandments". Of all this report shall be made at the next Classis. xx. 52, 53.

John Cornelisse Backer.

pages 88, 85, 84.

1641, Sept. 2.

John Cornelisse Backer came before Classis announcing that he had come to preach a sermon, even as the Classis had charged him; but inasmuch as there was a great deal to be done, his request was postponed till tomorrow after the (regular Classical) sermons. Then he might preach his sermon before the Deputies on Indian Churches. xxxix. 87.

1641, Oct. 7.

The Brethren Deputies on Indian Affairs report, that they have heard the sermon of John Cornelisz Backer on Matt. 16:18, and had been reasonably well satisfied therewith. They had also assigned him as a text 1 John 3:1, on which he was ready to preach before the Assembly. It was then resolved that the said Deputies should hear him on the morrow, and if they obtained good satisfaction, they should speak with him, to see if he could

let himself be employed on Curacoa. Later, a decision could be reached thereupon in our Assembly, as soon as convenient. xxxix. 88.

John Corneliz Backer. pp. 52, 45, 43, 58, 78.

1641, Oct. 8th.

John Cornelisz Backer, in accordance with the injunction of Classis, appeared before the Assembly, and preached on the words of 1 John 2:3. Therewith the Assembly was reasonably well pleased, and it was deemed advisable to advance him to the ministry on the Island of Curacoa, in place of Jonas Aertz. In regard to this the Directors of the West India Company shall be spoken to. xx. 58.

John Cornelissen Backer.

1641, Nov. 1.

A sermon by John Cornelisse Backer on Rom. 3:1, was listened to. Therewith the Assembly was so greatly pleased, that it was resolved to proceed with his examination. This shall take place this afternoon to be conducted by the Rev. President Wittenwrongel. xxxix. 91.

Two Ministers in the Classis of Alkmaar, not disinclined to sail to the East or West Indies.

1641, Nov. 19th.

John Cornelis Backer informed the Assembly that he had learned on good authority that there were certain ministers in the Classis of Alkmaar, who were not adverse to making the journey to the East or West Indies, in this same service, if they could obtain good and favorable conditions. These were the minister at Schorel, and the minister at Koedyk.* In regard to them, John Corneliz Backer was told that, in the name of this Assembly, he should request these two ministers to come down

* One of these ministers was John Megapolensis.

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to this Classis in order that fuller conference might be had with them about this matter. The Classis promised to do everything that might serve towards their advancement. xx. 62, 63.

Acta Deputatorum ad res Exteras.

1641, Nov. 19th.

Rev. Peter Wittenwrongel in the chair.

A communication, with some accompanying documents, was read, which had been sent to the Classis by the elders and deacons in New Netherland, (at New Amsterdam.) Therein they report and justify the procedure of the church against Lubbert Van Dincklagen, the treasurer (of the Colony.) They sent to the Classis two commendatory testimonials concerning their pastor, one from the Consistory, and another from the Director. They desire and request that the good correspondence be maintained with them more promptly than had been the case for a long time past. They report the good condition and daily increase of their congregation. The Americans (Indians) come not yet to the right knowledge of God; but the negroes, living among the colonists, come nearer thereto, and give better hope. They request earnestly and perseveringly that the Rev. Classis would take their case to heart, and support them in their action against Lubbert Van Dincklagen, in order to maintain the honor of their worthy pastor, the Rev. Edward Bogardus. xx. 64.

John Cornelisz. Backer.

1641, Dec. 2.

The Rev. President questioned John Cornelisse Backer. He was examined in the fundamentals of the Christian Religion. His answers so pleased the Rev. Brethren that they will present him, at the proper time, to the Messrs. Directors of the West India Company, to be sent as minister to Curacoa. Furthermore, he shall be ordained to the ministry by the laying on of hands, against the time that the ships shall depart for the said place. xxxix. 92.

1642, Feb. 7.

Agreement between Adam Roelantsen of Dockum, and John Teunison, Carpenter, respecting the building of a house for said Roelantsen.

John Teunison agrees to build the same of the following dimensions: In length thirty feet, in width eighteen feet, in height eight feet; the beams to be hewn at four sides, the house to be well and tight clapboarded, and roofed with substantial reeden thatch; the floors tight and made of clapboard; two doors, one entry, a pantry, a bedstead, a staircase to go to the garret; the upper part of the chimneys to be of wood; one mantelpiece; the entry to be three feet wide, with a partition. The house to be ready by 1st of May next. All for the sum of three hundred and fifty guilders (one hundred and forty dollars,) to be paid by Roelantsen, one half when the timber is on the ground and the other half when the building is finished.— Dunshee, 17.

CONTRACT BETWEEN PATROON VAN RENSSELAER AND REV. JOHN MEGAPOLENSIS.

1642, March 6th.

Conditions freely assented to and accepted by Kiliaen Van Rensselaer, in his quality as Patroon of his Colony named Rensselaerswyck, and by Dr. Johannes Megapolensis, minister of the Holy Gospel to the congregation at Schoorel and Berge, under the venerable Classis of Alkmaar, in the presence of Mr. Adam Bessels, copartner in the said Colony, and the Rev. Jacobus Laurentius and Petrus Wittenwrongel, both ministers of Amsterdam, as preacher to administer and promote divine service in the aforesaid Colony for the term of six successive years, according to previous dismission from his said Classis.

First, Dr. Johannes Megapolensis, thirty nine years old, with his wife, Machtelt Willemsen, aged forty two years, besides his children, Hellegond, Dirrick, Jan, and Samuel, aged fourteen, twelve, ten and eight years, shall furnish and provide themselves

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as well with clothing, furniture, and other utensils, and these put up in such small and compact parcels, as can be properly stowed away in the ship.

In the meantime, as his six years and his salary shall commence so soon as he shall set foot in the aforesaid Colony, the Patroon, in addition to free board for them all in the ship, until they reach the Colony, shall over and above make him a present, for future service, at once, of three hundred guilders, without deduction.

And in case it happen, which the Lord God in His mercy forbid, that he and his family come to fall in the hands of the Dunkirkers, the Patroon promises to use all diligence to procure his ransom; to forward him afterwards on his voyage, according as occasion shall again offer, and to cause to be paid him, during his detention, for the support of himself and his family, forty guilders per month; and also so much here monthly, after he shall have received his liberty and orders, and shall have conveyed him hither, until he embarks.

On his arrival, by God's help, in the Colony, the Patroon shall cause to be shown to him where he and his shall lodge at first, until a fit dwelling shall be erected for him. So soon as he shall reach the Colony, his hereafter-mentioned salary shall commence, and his board and wages cease, and the Patroon be discharged therefrom.

Which salary, in order that he and his family shall be able honorably to maintain themselves, and not be necessitated to have resource to any other means, whether tilling the land, commerce, rearing of cattle, or such like; but by the diligent performance of his duties for the edifying improvement of the inhabitants and the Indians, without being indebted to any person, which he also acknowledges to observe; wherefore the Patroon promises to cause to be paid to him for the first three years salary, meat, drink, and whatever else he may claim in that regard, one thousand or ten hundred guilders yearly, one half

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here in this country, the remaining half in proper account there, according as he requires it, in provisions, clothing, and such like, at the ordinary and accustomed prices, and a further yearly addition of thirty schepels of wheat — I say thirty schepels — and two firkins of butter, or, in place thereof, sixty guilders in money's worth. Should the Patroon be satisfied with his service, he shall give him yearly, the three following years, an increase of two hundred guilders.

In case of decease within the aforesaid six years, at which time the salary shall cease, the Patroon shall pay to his widow, besides the supplement of the half year in which he shall have entered, a yearly sum of one hundred guilders, until the expiration of the aforesaid six years. He shall, besides, befriend and serve the Patroon, in all things wherein he can do so without interfering with or impeding his duties. The aforesaid Johannes Megapolensis having also promised to comport himself in the said Colony as a loyal subject and inhabitant thereof, the above named Patroon, on his side, also promises for him and his successors, to perform and execute what is herein-before set forth, and to furnish him with due acte and commission sealed with the seal of the Patroon and the Colony: and in acknowledgment of the truth, without fraud, guile, or deceit, has this writing been signed by both sides. In Amsterdam, this 6th of March, 1642.

Kiliaen Van Rensselaer.
Johannes Megapolensis.

See also O'Callaghan's New Netherland, i. 449; Munsell's Annals of Albany, i. 21, 92.

Van Rensselaer.

1642, March 17th.

Rev. Peter Wittenwrongel announced to the (Classical) Assembly, that Kiliaen Van Rensselaer, having a colony in New Netherland, made request of us to aid him in sending a minister thereto; that such a minister had been suggested to him, with excellent

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testimonials, by the name of John Megapolensis, Jr., at present settled in the church of Schoorel, in the Classis of Alkmaar. The Deputies on Indian Affairs ask, that the brethren of the Classis would lend their aid in these affairs. Everything was confirmed by the Classis, and the further direction and execution of the call, both with respect to the church and the Classis of Alkmaar, were commended to the Deputies. iv. 249.

Acts of the Deputies.

1642, March 18th.

Rev. Peter Wittenwrongel in the Chair.

Rev. John Megapolensis, pastor at Schorel, by request, appeared in the meeting. He was asked if his Reverence were inclined to go as preacher to Rensselaerswyck in New Netherland. He responded that he had a great desire to do so. Thereupon the meeting requested Mr. Rentselaer, (who, in connection with a few partners, is engaged in commerce at the above mentioned-place), to please to come into the meeting, and confer with the said Rev. Mr. Megapolensis, and make arrangements about his salary. Having come to a good understanding concerning this, and Mr. Rentselaer having accepted him (Megapolensis) in the above-mentioned capacity, the meeting resolved to expedite his dismissal from his church and Classis. Revs. Laurentius and Britmannus were appointed a committee to effect this. It was further resolved that the next meeting be held two weeks from date, viz. April 1st. xx. 70.

1642, March 22nd.

Call of Rev. Johannes Megapolensis.

Whereas, by the state of the navigation in East and West Indies, a door is opened through the special providence of God, also in New Netherland for the preaching of the Gospel of Jesus Christ for the salvation of men, as good fruits have been already witnessed there through God's mercy; and whereas the Brethren of the Classis of Amsterdam have been notified that Mr. Kiliaen

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van Rensselaer hath within the said limits in the North River as Patroon, or Lord, founded a Colony, named Rensselaerswyck, and would fain have the same provided with a good, honest, and pure preacher; therefore they have observed and fixed their eyes on the Reverend, Pious and Well Learned Dr. Johannes Megapolensis, Junior, a faithful servant of the Gospel of the Lord, in the congregation of Schorel and Berg, under the Classis of Alkmaar, whom ye have also called, after they had spoken with the said Lord, Mr. Kiliaen van Rensselaer, in the same manner as they, with his Honor's approbation, do hereby call him to be sent to New Netherland, there to preach God's Word in the said Colony, to administer the Holy Sacraments of Baptism and the Lord's Supper; to set an example to the congregation, in a christian-like manner, by public precept; to ordain elders and deacons according to the form of the holy Apostle Paul, 1 Tim. iii., v. 1; moreover to keep and govern, with the advice and assistance of the same, God's congregation in good discipline and order, all according to God's Holy Word, and in conformity with the government, confession, and catechism of the Netherland Churches and the Synodal Acts of Dordrecht, subscribed by him, to this end, with his own hand, and promised in the presence of God, at his ordination, requesting hereby all and every who shall see and read these, to respect our worthy brother as a lawfully called minister, and him to esteem by reason of his office, so that he may perform the duty of the Gospel to the advancement of God's Holy Name and the conversion of many poor blind men.

May the Almighty God, who hath called him to this ministry, and instilled this good zeal in his heart, to proclaim Christ to christians and heathens in such distant lands, strengthen him, more and more, in this his undertaking; enrich him with all sorts of spiritual gifts; and bless overflowingly his faithful labors: and when the Chief Shepherd, Christ Jesus, shall appear, present him with the imperishable Crown of Eternal Glory. Amen.

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Thus given in our Classical Assembly at Amsterdam, this 22nd day of March, 1642. Signed in the name and on behalf of the whole body,

Wilhelmus Somerus, Loco Praesidis,
Zloahar Swalmius, Scriba Classis,
Jonas Abeels, as Elder.

Examined and approved by the Directors of the West India Company, Chamber of Amsterdam, 6th june, 1642.

(Signed) Charles Looten,
Elias De Raet.

See also O'Callaghan's New Netherland, i. 449; Munsell's Annals of Albany, i. 21, 92.

1642, April 1st.

Rev. Peter Wittenwrongel in the Chair.

The minutes of the last meeting were examined, and also the minutes of the Classis, in reference to Indian Affairs, to see if there was anything therein needing consideration, or which ought to be brought before the Classis. It was found that the Committee ad causas were charged to inquire concerning the Spanish translation of the Dutch Confession of Faith. This had been entrusted to their excellencies, the Directors of the West India Company, and the above Committee were directed to endeavor to obtain it from them. Rev. Mr. Wittenwrongel promised to do this. It was also thought proper to present or read in the next meeting of the Classis, extracts from the letter and documents of the New Netherland Consistory concerning the case of Lubbert Van Dincklagen, that that business may be discussed in a proper manner. It was also resolved, as certain vessels were soon to sail, to write letters to the East and West Indies, as well as to the Consistory of New Netherland with special reference to the case of Lubbert Van Dincklagen. xx. 71.

A COMMUNICATION FROM NEW NETHERLAND ABOUT LUBBERTUS VAN DINCKLAGEN.

1642, April 7th.

The Rev. Meursius stated that a communication had been received from New Netherland, (New Amsterdam,) coming from the Consistory there, and signed by the elders and deacons. They request that correspondence may be maintained with them by letters. They state that they had sent over the proceedings against Lubbert Dincklagen, and were very much surprised that hitherto no reply had been received. They request that one of (the statements?) of Everardus Bogardus may be placed over against Lubbert Dincklagen. They hand in for this purpose a certificate (attest) and extract from his Church Book, being a vindication of the aforesaid Everardus Bogardus. This having been discussed, after (the reading?) of the aforesaid missive and certificate, it was resolved to postpone the matter until after further examination of the Acta of the aforesaid Consistory, (of New Amsterdam) which must be sent over; and until after Dincklagen himself should have been heard. Meanwhile the Rev. Brethren ad causas Indicas shall inform that church of our action by writing. They shall also investigate the whole matter ab ovo, so as to be able properly to inform the Classis in regard to everything. iv. 252; xxxix. 102.

1642, April 8th.

Rev. Matthias Meursius in the Chair.

Revs. James Laurentius and Henry Britmannus report, that in accordance with their commission they went before the Consistory at Schorel, and before the Rev. Classis of Alkmaer, and that they had requested and obtained the dismissal of Rev. John Megapolensis, pastor at Schorel. He will at the earliest opportunity depart for New Netherland to enter upon his charge at the place called Rentselaerwyck. xx. 72.

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The Classis of Amsterdam to the Consistory of New Amsterdam, April 22, 1642.

Reverend, Pious, Wise, Discreet and much Beloved Brethren, Rev. (Bogardus) and Rev. . . . . of the Church of Christ at Manhattan in New Netherland:

We duly received your esteemed letter which you sent us in September of last year (1641) with all the accompanying papers. We learned therefrom not only the good condition of the Church of Christ among you, and your hopes for the conversion of the Americans (the Indians) and the Negroes; but we also learned of your entire condition, and your acts and procedures against Lubbert van Dinclagen, formerly fiscal (Treasurer) there. Regarding the first items, we heartily rejoice, and thank the good God for the great grace and blessing which He bestows upon the proclamation of his saving Word in those strange and far distant lands, and that He vouchsafes a reasonable degree of prosperity to his church there; also that good hopes exist for the conversion of the Negroes, (Negrita-men). We beseech him as Lord of Lords (or Sovereign) of the most hardened, that it may please him to open also the door among the Americans (the Indians), so that the ministration of his Holy Word may have free course among them; and that those blind heathen may be delivered from the thick darknesses of their idolatries and the service of the devil, and brought to the knowledge and fear of the true God and Saviour, to the glory of His name and their own salvation.

As regards the second item, touching the affair of Lubbert van Dincklagen: we have diligently perused your papers, and seriously noted the extract from your church-book in relation to his affairs; and also the laudatory testimony given to your minister, the Rev. Edwardus Bogardus. We should have immediately summoned the said Lubbert van Dincklagen before our Classical Assembly, to lay all this before him, and to hear what he had to say about it;

but we were informed that he was not living in the city, (of Amsterdam), but had some time ago removed his residence to .....

It was therefore resolved by us to write to him, and to act further in the premises as might seem proper. In the meantime we, here, shall not fail to defend the honor of a minister, our honored colleague, Rev. E. Bogardus; and as occasion serves, we shall write further what shall be done by us in this matter.

There is also to be sent to New Netherland, notwithstanding a verbal protest, to wit, to Rensselaerswyck, a certain minister of the name of John Megapolensis, who has been in the ministry in this country (Holland) for a long time already, (since 1634), with whom ..... Rev. Bogardus and his entire Consistory are admonished and exhorted to hold correspondence and communion, so far at least as the circumstances and the place permit; and thus with united hands to proclaim the Word of the Lord not only among our own nationality, but also among the blind heathen in America. Thus will we all heartily rejoice that the kingdom of Christ Jesus is more widely extended there. May the Lord bless the labors of both these ministers abundantly, strengthen them by the power of the Holy Ghost, and grant that they may faithfully use their talents to the magnifying of His Holy Name, to the extension of the kingdom of our Saviour Christ, and to the conversion and salvation of men.

Herewith concluding, Reverend, Pious, Wise, Discreet, and Much Beloved Brethren, we commend you all unitedly, and at the same time the Rev. Domine Bogardus, our colleague and fellow-laborer in the work of the Lord, to God and the Word of His Grace. May He strengthen you in your respective offices and invigorate you with long continued health, to the glory of his Name, and to your own salvation. Amen. Dated at Amsterdam, April 22, 1642.

By order and in the name of the Rev. Brethren of the Classis of Amsterdam, the Committee thereof, etc. xxxix. 103, 104.

[Names not given in the Record Book.]

1642, April 24th.

Rev. James Laurentius in the Chair.

As the vessels for the East and West Indies, and for New Netherland, lay ready for sailing, two letters were written, revised, signed, and despatched: one to the East Indies, and one to New Netherland. But the letter for the East Indies was delivered a little too late; and it was deemed unnecessary at this time to write to the West Indies, as during the previous winter there had been sent thither full information concerning all the affairs. xx. 72.

Case of Everardus Bogardus and Lubbertus Dincklagen.

1642, May 5th.

Regarding the case of Rev. Everardus Bogardus versus Lubbert Dincklagen, the Rev. Deputati ad causas Indicas stated that they have already written to the church of New Netherland (New Amsterdam,) and that they have also investigated the whole matter, so as to be able to instruct the Classis in accordance with the foregoing resolution, (of April 7, 1642.) But the case is postponed until the arrival of the aforesaid Dincklagen, with whom the Rev. Deputies will then confer, after which they will make their report. iv. 253–4; xxxix. 104.

Johannes Megapolensis.

1642, June 2nd.

Concerning the case of John Megapolensis, the Deputed Brethren report, that in compliance with their desire, they had proposed to and urged upon the Classis of Alkmaar, the dismissal of the aforesaid Megapolensis, and had also secured the same. iv. 258; xxxix. 107.

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Memorandum for Dominie Johannes Megapolensis, this 3rd June, 1642, proceeding to the Colonie by the ship De Houttuyn, skipper Adriaen Dircksen Houttuyn.

From the Rensselaerswyck MSS.— His Reverence will be pleased to take charge of my people and property, which are at present conveyed over in God's name, in the ship De Houttuyn. The persons going over will be these:—

Do. Johannes Megapolensis,
Matheld Willemsen, his wife,
Hellegond, Dirrick, John, and
Samuel, his children,
Abraham Staes, surgeon,
his servant,
Evert Pels, beer-brewer,
his wife,
his man,
Cornelis Lamberssen, van Doorn,
Utrecht, farm servant,
Jochim Kettelhuer, van Cremyn,
Johan Helms, van Baritt, N. Brabant,
Johan Carsterssen, van Baritt,
N. Brabant,
Jeuriach Bestvaell, van Luydendorp,
Claes Jansen, van Waalwyck,
N. Brabant,
Paulus Jansen, van Geertruydenburg, do.
Hans Vos van Baden.
Juriaen van Sleswyck, N. Brabant,
Hendrick Albertsen van Wuden,
29 years old,
Gertrude Dries, his wife
23 years old,
Hendrick, Dries, her brother, 21 years,
} From Driesburg.

It is to be remembered that this Hendrick Albertz, for his three; Abraham Staes, for his two; Evert Pels, for his three, must pay the skipper Adriaen Dircksen for their board, in the same manner as all the other freemen. But the farm servants are to come at my expense.

N. B. The book-keeper in the colonie shall usually observe that the expense of the board of the freemen must be charged to their account, as Director Kieft sometimes places it under one head, altogether to the charge of the Patroon.

He shall take care that these persons embarked on shipboard, and having arrived, by God's help, at the Manhattans, where the Noble Director Kieft resides, obtain that they, and my goods, be forwarded to the colonie by the first opportunity, and provided with food at my expense, and according to my cordial salutations to the Honorable Director Kieft, which shall be followed.

On the arrival of these persons at the colonie, they shall present themselves first to the Commissary Arendt van Curler, to be by him registered, and allotted their work, by and with the advice of the officer Adriaen van der Donck, who, if so be he should have occasion for the services of the two Bredaelse young men, may keep them by him. Otherwise they are there on my account for closer examination.

.....

Herry Albertzen, who hath equally come home before his time, has allowed me one guilder per hide for recognition, according to contract made with him. Then concerning the amount of tobacco over the tenths, (which he hath consented to,) I have not been able to agree with him. He has been treating with me for the place of ferry-man, fixing his dwelling by the Beavers Creek, in order to convey the people to the church neighborhood, (Kerckebuyrte,) and back again from thence. As the church, the minister's house, that of the officer, and, moreover, of all the trades-people, (ambachten,) must henceforward be established there, as Abraham Staes and Evert Pels, the brewer, have undertaken, I am entirely willing, and consent that, with the exception of the farmers and tobacco-planters, who must reside

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at their farms and plantations, no other tradesman, henceforward and after the expiration of their service, shall establish themselves elsewhere than in the church vicinage, in the order and according to the plan of building sent herewith; for every one residing where he thinks fit, separated far from others, would be, unfortunately, in danger of their lives, in the same manner as sorrowful experience has taught, around the Manhattans, of all which the commissary, Arendt van Curler, shall give notice to all persons, being called together, so that they may regulate themselves accordingly.— O'Callaghan's History of New Netherland, Vol. 1, 451, 452.

June 6, 1642.

Agreement between Kiliaen van Rensselaer and the Directors of the West India Company, relative to the approval of the call of Rev. Mr. Megapolensis.

Whereas, differences have occurred between the Directors of the Amsterdam Chamber of the West India Company and Kiliaen van Rensselaer, Patroon of his Colony named Rensselaerswyck, in New Netherland, as to the approval of the Acte of Commission granted by the Classis of Amsterdam to Domine Joannes Megapolensis to be invested with the office of preacher in the aforesaid Colony of Rensselaerswyck in New Netherland, and as the ship wherein the said minister must depart lies ready to sail, so that periculum in mora est of injuring the said voyage — Therefore, the aforesaid Kiliaen van Rensselaer consents that the said Directors shall affix their approbation to the aforesaid Acte of Commission, under express protest that he, Rensselaer, shall not be prejudiced in his right, but the parties on either side shall remain unprejudiced in their present rights. In witness whereof, the Directors and Kiliaen van Rensselaer have granted and signed this present Acte at Amsterdam, this 6th June, XVI hundred two and forty.

Signed respectively,

Charles Looten,

Elias De Raet.

See also O'Callaghan's New Netherland, i. 449; Munsell's Annals of Albany, i. 21, 92.

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Catalogue of Books which are sent for the Library in Rensselaerswyck, to be forwarded there.

IN FOLIO.

1. Biblia Graeca,
2. Concordantia Bibliorum,
3. Opera Calvini, 8 tom.
4. Opera Ursinii,
5. Polyanthea Langii et Gruteri: tom 2.
6. Titus Livius,
7. Cursus Philosoph. Roderici de Arriag,
8. Theatrum Terrae Sanctae Christiani Andrichonii.

IN QUARTO.

1. Adriani Metii Primum Mobile,
2. Adriani Metii Arithmet.,
3. Theologia Naturalis Alstedii,
4. Manuale Concionum, Did. Alvares,
5. Animadversiones in 4 Evang. Lud: de Dieu,
6. Thesaurus Œconomiae, J. Casi,
7. Petri Rami Arithm. et Geom.,
8. Distinct. Philos. et Theolog. Castaner,
9. Theologia didactica Alstedii.

REMARKS ON THE ABOVE, BY DR. T. ROMEYN BECK.

Folio.

No remarks necessary on 1, 2, and 3.

4. Ursinius, (probably Zachary,) the friend of Melancthon and of Sir Philip Sidney. Born in Silesia, in 1534; died, 1583. (Chalmers' General Biographical Dictionary.)

5. John Gruter, (in Latin, Janus Gruterus,) born at Antwerp, 1560; died, 1627. He edited the Polyanthea of Langius. (Biographie Universelle.)

6. .....

7. Arriaga, (Roderic de.) A learned Jesuit, native of Castile. Born, 1592; died, 1667. Chancellor of the University of Prague; published, in 1632, a Course of Philosophy, in one volume. Folio. (Ibid.)

8. Christian, Andrichonius, a geographer of considerable reputation, born at Delft, in Holland, 1533; died, 1585. The work for which he is best known is Terrae Sanctae Theatrum et Biblicarum Historiarum, or History of the Holy Land, illustrated by maps. It passed through a number of editions in folio, from 1590 to 1682. (Watt's Bibliotheca Britannica.)

Quarto.

1, 2. Adrian Metius, an able Dutch Geometrician, born at Alkmar, in 1571; died, 1635. His "Treatise on Arithmetic" was published in 1611, in quarto. "Primum Mobile astronomice, sciographice, Geometrice, et hydrographice novi methodo explicatum." Amsterdam: Quarto: 1631. (Biographie Universelle.)

3, 9. Alstedius, born at Herborn, county of Nassau, where he became Professor of Philosophy and Theology. He then went as professor to Weissenburg, in Transylvania, where he died in 1638. He was a member of the Synod of Dort. A most indefatigable writer. (Ibid.) Alstedius "Theologia Naturalis" was published

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in 1615 and in 1662 in quarto. (Biographical Dictionary of the Society for the diffusion of Useful Knowledge, vol. 2.)

4. Didacus (Diego) Alvarez. There were two of this name. One a Spanish Dominican, Archbishop of Trasii, died in 1635; the other a Spanish Jesuit, died 1617. I cannot find the above work among the list of their writings.

5. Lewis de Dieu; Protestant Professor in the Walloon College at Flushing. Born, 1590; died, 1642. His work entitled "Animadversiones in quatuor Evangelia," was published at Leyden, in quarto, in 1631. (Biog. Universelle.)

6. Case, John, M. D., an eminent Physician and Philosopher of Oxford; born at Woodstock, Eng.; died, 1600. He published a number of works, among which is Thesaurus Œconomiae, seu Commentarius in Œconomia Aristotelis; Oxon. 1597, 1598; Hanov. 1598; 8vo. There is a monument to his memory in St. John's College. (Watt; also Biog. Dict.)

7. Peter Ramus, a celebrated French Mathematician, born 1515; died, 1572. Published "Arithmetica, Graeca et Latina," at Paris, quarto, 1555; "Geometria," at Basle, quarto, 1596. (Watt.)

8. Henry Lewis Castaneus published a work entitled "Celebriorum distinctionum tum Philosophicorum et Theologicorum Synopsis." (Watt.)—O'Callaghan's History of New Netherland, Vol. i. 454, 455.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

John Cornelisz Backer.

43, 45, 52, 58.

1642, July 21st.

Whereas John Cornelisz Backer has earnestly requested certain of the Brethren, Deputies ad Causas, that his case should be pushed with all seriousness with the Messrs. Directors of the West India Company, that he may sail as minister to Curacoa at the earliest opportunity, as was promised him by the Classis: therefore it was resolved, that to-morrow the Messrs. Directors shall be addressed about this matter, in order to advance it as much as possible. xx. 78.

ARRIVAL OF MEGAPOLENSIS.

The Rev. Johannes Megapolensis, "the pious and well-learned minister of the congregation of Schoorel and Berge," under the Classis of Alkmaer, was duly called to disseminate the light of the gospel among the Christians and heathen in the colonie, and regularly commissioned "to preach God's Word there; to administer the holy sacraments of baptism and the Lord's Supper; to set an example, in a Christian-like manner, by public precept; to ordain elders and deacons; to keep and govern, by and with the advice and assistance of the same, God's congregation in good discipline and order, all according to God's Holy Word, and in conformity

with the government, confession, and catechism of the Netherland churches, and the synodal acts of Dordrecht."*

The allowance guaranteed to this clergyman was free passage on board for himself, his wife and four children, who accompanied him to New Netherland; an outfit of three hundred guilders, or one hundred and twenty dollars, and an annual stipend, for the first three years, of eleven hundred guilders, (four hundred and forty dollars,) thirty schepels of wheat and two firkins of butter, or in place thereof, should he prefer it, sixty guilders in cash. This salary was to be further increased by an addition of two hundred guilders a year, for the second term of three years, if the Patroon were satisfied with his services. A pension of one hundred guilders per annum was secured to his wife, in case of his demise within the above term, for and during whatever time might remain unexpired of his engagement.

These preliminaries having been thus arranged, an obstacle was unexpectedly thrown in the way of Mr. Megapolensis' departure by the Directors of the West India Company, who claimed the exclusive right to approve of his appointment. To this, however, the feudal lord of Rensselaerswyck demurred; and it was not until after a lapse of several months that a compromise was agreed to, the Directors approving of the appointment under protest on the part of Mr. Van Rensselaer, saving his right as Patroon.

The Rev. Mr. Megapolensis and family embarked, together with Abraham Staes, surgeon, Evert Pels, a brewer, and a number of other freemen, farmers, and farm-servants, shortly after this, in the ship the Houttuyn, or Woodyard, which was freighted with a quantity of goods for the Colonie — between two and three hundred bushels of malt for Mr. Pels — four thousand tiles, and thirty thousand stone for building — besides some vines and madder, the cultivation of which the Patroon was desirous of introducing among his people. On the arrival of Mr. Megapolensis at Rensselaerwyck, a contract was concluded for the erection of a dwelling for himself and family, but the contractor having failed in fulfilling his agreement, a house belonging to Maryn Adriaensen, constructed entirely of oak, was subsequently purchased for his use, for the sum of three hundred guilders, or one hundred and twenty dollars.

A church, thirty-four feet long, and nineteen feet wide — the first in this quarter — was erected in the course of the following year. Though humble in its dimensions, when compared with modern edifices of a similar sacred character, it was considered, at this time, sufficiently ample for the accommodation of the faithful, "for the next three or four years, after which it might be converted into a school-house, or a dwelling for the sexton." A pulpit, ornamented with a canopy, was soon added for the preacher, as well as pews for the magistrates and for the deacons, and "nine benches" for the congregation. The expense of all this necessary furniture amounted to the sum of thirty-two dollars. While providing accommodation for the living, the dead were not forgotten. The "church-yard" lay in the rear, or to the west, of the Patroon's trading-house — in what is now very correctly called "Church" street: and in order "to be safe from the ravages of the Indians," the infant hamlet, living and dead, nestled close under the guns of Fort Orange.†

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* This gentleman was the son of the Rev. Johannes Megapolensis, minister of Coedyck in Holland, and of Hellegond Jansen. He married his cousin Machteld Willemsen, daughter of William Steengs, or Heengs, who was his senior by three years. See Appendix J; also Alb. Rec. v., 323, 339.

† The date of the erection of the above church is taken from Van Curler's letter to the Patroon, dated June, 1643, which will be found translated in part, under that date. Kieft, when proposing, in 1642, to erect a church in New Amsterdam,

SYNOD OF NORTH HOLLAND, AT ENCKHUYZEN.

1642, Aug. 12 et seq.

Art. 34. East and West Indies.

In reference to Art. 29, (1641), the Deputati reported, that certain Deputies from the Synods of Gelderland, South Holland, Utrecht and Overyssel, handed in to their High Mightinesses a doleantie, in which they complain that the Synod of North Holland arrogates to itself the care and supervision of the churches in the East and West Indies; and that such care ought to be common to all the churches of the United Provinces. At the same time they request that matters should be so arranged, that upon the granting of New Charters (to the East India Company and to the West India Company) a casus correspondentiam might be decreed, consisting of Deputies from the Synods of all the United Provinces; that these should have charge of everything necessary for the welfare of the East and West India churches. Their Honors, however, have given such instructions to the Rev. Synod of South Holland, that the same has agreed to (hold) a conference between our (and) their Deputies, in the presence of the corresponding brethren. Finally the following proposition was submitted:

To prevent all estrangement and dissensions which would necessarily arise between the respective Synods, so is it, that the

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referred to the then contemplated erection of this church in Rensselaerswyck. That it was erected in 1643, is evident from Megapolensis' tract on the Maquaas, published in 1644, in which allusion is made to it. The expense of the pulpit, pews, etc., is taken from the "Groet Boek der Colonie Rensselaerswyck," anno 1645-6, p. 56, in which we find to the credit of "Willem Fredericksz" the following entry:— "Voor dat hy in de kerck heeft gemaakt een Predickstool, het verwulf, een voor de overicheyt, een ditto voor de Diaconie, een cosyn met 2 lichten, een kruys cosyn dicht gemaackt, en daerin een kusje, een hoeckje nevens de stool, met een banck in een winckelhaeck, en 9 bancken, te saemen voor, 80 fl." This church was sufficiently wealthy in 1647, (May 29,) to loan two hundred guilders to the Patroon, for which the Diaconie, or deacons, received the obligation of the colonial court, payable in one year after date, at ten per cent. See account-book F. Rensselaerswyck MSS.; also the obligation itself in the Gerechtsrolle. A new "stoop," or steps, was added in 1651, to the front of the above building, which accommodated the faithful until 1656, when a second church was erected at the junction of what are now State and Market streets. In 1715, a new church was erected on the latter site, including within its walls that of 1656. The church of 1715 was finally pulled down in 1806.— O'Callaghan's History of New Netherland, Vol. I. 328-331.

charge of, or the correspondence with, the churches in the East and West Indies shall be maintained by, and left to, all the respective churches, Classes, and Synods, within whose bounds there are Chambers (of the Companies). They shall carefully see to it, that the churches in those far distant regions shall abide by the same doctrine of the truth, and ecclesiastical order and government as the churches of this land; and until such time and occasion as shall otherwise be determined at a National Coetus on the subject, and to the mutual satisfaction of the respective Synods, these following matters are provisionally submitted and accepted: First: That all the churches and Classes where the Chambers are located, shall annually make a full (pertinent) report in their Synods of the state of the churches in the East and West Indies; what ministers and Ziekentroosters have been sent thither; and that a summary thereof shall be inserted in the Actis Synodibus, and this brought to the knowledge of all the Synods of our land.

2. That the Correspondents shall, at their own expense, take with them copies of the Classical Acta, and of all other letters and documents which are of any pertinence to these matters.

3. That whenever any notable difficulties arise in these Indian Churches, touching Doctrine or Order, and which can not well be acted on in any one particular Classis or Synod, that then such difficulties shall be communicated to the several Synods of these lands, in order to obtain also their decisions thereon; and in case the matter did not permit any further delay, then the facts should be made known to the Revs. Deputies of the several Synods.

4. So, also, whenever any individuals from the Classes or Synods where there are no Chambers (of the Companies) might be inclined to serve the church of God in the East and West Indies; such shall address themselves to some Classes or Synod where there are such Chambers, and if they are provided with

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proper certificates as to doctrine and life, caeteris paribus, they shall always be held in good recommendation.

This proposition the Rev. Synod of South Holland has accepted provisionally, and the Rev. Brethren, the Correspondents, have promised to make it known to their respective Synods. On this occasion was also read a certain writing from the Classis of Walcheren, (in Zeeland), addressed to this Synod; they have also sent over their remarks on the abovementioned doleantie, (complaint) which were submitted to their High Mightinesses. In these they argue against this matter at great length, and request that these their remarks may be read at this Synod, and be properly considered; also that they may be informed as to what shall be resolved on in regard to this new proposition of the aggrieved Synods, as to the care of the churches of the East and West Indies. Thereupon their remarks were read to the Assembly. These having been listened to, some of the Rev. Brethren, the Correspondents, manifested their displeasure at such manner of writing, and requested a copy.

The Synod after looking into and considering everything well, in the first place, accepted the aforesaid proposition, drawn up at the last Synod of South Holland, at Gorkum.

2. They thought that the giving of a copy of that paper from Walcheren (Chamber at Middleburg on the Island of Walcheren) might easily cause some unpleasantness, and retard the acceptance of the said proposition by the other aggrieved Synods. Therefore the Rev. Brethren, the Correspondents, were requested, in the interest of peace, to relinquish the demand for a copy; especially, as the letter from the Classis of Walcheren plainly indicates that the oft mentioned proposition was not known to them at the time; otherwise they doubtless would not have sent their objections.

3. That the President of the Deputies, Wittewrongel, shall thank the Rev. Classis of Walcheren for the good correspondence maintained in this instance, and let them know in what

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state this case is now; also that while recognizing their object as good, the Rev. Synod, nevertheless, could have wished that they had employed a somewhat gentler and less offensive manner of writing; especially, as the Rev. Brethren, the Correspondents had shown no little displeasure at the same. The Deputati were also thanked for their diligence and faithful care.*

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

John Jansen Smeet — John Cornelius Backer.

1642, August 19th.

The Rev. Jacob (James) Laurentius, and Matthias Meursius, reported, that according to their commission, they had been before the meeting of the Directors of the West India Company, and had presented before them the name of John Jansen Smeet as Krankbezoeker, making mention at the same time of the meagerness of his knowledge of writing, and also of their doubt whether indeed heretofore he acted as schoolmaster in Brazil, as he said. Whereupon the Messrs. Directors aforesaid, taking no account of these objections, accepted him in the said capacity. They did also at the same time speak with the said Directors about the case of John Cornelius Backer. The Classis long ago resolved to advance him as minister to Curacoa, and then requested their Honors that, if it were possible, they would forward him thither as soon as convenient, inasmuch as he was getting distressed by the long delay and the consumption of his means. They answered, that for the present, they saw no opportunity of sending him thither, as no ship would sail for Curacoa for a long time. They added that a resolution had been adopted by the Assembly of the Nineteen that they would ac-

* Zeeland stood by North and South Holland, because there were Chambers of the Companies also in Zeeland. There were no Chambers of the East India Company in the bounds of the complaining Synods. The West India Company had a Chamber in the bounds of the Synod of Friesland only, besides those in Holland and Zeeland.

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cept no more ..... as ministers in their service. But having reflected further on this matter, a few days later they let some of the Brethren of the Committee (the Deputies) know that their Honors, through some of their Committee, would once more enter into negotiations with us in this matter. They wished to inquire what was best to be done for the satisfaction and solace of the said person. For long before that resolution of the Company, he was examined by the Classis with the knowledge and approval of their Honors. Their request was accepted by the Brethren. xx. 84, 85.

John Cornelisz Backer.

1642, Sept. 22nd.

Appeared at the meeting, John Cornelisz Backer. He said that he had spoken with some of the Directors of the West India Company, and had understood that their Honors had discussed the question whether they should remove their people from Curacoa and abandon the island, or whether they should still keep it. In case they should wish to keep their people there, then that they would send him thither as minister. He requested that the Assembly would please to assist him in this matter as much as possible. It was now a long time since he was examined. The Assembly resolves to await the action of the Directors as to the Island of Curacoa, in order to act properly.

At this same time the Rev. Laurentius and Swalmius told of a conversation with some of the Directors, in reference to said John Cornelius Backer, as is indicated on page 84; that, finally, the Directors presented him for his solace and satisfaction in one sum, one hundred Ryks-dollars ($100.) They also promised him, in addition, that in case he should not go as minister to Curacoa, they would employ him in that capacity on some other good opportunity, either in Guinea or at Angola, or at some other place, only excepting Brazil. Thereupon the said John Cornelisz answered their Honors that he would consider their offer. The matter for the present remains in this condition. xx. 92.

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John Cornelisz Backer.

1642, Oct. 16th.

The Assembly has understood that the Directors of the West India Company, at their General Meeting of the Nineteen, had decided to maintain the Island of Curacoa and their people on it; that thereupon they had accepted John Cornelisz Backer to serve there as minister. To this end John Cornelisz Backer was ordained by the laying on of hands to that same service, and his Instructions were given him to take with him upon his intended voyage. xx. 94.

Affairs of the Brethren in Zeeland.

1642, Oct. 16th.

There shall be communicated to — "The Committee of the Classis of Zeeland* on the ecclesiastical affairs in the West Indies" — what our Classis has decided on, in regard to the matters which were discussed by us and by them, in reference to the Acta of the Classis of Brazil. Of these mention is made pp. 80, 89, and 93. xx. 96.

To write to Brazil.

1642, Oct. 16th.

At this time a letter shall also be written to the churches of Brazil, both in regard to the observations on the affairs previously related, in the Acts of their Classis; as also concerning the Brazilian pamphlet by Rev. David á Doreslaer, (?) and some other matters; in reply to their letters sent at various times to our Classis. xx. 96.

THE CHURCH IN THE FORT.

The church erected by Director Van Twiller, had, by this time, shared the fate common to all the public buildings constructed during his administration, and was now in such a state of dilapidation, that it was considered nothing better than "a mean barn". The necessity of a new church was admitted by the Director and council so far back as 1640; when, with a view to supply the funds requisite to

* There was no Synod of Zeeland, but only a Classis.

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defray the expenses of a new building, a portion of the fines imposed by the court of justice was appropriated to that purpose. But nothing practical eventuated from this arrangement. The accommodation continued to be of the most wretched description, when Captain David De Vries urged the matter anew on the consideration of the Director General. "It was a shame," he said, "that the English should see, when they passed, nothing but a mean barn in which public worship was performed. The first thing they did in New England, when they raised some dwellings, was, on the contrary, to build a fine church. We ought to do the same," he continued; "we had good materials, fine oak wood, fine building stone, good lime made from oyster shells, which was better than the lime in Holland." This reasoning, backed by the intelligence that the colonists of Rensselaerswyck had it in contemplation to raise a church also, had considerable weight with Director Kieft. He seemed desirous to leave behind him a monument to perpetuate the memory of his zeal for religion, and forthwith inquired who should superintend the good work. There were not wanting "friends of the Reformed Religion." Joachim Pietersen Kuyter, "who was a good Calvinist, and had a good sett of hands," was elected deacon, and with Jan Dam, Captain De Vries, and Director Kieft, "formed the first consistory to superintend the erection of the projected church."

These points having been arranged, the next question to be decided was, the site of the building. It was ordered to be erected within the fort. But this was looked upon in the light of "a fifth wheel to a coach," and excited considerable opposition among the commonalty, who represented that the fort was already "very small," and that it stood on the point, or extremity of the island, whereas a more central position ought to be selected for the accommodation of the faithful generally. It was, moreover, particularly urged that the erection of a church within the fort, would prevent the southeast wind reaching the grist-mill which stood thereabout, and thus cause the people to suffer, especially in summer, through want of bread.*

These objections were, however, overruled. It was with justice remarked that the building would be more safe from the attacks of the Indians, within than without the fort. As to its being an impediment to the working of the wind-mill, it was remarked that the walls of the fort then impeded the action of the southeast wind on the mill, and prevented its working even before the erection of the church.*

Nought, therefore, now remained but to find ways and means to defray the necessary expenses. Director Kieft promised to advance a few thousand guilders from the public chest. The remainder was to be raised by private subscription.

It happened about this time that the daughter of the Rev. Mr. Bogardus was being married. This was considered a favorable opportunity for raising the required subscription. So when the wedding party was in the height of good humor, and mellow with the host's good cheer, the Director General called on the guests to subscribe. The disposition to be generous was not wanting at such a time. Each guest emulated his neighbor, and a handsome list was made out. When the morning came, a few were found desirous of reconsidering the transactions of the wed-

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* Men spraake, dan, van de plaatse waerse staende soude. De Directeur wilde en oordeelde datse in het fort staen moest, daerse oock tegens wil en dank van de andere geset is; en immers soo wel past als het vyffde wiel aen een wagen; want behalve dat het fort cleyn is, op een punct leyt, dat meer importeren soude in cas van populatie. De Kercke die de gemeente, diese becostight hebben, eygen behoort te wesen, soo breeckse en beneemt den zuytoosten wint aen de koren-molen, die daeromtrent staet; het welcke een mede oorsaek is, dat men des zomers dickwils by gebreek van maalen sonder broot is Van der Donk.

Eer de kercke gebouwt was, conde de coornmolen met een zuyt oosten wint niet malen, doordien de wint door de wallen van't fort sestut wiert.— Van Tienhoven's Answer to Van der Donck.

ding feast. But Director Kieft would allow no such second thought. They must all pay without exception.*

He entered, as churchmaster, into a contract, forthwith, for the mason-work, with John and Richard Ogden, of Stamford, who engaged to build a church of rock-stone, seventy two feet long, fifty two feet broad, and sixteen feet over the ground, in a good and workmanlike manner, for the sum of two thousand five hundred guilders, equal to one thousand dollars. The churchmasters were to furnish the lime; to transport the stone from the river side to the spot where the building was to be erected; and to allow the use of the company's boat to the contractors, who were to receive also a douceur of one hundred guilders, equal to forty dollars, should the work be finished to the satisfaction of the employers.†

With such energy now was the work pushed forward, that the walls soon rose to their proper height, and the shingle roof soon followed. To commemorate the zeal both of the Director General and the commonalty on this occasion, a marble slab was placed conspicuously in front of the building, with the following inscription engraved thereon:—

Anno 1642;
WILLEM KIEFT, DIRECTEUR-GENERAEL;
"heeft de gemeente desen Tempel doen bouwen." §

1642. The old church had now become dilapidated; and De Vries, dining with Kieft, told him it was a shame that the English, when they visited Manhattan,

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* De Directeur hadde dan besloten een kerck te doen timmeren, en dat ter plaetse daer het hem goet docht. Het man queert hem aan de penningen; en waer die te becomen? Het gebeurde om desen tyt, dat den Predikant Everardus Bogardus eene vrouwvoordochter bestede. Dese gelegentheyd oordeelde de Directeur een bequame tyt tot zyn voornemen te wesen, dat hy, naer den vierden off vyffden dronck oock in 't werck stelde, en hy selffs met een goet exempel voorgaende, liet de bruy-looffsgasten teyckenen, watse tot de kerckgeven wilde. Ider, dan, met een lichthooffd, teyckende ryckelick wech, de een tegen de ander; en hoewel het eenige wel beroude, doen de sinnenweder 't huys quamen, sy moesten even wel betalen, daer viel niet tegen.—Van der Donck.

† The following is a copy of the contract:—"Appeared before me Cornelis van Tienhoven, secretary in behalf of the General Privileged West India Company, in New Netherlands, the Honorable Wm. Kieft, Churchmaster, at the request of his brethren, the Churchmasters of the Church in New Netherlands, to transact, and in their name to conclude the following business; So did he, as Churchmaster, agree with John Ogden, about a church in the following manner:— John Ogden of Stamford, and Richard Ogden, engaged to build, in behalf of said Churchmasters, a church of rock-stone, seventy two feet long, fifty feet broad, and sixteen feet high, above the soil, all in good order, and in workmanlike manner. They shall be obliged to procure the stone, and bring it on shore near the fort at their own expense, from whence the Churchmasters shall further convey the stone to the place where it is intended to build the church, at their own expense. The Churchmasters aforesaid will procure as much lime as shall be required for the building of the aforesaid church. John and Richard Ogden shall at their own charge pay for the masonry, etc., provided, that when the work shall be finished, the Churchmasters shall pay to them the sum of two thousand five hundred guilders, which payment shall be made in beaver, cash, or merchandise, to wit:— if the Churchmasters are satisfied with the work, so that in their judgment the two thousand five hundred guilders shall have been earned, then the said Churchmasters shall reward them with one hundred guilders more; and the further promise to John and Richard Ogden to assist them whenever it is in their power. They further agree to facilitate the carrying the stone thither, and that John and Richard Ogden may use during a month or six weeks the company's boat; engaging themselves and the aforesaid John and Richard Ogden, to finish the undertaken work in the manner they contracted. Done in Fort Amsterdam, in New Netherlands. (Signed) Willem Kieft, John Ogden, Richard Ogden, Gysbert op Dyck, Thimas Willett."—Alb. Rec. iii., 31 These Ogdens are the ancestors of the present families of that name in New York, New Jersey, etc.

§ "Anno 1642, William Kieft, Director-general; hath the Commonalty caused this Temple to be built."—Van der Donck. Judge Benson, writing in 1817, says that when the fort was taken down "a few years since," the marble slab, above alluded

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"saw only a mean barn in which we preached". "The first thing they built in New England after their dwelling houses, was a fine church; we should do the like", urged De Vries; "we have fine oak wood, good mountain stone, and excellent lime, which we burn from oyster shells — much better than our lime in Holland". De Vries immediately subscribed one hundred guilders. The Director agreed to advance "some thousand guilders" on the West India Company's account. For security against the Indians the church was ordered to be erected within the Fort. At the wedding of Domine Bogardus' daughter about that time, the Director secured liberal subscriptions. A stone building was erected 72x50 feet, and 16 feet high, at a cost of twenty five hundred guilders. The honor and the ownership of the work were both commemorated by a square stone inserted in the front wall bearing the inscription "A. D. 1642. William Kieft, Director-General, hath the commonalty caused to build this Temple". When the foundation of the Fort was dug away in 1790 this stone was found. It was removed to the belfry of the church in Garden Street, where it remained till both were destroyed in the great fire of December 1835.— Brodhead i. 335-337. See document under July 28, 1649.

THE JESUITS IN NEW YORK, 1642–3.

The Jesuits commenced their labors in Canada a little later than the Dutch settled in New York. The first Jesuit Missionary who entered within the borders of the State of New York was Father Isaac Jogues. He was also the first priest who visited Manhattan Island. He was captured by the Mohawks in 1642 and treated with great cruelty. He was beaten with clubs and stones; all his finger nails pulled out, and the fore-finger of each hand gnawed by the savages. They journeyed five weeks to reach Central New York, Jogues and the other prisoners being obliged to carry the baggage of their persecutors. Here Father Jogues had the thumb of his right hand cut off by an Indian woman, at her chieftain's command, although she was a Christian. Now also Rene Goupil, a lay brother, who accompanied Jogues, was killed by the blow of a hatchet.

Father Jogues was at length permitted a little more freedom, and he instructed some Indians in the faith and baptized some dying children. He afterward escaped to the Dutch at Fort Orange, who protected him against the wrath of the Indians, and finally paid them one hundred pieces of gold for his ransom. This was subsequently remitted to them from France. Domine Megapolensis secreted him until he went to New Amsterdam. Gov. Kieft kindly received him, and gave him clothes and lodged him in the Fort. He afterward wrote a description of New Netherland. He sailed for France and was received with great honor. He returned to Canada in 1646, and returned to Central New York and was killed by the Mohawks. — Bayley's Hist. Catholic Church, 13–15.

Van Curler's efforts to rescue Father Jogues. Rescue of Father Bressani, 1642–1644.

Van Curler's benevolent mind was, however, ill at ease in the midst of these rejoicings. The Christian captives might be doomed to undergo, in a few days, at the stake, all the tortures which savage cruelty and ingenuity combined could invent to render death more terrific and appalling. Among the prisoners was the mild and

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to, was found, with the Dutch inscription on it, buried in the earth, and then removed to the belfry of the church in Garden street, New York, belonging to the Dutch Reformed Congregation. On the destruction of the latter building by the great fire 1835, this slab totally disappeared.

The immediate completion of this church was, however, doomed to be interrupted by the spirit of faction, and continued misunderstanding with the aborigines, the progress and ruinous consequences of which it becomes our duty now to relate.— O'Callaghan's History of New Netherland, Vol. i, 259-263.

disinterested Father Jogues, a learned Jesuit missionary — "one of the first to carry the cross into Michigan, and now the first to bear it through the villages of the Mohawks." Despising ease, comfort, life, and every attachment which nature renders dear to man, he preferred captivity, suffering, and mutilation, to an abandonment of his tender converts; and now awaited, in resignation and prayer, the crown of martyrdom for which his soul had so long panted.

To save these unfortunate men, Van Curler called together the chiefs of the different Mohawk castles. He recalled to their minds the friendship and alliance which had so long existed between them — and demanded the release of their captives, offering, at the same time, for their ransom, presents to the amount of six hundred guilders, which, to their honor be it recorded, the Dutch settlers of the colonie, forgetful of all differences of creed, and actuated by the holy impulses of the Gospel, had generously subscribed to purchase the freedom of their Christian brethren. The savages, however, were not to be moved, either by appeals to ancient friendship, or by the Dutchmen's presents. They were willing to grant to their allies whatever was in their power, but on the point under discussion they would remain silent. Curler well knew how the French treated those who fell into their hands. Had the chief not been successful in his attack, the Iroquois would have been burnt. For the liberation of the French prisoners he could not treat. In a few months the warriors of the several nations would assemble, and then the matter would be finally disposed of. All Van Curler could effect was to persuade the savages to spare the lives of their prisoners, and to promise to restore them to their country. Escorted by a party of ten or twelve armed Indians, the Dutch ambassadors now returned to Beverswyck, their minds filled with admiration of the lovely country through which they traveled.

The disinterested missionary continued now to solace his captivity by spreading the light of Christianity through the benighted region into which Providence had cast his lot. Though his labors were most signally blest, and numbers of converts were brought into the fold, the hearts of the principal savages continued hardened against him. In one of his visits with some Indians to Fort Orange, he learned that intelligence had been received that the Mohawks were defeated by the French at Fort Richelieu, and that he, on his return, would assuredly be burnt. The commander of the fort counselled him, thereupon, to escape. A vessel was about to proceed to Virginia. There he would be safe. Father Jogues demanded until the morrow to consider this proposal, "which greatly surprised the Dutch." The offer was finally accepted, but it was not so easy to evade the vigilance of his savage companions. Innumerable difficulties followed. He at length succeeded in secreting himself in the hold of a sloop in the river, whose close air and a horrid stench made him almost regret that he had not remained among the cruel Iroquois, who now, enraged at the escape of their victim, crowded to Beverwyck, and demanded, with violent gestures and angry words, the surrender of their prisoner. The Dutch were much embarrassed. They could not consent to deliver over a Christian brother to the tortures and barbarities of the heathen. The States General had sent out orders that every means should be used to rescue from the savages those Frenchmen who might fall into their power. On the other hand, the colonie was too feeble to make any resistance. In this dilemma the offer was again renewed to ransom the fugitive; after considerable wrangling, the Indians accepted this offer, and presents to the amount of about one hundred pieces of gold were accordingly delivered them. Father Jogues was sent to New Amsterdam, where he was most kindly received and clothed by Director Kieft, who gave him a passage to Holland in a vessel which sailed shortly after. But misfortune was not yet weary of persecuting the Christian missionary. The vessel was driven in a storm on the coast of Falmouth, where it was seized by wreckers, who, as

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merciless as the savages, stripped Father Jogues and his companions of every article of their wearing apparel, and left them bruised and naked to pursue their journey as best they could.

In the course of the following year Father Bressani, another Jesuit missionary, fell into the hands of the Iroquois. "Beaten, mangled, mutilated; driven barefoot over rough paths, through briers and thickets; burnt, tortured, wounded, and scarred, he was eye-witness to the fate of one of his companions who was boiled and eaten. Yet some mysterious awe protected his life, and he too was at last humanely rescued by the Dutch," who purchased his freedom at a large sum, and, with true Samaritan kindness, dressed his wounds and nursed him until he was perfectly convalescent, when they supplied him with clothing, "of which he stood in much need," and sent him to the Manhattans. Here he was received in the most hospitable manner by the public authorities, who furnished him, at his departure for Europe, with the following letter of safe-conduct:—

"We, Willem Kieft, Director-General, and the Council of New Netherland, to all those who shall see these presents, greeting: Francis Joseph Bressani, of the Society of Jesus, for some time a prisoner among the Iroquois savages, commonly called Maquaas, and daily persecuted by these, was, when about to be burnt, snatched out of their hands, and ransomed by us for a large sum, after considerable difficulty. As he now proceeds with our permission to Holland, thence to return to France, Christian charity requires that he be humanely treated by those into whose hands he may happen to fall. Wherefore we request all governors, viceroys, or their lieutenants and captains, that they would afford him their favor in going and returning, promising to do the same, on like occasion. Dated in Fort Amsterdam, in New Netherland, this 20th September, anno Salutis, 1644, Stylo Novo."

These and many other acts of similar kindness secured ever afterwards, for both the inhabitants and authorities, as well of Rensselaerswyck as of New Netherland generally, the warm attachment and regard of the Jesuit missionaries, who at the risk of health and life were disseminating the truths of the Gospel among the Indian tribes in the valley of the Mohawk, and along the shores of the great lakes, and who, it may be safely said, allowed no occasion to pass without giving expression to their gratitude and respect.— O'Callaghan's History of New Netherland, Vol. I. 334-337.

1643, May 6.

Inventory of the personal property of the widow Bronck at Emaus.

Among the many items enumerated the following books are mentioned:— One Bible, folio; Calvin's Institutes, folio; Bullingeri. (Opera.); Schultetus Dominicalia. (Medical); Moleneri Praxis, quarto. (Moral and Practical Discourses); One German Bible, quarto; Mirror of the Sea (Seespiegel), folio; One Luther's Psalter; Sledani, folio. (History of Reformation); Danish Chronicle, quarto; Danish Law-Book, quarto; Luther's Complete Catechism; The Praise of Christ, quarto; The Four Ends of Death; Petri Apiani; Danish Child's Book; Forty Pictures of Death, by Symon Golaert; Biblical Stories; Danish Calendar; Eighteen Dutch and Danish Pamphlets; Seventeen Books in Manuscript; Eleven Pictures, large and small.

This Inventory was made in the presence of Rev. Everardus Bogardus.— Col. Docs. N. Y. XIV. 42, 43.

Van Curler's Letter to the Patroon.

Laus Deo. At the Manhattans, this 16th June, 1643.

.....

What the Lord, my master, commands me to receive in good regard the counsel of Domine Megapolensis; and therein to follow his Reverence's advice — I have never failed so to do, but have always communicated to him whatever occurred

here, to have his opinion thereupon ere I concluded to undertake anything, and have always thankfully received his Reverence's counsel. Further, I shall use my utmost diligence to collect the rest and to post all the debits and credits, (schulden en wederschulden,) Beavers and Seawan. I shall then, without fail, send you all by the next opportunity. As to what appertains to the duffels, I have, in all I received, not perceived any damage worth mentioning, but got them in good condition.

.....

As for the Church, it is not yet contracted for, nor even begun. I had written last year to your Honor, that I had a building almost ready, namely, the covenanted work, which would have been for Domine Megapolensis; and this house was not agreeable to the taste of Domine Johannes; in other respects it was altogether suitable for him, so that I have laid it aside, That which I intend to build this summer in the pine grove, (in het Greynen Bosch,) will be thirty four feet long by nineteen feet wide. It will be large enough, for the first three or four years, to preach in, and can afterwards always serve for the residence of the sexton, or for a school. I hope your Honor will not take this ill, as it happened through good intention.— O'Callaghan's History of New Netherland, Vol I. 456, 457, 459.

ACTS OF THE CLASSIS OF AMSTERDAM.

Churches in England.

1643, July 27th.

In aid of the suffering churches in England, the following measures are found good and necessary:

1. Earnestly and fervently to pray for the same in public and private.

2. To urge upon their High and Great Mightinesses (i. e. the States-General and the several Provincial States, separately,) days of public fasting and prayer.

3. Also to beseech the same to contribute all that is within their power for the advocacy and preservation of the Holy Gospel in all verity. iv. 294.

Already New England had begun to desire that these exiles in England and Ireland should be sent to America, as appears from the following:

1643, Feb. 10, N. S.

Petition of the Inhabitants of New England to the House of Commons, for a Collection.

They ask for a collection in the parishes in and about London, for two Lords days, for the transporting of poor children driven

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out of Ireland, and other orphans in England. The request was granted.

The Mayor of London arranged for these collections to pay the transportation of boys and girls to New England. Arguments and recommendations are presented.

Documents 2704, 2705, 2706, in Archives of London Dutch church; pages 1907–8.

NOTE ON HUGH PETERS, 1643.

It was in this year that Rev. Hugh Peters visited Holland. — He was born of an old English family in 1599, and graduated at Cambridge, 1622. He was ordained by Dr. Mountain, Bishop of London, but on account of his opposition to the Bishops, retired to Holland, and officiated in the English congregation at Rotterdam. In 1643 he went to New England, and was elected minister at Salem, and officiated also in Boston. In 1641 he was sent by the colonies to England, on official business with Parliament, in reference to the boundary between New England and New Netherland. He found the civil war raging in England and joined the Parliamentarians. In 1643 he again visited Holland, and preached so violently against Charles I. that the English Ambassador complained of him to the States-General. He gave a series of discourses in the English Congregation in Amsterdam, accusing Charles of exciting the Catholics of Ireland against Cromwell, so that women gave their wedding rings to supply the English under Cromwell with funds. The Dutch were not opposed to his actions. Peters subsequently became chaplain to Cromwell, and is said to have thanked God for the Drogheda massacre. After the restoration Peters was accused as one of the regicides, and he was put to death in 1660.— See Bancroft's U. S. ii. 32.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

(Brazil.)

[Rev. J. T. Polhemus was from 1635–1654 in Brazil.]

July 31, 1643.

From the Acta of the Coetus preparatorii ad Synodum, held in Brazil, at Recyst, November 12, 1642.

There appeared also at this session one of the Councillors of India, being deputed thereto.

Art. 10.

Complaint is made, that there have not been sent to them the Acta of the Synod of North Holland, since the year 1637. They also promise that they will make an effort to send theirs.

Art. 13.

The payment of the ministers has been remedied. Heretofore their salaries were taken from the wages of soldiers and sailors.

Art. 16.

In the case of the Jews, nothing else has been done, except only that blaspheming has been forbidden. A rule has also been established that their men servants and maid servants may not be Christians. And the Popish (services?) ought to be limited within their churches.

Art. 20.

It is requested that six or seven more ministers may be sent to them.

Art. 41.

The ministers have been denied their housing; or these have been taken by the Company.

Art. 47.

Rev. de Varix is judged unfitted to serve any churches in Brazil, as it is declared that he has never produced any edification.

Art. 69.

How those shall be regarded who were baptized by Siecken-Troosters, and by others who are not ministers, and whether these must be rebaptized; the advice of the Synod of North Holland is asked on this subject.

Art. 29.

Lack of Siecken-Troosters, Schoolmasters and large Bibles is referred to.

Art. 80.

Rev. Oosterdach, who came out from South Holland, is discharged from his service.

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Art. 89.

A resolution is referred to about bringing the judicature (trial?) of church matters to the civil (power?); but it is understood that this must not be done. The Hon. Directors shall be remonstrated with on this subject.

Art. 90.

It was resolved, that the representatives of the civil power (lit. the Politicals) shall not be permitted to appear in Classes and Consistories; but only at Synods. The cutting off of correspondence is sought by the Politicals, but the Synod shows its inclination for such correspondence.

Art. 12, in the order of Synod.

Mention is made of the writing and sending of the Synodical Acta, to Classes and Churches; but nothing is said of the Fatherland.

Acta of the Synod of Brazil held February 29, 1643.

Art. 47.

Rev. Doornich is dismissed from his charge in Pariba, and declared unable (physically) to do any more service in churches of the West Indies; on that account he shall be sent back to his congregation in the Fatherland.

No "Censura Morum" was held.

Letter to the Rev. Classis of Mauristad, (in Brazil?) March 24, 1643.

They are surprised about our poor reformations, and that we should not have accepted these, against them (?)

They refer themselves to the first Art. ....., on the subject of the sitting of Civilians in Church Assemblies.

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They complain of the harshness of the censures of the Classis of Amsterdam.

They declare themselves to be a Reformed Church.

They accuse us of Cayture (?)

Letter from Francis Plante, in the Name of their last General Assembly.

They say that they have need of more Siecken-Troosters.

That we should take heed to have only capable Schoolmasters.

That they are still awaiting the Bibles.

Excuse is made for the pamphlet of Doorn. xx. 114–116.

SYNOD OF NORTH HOLLAND, AT EDAM.

1643, Aug. 11 et seq.

Art. 3. Request of the Revs. Deputati Synodi.

The Rev. Deputati of our Synod requested that their fellow Deputies, who are with them entrusted with the business of "Preachers practicing medicine" might be written to for Thursday, so that they might be able to render a proper report on what has been done on this subject. It was resolved to summon the said fellow Deputies ad causam for the time stated, and to write to those outside of this city.

Art. 27. East and West India Affairs.

Under Art. 34, (1642), of East and West India Affairs, the Rev. Deputati Correspondents are recommended to do their best in their own (Synods), that the Articles proposed and agreed to, for the accommodation of the several Synods, may be accepted by their (Synods).

On this same occasion it was also ascertained, that the Rev. Synod of South Holland had resolved to instruct their delegates to the corresponding Synods, to try to induce the objecting provinces to accept of the Articles which have been put into practice and approved by the respective Synods.

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It is found advisable this same week to have an interview with (to go to) those of South Holland, in order to arrive at the desired agreement; also that our Deputati ad correspondentiam be furnished with reasons.

And, in accordance with the first proposition, it was asked in reference to these Articles agreed on, whether the several churches or Classes within whose bounds are located the Chambers of the Companies, ought not to inform this present Synod as to the condition of the churches in the East and West Indies, by way of report, (tot opening). The Rev. Brethren of Enckhuysen declared that in this business nothing had occurred in particular. The Brethren of Hoorn said likewise. But the Rev. Brethren of Amsterdam exhibited many and various papers touching the state of the East and West India Churches. Also the aforesaid Rev. Brethren of Amsterdam, read an extract about East and West India Affairs. It was resolved, that the respective Classes within whose bounds are located Chambers (of the Companies) shall remain enjoined henceforth, in this same manner, to make a report to Rev. Synod, in conformity with those words of the project of the 34th Article, (1642); and that such reports shall be inserted under the extracts of Synod.

Art. 30. Exiles from Ireland.

A letter was read from two ministers who had been driven out of Ireland, William Davidzoon, and Alexander Junius, wherein was represented their distressed and precarious condition. They requested therewith, in an enclosed paper, that some subsidium might be granted them in their very pressing need. It was resolved that they be granted, in conformity with the action of the Synod of South Holland, a proper amount, (summetie, sommetje?) with the announcement that they must hold themselves contented therewith, and not annoy our churches individually.

Art. 54. Churches of England.

II. That this VENERANDA SYNODUS, according to the duty enjoined by "The Communion of the Saints", and after the example of the churches of Zeeland, South Holland, and Switzerland, would be pleased to consider, and look about, for ecclesiastical methods, to aid and solace, in an ecclesiastical manner, the churches in England, Scotland and Ireland. These are at present in the utmost need and peril. The same also formerly, when our churches of the Fatherland were in need and affliction, interested themselves faithfully in them.

Answer: The VENERANDA SYNODUS — having learned the application to their Noble Great Mightinesses, (the Provincial States), made through the Estimable, the Messrs.; the Commissioners, (the civil magistrates in Synod); and that their Estimables would manage the business of the churches in England, Scotland (and Ireland) in such a way that the same would be left in statu, even as it is now,— declared its good wishes, and inclinations to aid and solace the said churches in an ecclesiastical manner, and by ecclesiastical methods. They therefore requested that their Estimables would make these things known to their Noble Great Mightinesses, and the decision of their Noble Great Mightinesses shall be awaited.

Art. 57. Individual Question by Amsterdam.

1. .....

2. Baptism by Ziekentroosters.

What shall be held regarding the baptism administered by Ziekentroosters? Among these are some who are authorized to baptize by the Classis of Amsterdam; and there are (baptisms) by others, who are not ministers;— whether these are to be rebaptized?

Answer: This matter was referred to the several Classes. When these have been heard from, a Synodical advice will be drawn up.

1643. Extracts from Acts of the Corresponding Synods.

Art. 17. The (Synod) of Gelderland, 1642.

Regarding the general direction of the East and West India churches, the Rev. Synod (of Gelderland) understands that this business shall be placed, generally, under the Synods of all the Provinces; and so far as this could not be brought about, the Deputati Synodi shall address themselves to the Noble Court, (Hof — Legislature), of Gelderland to issue letters to their representatives at The Hague, in the States General, so that this point may be taken notice of, in the petition for the prolongation of the Charters of the said Companies.

Extracts from the Synod of South Holland, at Brielle, 1643.

The plan for the care of the East and West India Churches shall be made palatable to the objecting provinces by acquiescing therein for the present, (in als een interim), until another arrangement can be made at a general Coetus. The Remonstrance of both Synods, with the prodromus (?) has been handed over, and their Noble Great Mightinesses have placed the same in the hands of the Noble Court to serve it by way of advice.

. . . . . .

Upon the proposal of the Rev. Brethren from Zeeland regarding the distressed state of the churches in England (Scotland) and Ireland, their High Mightinesses (the States General) resolved, that the respective Synods shall be given a copy of the intercession by the States of Zeeland, as also of the creditive of the delegates, and of the plans as proposed, so that these may be more fully communicated to their respective bodies.

To the West India Churches shall be communicated in writing the displeasure at the printed booklets; and that they do not possess such Synodical liberty as they imagine they do. . . . . .

As yet the decision, (arrest) on the regulation (Constitution) regarding the English preachers, shall not be requested; but where

they are, and have independent (gesloten, closed) Consistories and lawful calls, the Classes are permitted to ask them to come under their jurisdiction.

. . . . . .

England and Ireland shall be frequently prayed for, and also be placed in the petition for days-of-prayer, in genere "Oppressed Churches", if theNorth Holland Synod doth also so resolve; and the resolution of their Noble Great Mightinesses (the Provincial States) does not militate against this petition, (which shall first be awaited.)

Extracts Ex actis Synodi of Utrecht, held Anno 1642.

. . . . . .

Rev. Keselius sent to the Synod the Ecclesiastical Acta of Brazil, of the year 1636 to 1641, inclusive.

Extracts Ex actis Synodi of Friesland held at Bolswart, 1643.

. . . . . .

The plan regarding the care of the East and West India Churches was communicated to Synod, and placed in Actis

. . . . . .

Extracts Ex actis Synodi of Overyssel, held at Deventer, 1643.

. . . . . .

The short Catechism of the Synod of Zeeland shall not be introduced for the youth in the schools; but besides the Heidelberg Catechism, only the small Catechism at the back of the Psalm Book, shall be used.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from London.

1643, August 31st.

Finally, there was read the letter which had been received from many Reformed ministers in London, in behalf of the distressed churches in Ireland, where more than 150,000 have been mur-

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dered, driven away, or have otherwise perished in some miserable manner, while those who are left still run the risk of perishing from hunger and want. It is, therefore, requested, by said ministers, of the minister of the English (Presbyterian) Church,* in this city (of Amsterdam,) to make a statement of this distress to all the Netherland churches, that they come to their aid with all possible means. It was resolved to come to the assistance of these churches as quickly as possible, with collections, as has been done in the case of other suffering churches, and to inform the Rev. Synod (of North Holland) of this need, and of our resolution thereon, together with the communication of the letter, although with all prudence. iv. 295.

Alms for the Irish Churches.

1643, Sept. 7th.

Three letters were presented which had come from England. One, from the committee of Parliament, on Irish affairs; one from the Consensus Theologus at London; and one from Rev. Dr. Frisissus (?). These give the information that Irish Papists, or rebels in Ireland, within four months have mutilated and murdered 154,000 of our brethren in the faith, and are seeking to wipe out the remainder, not only there, but throughout the whole world. Wherefore they request and beseech that the churches of these provinces, in accordance with their customary compassion and liberality towards others, would be pleased also to bestow their Christian alms, in this direction, for the preservation of the brethren in the faith in Ireland. This was sympathetically acceded to by the Rev. Classis. It was unanimously resolved, that the officers of each (church) shall do their utmost to collect the greatest amount of alms possible. In order to transmit this

* This was Rev. Theodore Paget [Latinized into Pagetus,] who settled over the Presbyterian Church in Amsterdam, on the Begyn-Hof, in 1639. In 1646 he removed to another field. His name frequently occurs in the Minutes of the Classis of Amsterdam.

money safely, it shall be delivered into the hands of the committee on this business in London, through the Rev. Professor Wittenwrongel, Rev. Matthew Meursius and Isaac Van Beeck, the deputies of the Classis on this matter. But all this shall be done under these special securities and conditions:

1. That what is donated shall be given purely as Christian alms for the suffering fellows-in-the-faith, in Ireland.

2. That there shall be obtained from them a particular receipt and acknowledgment, upon the delivery of the moneys, wherein the recipients shall make it clear, that these donations, for sufferers in Ireland, have been duly received, under the conditions aforesaid.

Hereupon there appeared two representatives of the above mentioned Committee of Parliament, viz., Sir Adam Lawrence, and Maurice Thompson, who confirmed by word of mouth what is related above, and requested a liberal alms, if possible, in aid of the churches in Ireland. The sympathetic resolution of the Classis was then made known to them, for which, friendly (thanks were offered) by them, and they took their leave. .....
The Acta adopted by the Provincial Synod (of North Holland) were read, and whatsoever concerned this Classis was observed, and noted for further discussion at the next Classis. iv. 297–8.

Collection for England.

(1643,) Nov. 13, 16.

In view of the fact that there has been ordered by their noble Great Mightinesses, (the Provincial States,) a public collection for the distressed members of Christ in Ireland, in the churches of this province, and the need of the same is great; the Rev. Mr. Wittenwrongel proposes, whether it would not be well that this work of love were pushed as rapidly as possible in the respective churches of this Classis, and the moneys handed to Isaac van Beeck, elder in Amsterdam. It was learned that this had already been diligently done, and liberally by several churches. The

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others were exhorted to hasten the work as rapidly as possible. Revs. Meursius and Wittenwrongel, who had been appointed by Classis to keep account of the moneys and deliver the same, were urged to secure the distribution of the same, as soon as possible, for the assistance and relief of those distressed (church) members. iv. 300.

Letters from the Synod of London.

1644, April 4th.

Rev. Wackendorssius, as deputy from this Synod, hands in a certain letter from the Synod of London, addressed to the Classis of North Holland. Therein, after a vivid recital of the sad state of the church of God in that land, two things are requested of the churches of this Synod: First, the Christian prayers, of these (Dutch) churches, are earnestly besought in their behalf, in their sad state; Secondly, as might be determined on by the church here (in Holland).

The Covenant between England and Scotland was also read. Thereupon, it was resolved to send this letter, after it has been recorded by the clerk for the use of the Classis, to the other Classes, and to propose that each Classis would appoint two (of its members) to consult with the regular deputies as to the character of the reply (to be sent to London). Also the regular Deputies were requested to inform the Rev. Body (the Synod of London) as soon as possible, of the receipt of their letter, and to promise them all good will. This Classis provisionally nominated the Rev. President and Rev. Wittenwrongel, to treat with the Deputies of the other Classes as to the full response to the aforesaid letter. iv. 303.

Collection for Ireland.

1644, April 4th.

The Acts of the Classis of October 5th last, (September 7. ? 1643), and specially those items which refer to the collections of this Classis, for the distressed members of Christ in Ireland,

were read over again. Rev. Wittenwrongel and Meursius gave the information that most of the churches had done their share in this business, and the few others will yet do the same. The said Brethren promised to bring in a complete account thereof as soon as possible. Also on motion of Thomas Cave, elder in the English (Presbyterian) church here (at Amsterdam,) it was resolved that the moneys in this Classis be expended here, in this land (Holland) for victuals and other necessities. iv. 304.

(The English and Scotch churches in Holland were members of the Dutch Classis. Food was also cheaper in Holland.)

Lubbert Dincklagen.

1644, April 4th.

A letter was read from Lubbert van Dincklagen, making requests that complaints which might be renewedly made against him, should be made known to him, that he might answer them. Also that Rev. Bogardus be summoned hither. It was resolved to await the arrival of Rev. Everardus Bogardus, and then to summon Lubbert van Dincklagen. The clerk will inform him of this action. iv. 304; xxxix. 120.

Letters from the Synod of London.

1644, May 2nd.

In reference to the letter of the Rev. Synod of London, it was reported that the same had been copied by the clerk for the use of this Classis. Rev. Wackendorssius also sent a copy of the same to the other Classes of this Synod, but has, as yet, received no answer. And inasmuch as no reply, in acknowledgment of the receipt of this letter has yet been sent to that same Rev. Body (the Synod of London), it was resolved that the Rev. Deputy Wackendorssius shall again communicate with Rev. Deputy Puppius, to send the receipts (recepisse, acknowledgments) as soon as possible. If any objection be raised by him, such acknowledgment shall be made by Rev. Wackendorssius, and the two brethren of this

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Classis heretofore charged with the full reply, as soon as possible, and in nomine hujus Classis. iv. 305.

Collection for Ireland.

1644, May 2nd.

In reference to the collections for Ireland, the accounts of Revs. Wittenwrongel and Meursius have been brought in. What each church had contributed, was read, amounting altogether to the sum of florins 22,451⅝ ($8,980.50 cts.) Everything was perfectly exhibited in writing. The two brethren of the committee, as well as Mr. Isaac van Beeck, were thanked for their trouble. They remained charged with the duty of procuring a receipt from the parties in Ireland. iv. 305.

Catalogue of the Classis.

1644, May 2nd.

The clerk inquires whether the catalogue made up by order of Classis, should not be recorded, (literally, placed in the book;) also, whether any one should be put down as not in his proper location. Reply was made that it should be recorded, even as it was read. iv. 307.

(There are no lists of ministers and churches in the Minutes of the Classis of Amsterdam; but such lists came to be written on the fly leaves of the successive volumes. These were amended from time to time, as changes took place, but dates were not always added. The erasures and additions made these lists often very difficult to read. A few of these in the earlier volumes were copied, but there are no allusions to America.)

Dincklagen.

1644, May 2nd.

The letter of Lubbert van Dincklagen has been answered by the clerk. iv. 307.

Reply to the Letter of the London Synod.

1644, June 13th.

In regard to the reply to the letter of the Rev. Wackendorssius reports, that he had written to the Rev. Puppius to send a receipt (acknowledgment) to the said Rev. Synod but that Rev. Puppius still objected. It was resolved that the said acknowledgment, (recepisse,) in accordance with the preceding resolution, should be drawn up by the brethren designated, so that our sympathy with their sad condition may be made known to them; also that the arrival of the Rev. Puppius shall yet be awaited to-day. The draft of the acknowledgment, meantime having been composed, may be examined by the Classis. Rev. Timos shall fill the place of Rev. Anthonides. iv. 309.

Reply to the Letter of the London Synod.

1644, June 13th.

The brethren deputed to draw up a reply (recepisse) to the letter of the Rev. Synod of London, read a written Latin reply composed by them, which pleased the Classis. It was resolved to forward the same as soon as possible to the same Rev. Synod, in the name of this Classis. iv. 311.

Letter to London Synod.

1644, July 17th.

Rev. Wittenwrongel handed in a copy of the letter, which was written and sent, in the name of this Classis to the Rev. Synod of London. It was resolved to preserve this in the Classical chest (keep on file.) iv. 314.

SYNOD OF NORTH HOLLAND, AT ALCKMAER.

1644, Aug. 16 et seq.

Art. 28. East and West India Affairs.

Regarding Article 27, relating to the East and West India Affairs; it has been ascertained that the Synods of Gelderland, Utrecht and Overyssel were not yet fully contented. It was re-

solved that, in conformity with the action of South Holland, we shall continue, as before, to make the Plan, provisionally, palatable, through the Deputies of Synod ad Correspondentias. It was then asked, in turn, whether the Classes, where there are Chambers, had anything to communicate to the Synod. It was ascertained that nothing had been received, because no ships had arrived. The Classes of Amsterdam and Enkhuysen reported the names of those who had been sent out as preachers and siekentroosters to the East Indies.— These had been sent out by Amsterdam:

Rev. Goergius Candidius, to Tajoucken,
Rev. John a Briel, to Batavia,
} Ministers.

As Zieckentroosters, the following:
Lawrence Zacharias.
Cornelius Willemsen.
Paul Jansen.
Alexander Abrams.
Dirck Vermeule.
Reynier Adriaensen.
Jacob Claessen Schoenmaker.

And as minister to Muscovy, Rev. John Gaiwinckel, to Thoula; from Enckhuysen as Ziekentrooster to the East Indies, Hein Jansen.

At the same time it was asked of the Rev. Deputies of the Classis of Amsterdam, whether the ministers and siekentroosters on returning home again to the Fatherland, ought not to present themselves and show their certificates to the Classes by whom they were sent out. The Rev. Synod resolved to charge the respective Classes, where there are Chambers, to take heed to this.

Art. 36. Letters from London to be answered.

It was resolved that the letter sent to the Classes of our Synod by the Rev. Synod at London, the contents of which have been

made known to all the respective Classes, through the copies herewith furnished to the Classes, shall be answered nomine hujus Synodi. To draft this letter, Rev. Correspondent of South Holland, Peter Cabbeljauw is invited; and Rev. Deputati Synodi nostri, John Puppius, and with him, Rev. Adrianus Snellius. The copy of the same shall be inserted at the back of the Acta of Synod.*

Art. 42. Baptism by Siekentroosters.

To the second question of Amsterdam, — See on the same Art. 57, (1643) — What shall be held as to the baptisms administered by Siekentroosters, etc. It is understood that the opinions of the respective Synods are, that baptism by Siekentroosters is to be held of no value. As to the matter of rebaptising? The Synod refers this to the answers to the Questione particularia vige simani nonan Synodi Nationalis, held at Dordrecht Anno 1578.— (This was the first National Synod ever held in Holland, 1578.)

Art. 52. 1644 — p. 21. Greek Letter.

Deputati Synodi nostrae are ordered to communicate a certain Greek letter handed in by the Estimable Commissioner Dedel, sent to this Synod by the Bishop of Ephesus, Meletius Pantagolus, to Revs. Deputati of South Holland, in order to act conjunctim with the same pro re nata.

Book of Guilielmus Apollonius, on Church Government, sent from Holland to the Westminster Assembly.

Oct. 16, 1644.

Title.

Consideratio quarundam Controversiarum ad Regimen Ecclesiae Dei spectantium, quae in Angliae Regno hodie agitantur. Ex mandato et jussu Classis Walachrianae conscripta a Guilielmo

* A photographic copy of this letter, embracing five closely written pages, was secured from the copy in the records, Vol. 52, iii. p. 29, at 100 Java straat, in the Hague.

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Apollonii Verbi Dei apud Middelburgensis Ministro. Et ab Ecclesiis Walachris ad Ecclesiarum suarum sensum et consensum judicandum transmissa ad Synodum Londinensem 16 Octobris Anni 1644.

(Translation.)

A Consideration of certain Controversies at this time agitated in the Kingdom of England concerning the Government of the Church of God Written at the Command and appointment of the Walachrian Classis by Guilielmus Apollonii, Minister of the Word of God at Middelburgh. And sent from the Walachrian churches, to declare the sense and consent of their Churches to the Synod of London, Oct. 16, 1644, N.S. Translated out of the Latin, 1645.— See Corwin's Manual of Reformed Church, 1879, page xii, note. Also Steven's Dutch Ecc. Establishment, and his History of the Scotch Church of Rotterdam.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Curacoa and Angola. Johannes Backerus.

1644, Nov. 7th.

A letter was read from John Backerus, minister at Curacoa, relating to the state of the Church on the said island also, another, from Rev. Jacobus Beth, minister at Angola. Each asked what they must do in reference to baptizing the children of heathen. It was resolved that the clerk look up the resolution of the Synod on this subject, and report the same at the next Classis. iv. 335.

Acts of the Deputies.

Service of the Church in the West Indies.

(1644.)

Regarding the Sacred Ministry in the Churches in the West Indies, it was resolved that Revs. Deputies ad res Indicas shall make request of the XIX (the Executive Committee of the West India Company) that we may be allowed to look about

for some capable ministers, in order to dispatch them thither at the earliest opportunity. And in doing this, we must inform them, that there is danger from the great necessities of the field, that persons of all sorts of character, and therefore but little fit for so worthy an office, may seek that position and be advanced thereto. xxxix. 137.

Book on the Mohawk Indians, by Rev. John Megapolensis.

1644.

Rev. John Megapolensis wrote the following: "A short Account of the Mohawk Indians, their country, language, figure, costume, religion and government. Written and despatched from New Netherland, August 26, 1644, by J. M., minister there. With a brief account of the Life and Manners of the Stapongers in Brazil".

This was published at Alkmaer, by Ysbr. Jansz v. Houten, 8vo. pp. 32. 1651, without the author's consent. Translations may be found in Hazard's State Papers i. 517–526; and in the Historical Collections of the State of New York, iii. See also Duyckinck's Cyc. Lit. i. 80.

Rev. Richard Denton.

Those New England settlers who preferred Presbyterianism to Independency, drifted southward, through Connecticut and Long Island into New Jersey. Rev. Richard Denton was one of these. He came from England in 1630, with a large part of his congregation, and settled at Watertown, Mass. Denton was a Presbyterian by choice. He was graduated from Cambridge in 1623, and was subsequently pastor of Cooly Chapel. He was driven out of Massachusetts on account of opposition to his Presbyterian ways. He removed to Hempstead, Long Island, in 1644, but there he experienced the same troubles. The Independents and Presbyterians did not then harmonize well. In 1636 two of Denton's sons purchased lands of the Indians and founded Jamaica. They seem to have had a Church from the start, for as early as 1662 they provided a parsonage. In 1710, George McNish was called as eighth pastor of Jamaica. The last notice of that Presbyterian Church at Hempstead is 1729. The history of the Jamaica Presbyterian Church is unbroken. Denton was a man of more than ordinary talent and ability.— Hays, 64.

NEW NETHERLAND 1614–1639.— HISTORICAL EXTRACT.

Report of the Board of Accounts on New Netherland. 1644.

Report and Advice on the Condition of New Netherland, drawn up from documents and papers placed by commission of the Assembly of the XIX., dated 15th of December, 1644, in the hands of the General Board of Accounts, to examine the

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same, to make a digest thereof, and to advise the Assembly how the decay there can be prevented, population increased, agriculture advanced, and that country wholly improved for the Company's benefit.

New Netherland, situate in America, between English Virginia and New England, extending from the South River, lying in thirty four and a half degrees, to Cape Malabar, in the latitude of forty one and a half degrees, was first frequented by the inhabitants of this country in the year 1598 (?), and especially by those of the Greenland Company, but without making any fixed settlements, only as a shelter in the winter. For which purpose they erected on the North and South Rivers there, two little forts against the incursions of the Indians. A charter was afterwards, on the 11th of October, 1614, granted by their High Mightinesses to Gerrit Jacobsz. Witsen, antient burgomaster of the city of Amsterdam, Jonas Witsz, Symon Morrisen, Lambert van Tweenhuysen, Wessel Schenck and associates, all inhabitants of these parts, to trade (1614-1617) exclusively to the newly discovered countries, situate in America, between New France and Virginia, and now called New Netherland, to resort thither exclusively for the term of three years, without any other persons being able, during that time, to frequent that place from this country, on pain of confiscation of ships and goods, and a fine of fifty thousand Netherland ducats.— Col. Docs. i. 149.

In the years 1622 and 1623, the West India Company took possession, by virtue of their charter, of the said country, and conveyed thither, in their ship, the New Netherland, divers Colonists under the direction of Cornelis Jacobsz. Mey, and Adriaen Jorissz. Tienpoint, which Directors, in the year 1624, built Fort Orange on the North River, and Fort Nassau on the South River, and after that, in 1626, Fort Amsterdam on the Manhattes. In all which, garrisons were continually maintained, and trade was carried on in those several districts with yachts, sloops and other crafts. And in the year 1629, the Freedoms and Exemptions conceded by the Honorable Assembly of the XIX. were published, with their High Mightinesses' approbation. Thereupon divers Patroons and Colonists resorted thither and endeavored to advance agriculture and population. For further security, Fort Good Hope was also erected in 1633, on the Fresh River. But said population did not experience any special impulse until the year 1639, when the fur trade with the Indians, which had been previously reserved to the Company, was thrown free and open to every body; at which time not only the inhabitants there residing spread themselves far and wide, but even new Colonists came thither from Fatherland; and the neighboring English, both from Virginia and New England repaired to us. So that in place of seven Bouweries, full thirty were planted, and full one hundred more expected in a short time from the plantations which were taken up; insomuch that there was every appearance that provisions might be furnished in two or three years for ten thousand men.— Col. Doc. N. Y. i. 149. Copied from Wassenaar's Description of the First Settlement of New Netherland.

Council Minute, that Rev. E. Bogardus refused to receive an admonition in writing sent him by Dir. Kieft.

23rd March 1645.

The Honorable Director William Kieft has, by approval of the Council, sent an admonition in writing, dated 23 March to the minister Bogardus, which he would not receive or open, and the paper is returned by the court messenger.— Col. Docs. N. Y. xiv. 59.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Acta of the General Coetus in the West Indies.

1645, June 26th.

The Acta have also arrived from the General Coetus last held in Brazil. These having been read in the Assembly, the following things are to be noted:

1. Articles 2, 3, 4, 7. That several persons of various nationalities have presented themselves ad examen preparatorium, that they may be admitted ad propositiones publicas; as Englishmen, etc., ... and others. From this, not without reason, disorder in the church is to be apprehended.

2. Article 14. To send the Acta of their Classis to all churches (Classes?) and Synods; and to request the Acta from such in return; and also to correspond with all the churches. This they wish to have communicated to the XIX.

3. Article 20. Of children baptized by Siecken-Troosters.

4. Article 21. Of ministers and Siecken-Troosters; also to send a French minister. xx. 141.

Report to the Assembly of the XIX.

1645, July 24th.

At the resumption of the preceding Acta, report was rendered by Mourcourtius and Prudentius. In compliance with the commission laid upon them by the Rev. Classis, they had appeared before the Assembly of the XIX at the West India House, (on Rapenburg; building still standing;) and requested for the churches of Brazil seven ministers and a few Siecken-Troosters. In regard to this request the Hon. Directors desired to see the said request put in writing. This the Brethren did, and received as a reply, that the Assembly of the XIX have referred this request, by means of a circular letter, to the next meeting of the XIX, in Zeeland. xx. 141.

Extract about Indian Affairs for the Synod.

1645, July 24th.

Further, it was resolved to ascertain from the Classis how far the Deputies should go, in laying Indian affairs before the Synod. Meantime the Rev. Mourcourtius was directed to make a short extract (memorandum) thereof, for the consideration of the next meeting of the Classis.

Extract of the East and West India affairs since the last Synod at Alkmaar, 1644. ..... xx. 141.

SYNOD OF NORTH HOLLAND, AT HAARLEM.

1645, Aug. 8 et seq.

Art. 20. East and West India Affairs.

Regarding the 28th Article referring to the East and West India Affairs: Inasmuch as the Rev. Synods of Gelderland, Utrecht and Overyssel have not yet accepted the Plan as to this business; therefore after an exhibition of the difficulties which arise from disagreement on this matter, it was resolved, in order to secure some good result, earnestly to request the Rev. Correspondents to make the said Plan acceptable to their principals. At the same time it was resolved to order the Rev. Deputati of our Synod to insist earnestly that the objecting Synods accept this Plan.

The question having been put, whether the Classes where there are Chambers did not have something to report about the state of the churches in the East and West Indies, the Rev. Delegates from the Classis of Amsterdam read this following:

Extracts concerning the state of the churches in the East and West Indies, as this has been made known to us since the last Synod held at Alkmaer, 1644.

1. Of the East Indies.

(Four pages, relating to Batavia, Coromandel; and Formosa, where fifty nine hundred had been baptized, etc.)

2. Of the West Indies.

From the churches of the West Indies we have nothing in particular, except that the instruction of the Brazilians progresses very well; that they have found a school teacher for the Negros, of whom they have good hopes of success.

That also some children of the Tapoyers will be brought to the Aldeen, to be educated, even as the same have requested.

But they complain much of the scarcity of ministers, inasmuch as Jacobus Cralingius has died there, and many others have recently left for the Fatherland, namely: Rev. Joachim Soler, Franciscus Planter, Rev. Kettelius. These are on the point of being followed by still others. Wherefore those few who are still there, must in the meantime scatter themselves, and repair to the other places to help supply them, not without injury to their own churches. They have need of at least seven more ministers in other places, which they name.

For which reason they also earnestly request that at the earliest opportunity some good and pious ministers may be sent to them, as otherwise they would have to take up with the material which they have there. These are mostly of foreign nations, English, Spanish, and such others as present themselves. Work has begun with some of these, to promote them in time to the ministry; but from them it is to be feared that nothing but great disorder in the church will come.

The Classis of Amsterdam has made an effort with the Directors of the West India Company, to get them to send ministers and Siekentroosters thither. They have also pressed this matter upon the Assembly of the XIX, lately met at Amsterdam, and earnestly recommended the request of the churches of Brazil. Thereupon they received for an answer, that said Assembly had admonished those Chambers which were behind hand, to send their preachers; and further had referred this request as one of the points, in the notice for the next meeting of the XIX to be held in Zeeland.

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And so also not more than one siekentrooster has been sent to Guinea, namely, Jacob Cornelissen.

The Rev. Brethren of the Classis of Hoorn reported nothing more than that Rev. Sixtus à Besten was sent out as minister to the East Indies.

The Rev. Brethren of the Classis of Enckhuysen also reported that there were sent out to the East Indies, Rev. Isaac Schipio as preacher, and John Pietersen as siekentrooster; and to Guinea, Albers Elbersen, and Adrian Lourentse Kuysterman, as siekentroosters.

Art. 52. Plan of the Synod of England.

It appears from the Acta of the Synod of South Holland, that the Rev. Synod of England had agreed upon a certain Plan of Church Government, practically the same in most points as that of the Reformed Church of this country, and has laid the same before the Parliament of England, with the request for the approval thereof.

This was heard by the entire Assembly with great gladness and with singular satisfaction, with the assurance that between the English Church and our Church there should be effected a similar form of government.*

Council Minute. Proclamation to be issued ordering a Day of Thanksgiving to be observed on account of the Peace with the Indians.

The 31st of August (1645).

It has been resolved in Council, to issue a proclamation for a day of general thanksgiving, which shall take place on the 6th of September next in all the Dutch and English churches within the limits of New Netherland. The proclamation reads as follows.

As it has pleased the Almighty God in his infinite mercy and clemency in addition to many previous blessings, to allow us to obtain the long desired peace with the savages, we have found it necessary to announce it to all the people of New Netherland, in order that in all places, where Dutch and English churches are established, the Almighty God may be especially thanked, lauded and blessed next Wednesday, the 6th of September, the text taken to be appropriate and the sermon applicable thereto. You will please to announce this matter to the congregation next Sunday, that they may know it.— Col. Docs. N. Y. xiii. 19.

* This refers to the great Westminster Assembly and the adoption of Presbyterianism by the Commonwealth under Cromwell.

PROCEEDINGS OF THE ASSEMBLY OF THE XIX, IN REGARD TO NEW NETHERLAND.

1645, Sept. 21.

Extracts from the Resolutions of the Assembly of the XIX. of the West India Company, holden at Middleburg, from the 9th of September to the 16th of October, 1645, as far as they relate to the affairs of New Netherland.

Tuesday, the 21st September, 1645.

The opinion of the before mentioned deputies being heard, it is, after divers discourses between the members from Amsterdam and other Chambers, concluded and resolved; inasmuch as some Clergymen are about to return home from Brazil, that they be permitted to return, and that the number of those who shall remain there be limited to nine persons, to wit: one for each ninth part, to be distributed by the President and Supreme Council among the principal places where the hearers are most numerous, and their services shall be most advantageous.

And that the smaller places shall be served by precentors, comforters of the sick, and schoolmasters, who shall offer up public prayers, read aloud from the old and new testament, from printed sermons; and tune the psalms.

But inasmuch as the Amsterdam Chamber maintains, at its charge, seven of the aforesaid clergymen, besides one in Curacao, one in New Netherland and one in Loando, making ten in all; on the other hand, Zealand and the Maese have only one; Zealand and North Holland is to send one, and Stadt en Landen* hath sent one by the last ship; it is resolved that the Supreme Government in Brazil shall be bound herein to make an equal re-partition of those who are to remain in the service or are sent out, in order that

* In 1594, Prince Maurice reduced the city of Groningen and united the Ommelanden, or surrounding rural districts, to it as one province. Martinet. Beschryving der Nederlanden, ii, 148. The province of Groningen was hence sometimes called "Stadt en Landen"; city and country.— Ed.

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thus the nine parts hereafter to be borne by the members, be equally charged.— Col. Doc. N. Y. i. 163–4.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Commission of Classis to the Deputies.

1646, May 28th.

Inasmuch as at the last Classis the Deputies ad res Indicas were commissioned to consider the desolate state of the churches in Brazil, and to give information of the same to the Hon. Directors: it was resolved, that inasmuch as the XIX do not assemble here, but at The Hague, to refer this matter again to Classis, and to ask in what manner the Deputies shall act in this business. xx. 152, 153.

Minister to New Netherland.

Whereas the Brethren Deputies, charged with calling a minister to New Netherland, had, to this end, written to Rev. Aemilius van der Poel and Rev. Nicholas Ketelius, and requested that they would either personally appear here, to speak with them orally; or to make known to us their disposition in writing before June 11; and inasmuch as neither they themselves nor any communications from them have been received; it was resolved, since there is need of haste in the matter, to write once more to one of them, and to request a speedy reply. The clerk will do this. xx. 153.

Extracts from the Acta of the Classis of Brazil.

Whereas the Brethren Deputies have shown to our Classis their extracts from the Acta of the Classis of Brazil, and have asked advice, as to whether, and how, this same matter shall be laid before, (lit. remonstrated to; but this has not that force, as in English), the Messrs XIX; the Classis recommends this to the discretion of the Deputies. They, in order to ward off their ..... have noted down what affairs ought to be laid before

the XIX, and have written to the churches, and having considered the said extracts, they have

1. Resolved: As to the setting aside of the Commissaries of the church of Brazil, to stir them up (animate them) to oppose their money .....

2. As to the licensing of the Jews: About this much complaint has been made in Brazil; that the XIX shall be requested — inasmuch as Judaism is in direct conflict with Christianity and therefore can particularly hinder the course of the Gospel there — that the Hon. Directors would seriously heed such complaints and not permit them such liberty.

3. As to the boldness of the Papists: the session resolved to memorialize the XIX earnestly, and to give them to understand that it grieves us to hear that liberty has been heretofore granted them, although under some limitation; but misfortunes have arisen therefrom. Therefore their Honors may deduce that the Papacy is not to be limited; and they are to be requested to deprive them of such liberty hereafter.

4. As to the correspondence with all the Synods of the Provinces: They are seriously to advise the Messrs. XIX against this.

5. As they complain that no answer has been written them, in regard to those baptized by Siecken-Troosters — how this should be regarded: the resolution of Synod shall be forwarded to them.

6. Inasmuch as such sad betrayals have revealed themselves in the West Indies: That this be laid before the Messrs. XIX, and they be asked, in accordance with the desire of the church there, that henceforth no high officials be appointed for the civil government there, except such as are of the Reformed Religion, and also church members.

7. As to gentlemen restoring the state there: That all Popery be turned out.

8. To maintain capable schoolmasters and schoolmistresses, for the very young (young youth) who now run idle in many places.

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9. In the union of the Classes: to seek help of the XIX.

10. As they complain that for five years no ministers have been sent them: they shall be told who is to blame therefor.

11. Our request of the Messrs. XIX for six or seven ministers, to be renewed.

12. To Art. 52: that we have received their Acta of the year '44, (1644,) through Rev. Kesterius.

13. As the Classis has granted them the Acta of the year 1640 and subsequent years: These shall be sent to them, provided the company will bear the expense, which shall be asked of it.— xx. 153, 154.

New Netherland.

1646, June 5th.

The Rev. Deputati ad res Indicas reported, that the Directors of the West India Company have need of a minister and schoolmaster in New Netherland; also another minister was needed in Brazil. And whereas Revs. Cornelius van der Poel and Nicolas Ketelius have come home from that locality, it was resolved to make an effort to induce them to go thither (to New Netherland). For this business the said Rev. Deputati ad res Indicas, were authorized. iv. 389; xxxix. 140.

THE CASE OF DOMINIE BOGARDUS.

Summons to the Rev. E. Bogardus to appear before the Council and answer charges against him, and further proceedings. [June 11, 1646.]

In the name of the Lord, Amen. Anno 1646 in New Netherland. The Hon. Director and Council to the Reverend Everardus Bogardus, minister here. Although we are informed of your proceedings in the time of the Honorable Wouter van Twiller, the former Director, and were also warned to be on our guard, yet were we unwilling to pay any attention thereto, believing that no man that preached the Word of the Lord would so far forget himself, notwithstanding we have letters in your own hand, among others, one dated 17th June 1634, wherein you do not appear to be moved by the spirit of the Lord, but on the contrary by a feeling becoming heathens, let alone Christians, much less a preacher of the Gospel. You there berate your magistrate, placed over you by God, as a child of the Devil, an incarnate villain, whose buck goats are better than he, and promise him that you would so pitch into him from the pulpit on the following Sunday, that both you and his bulwarks would tremble. And many other such like insults, which we refrain from mentioning, out of the respect we entertain for that gentleman.

You have indulged no less in scattering abuse during our administration. Scarcely a person in the entire land have you spared; not even your own wife, or her sister, particularly when you were in good company and jolly. Still mixing up your human passion with the chain of truth, which has continued from time to time, you associated with the greatest criminals in the country, taking their part and defending them. You refused to obey the order to administer the Sacrament of the Lord and did not dare to partake of it yourself. And in order that you may not plead ignorance, a few out of many instances shall be cited for you, as follows:

On the 25th of September 1639, having celebrated the Lord's Supper, observing afterwards in the evening a bright fire in the Director's house, whilst you were at Jacob van Curler's, being thoroughly drunk, you grossly abused the Director and Jochim Pietersen, with whom you were angry, because the Director had asked something of you for said Jochim Pietersen which you refused. (See affidavit in our possession.)

Since that time many acts have been committed by you, which no clergyman would think of doing. In the hope that you would at least demean yourself in your office in a christianlike manner, we have over looked those things until March 1643, when one Maryn Adriaensen came into the Director's room with predetermined purpose to murder him. He was prevented and put in irons. Taking up the criminal's cause, you drew up his writings and defended him. He, notwithstanding, was sent to Holland in chains against your will. Whereupon you fulminated terribly for about fourteen days and desecrated even the pupit by your passion. In what manner you conducted yourself every evening during this time is known to your immediate neighbors. Finally, you made up friends with the Director, and things became quiet.

In the year 1644, one Laurens Cornelissen being here — a man who committed perjury; once openly took a false oath and was guilty of theft — he immediately found a patron in you, because he bespattered the Director with lies and you were daily making good cheer with him. In the summer of the same year, when minister Douthey administered the Lord's Supper in the morning, you came drunk into the pulpit in the afternoon; also on the Friday before Christmas of the same year, when you preached the sermon calling to repentance.

In the beginning of the year 1645, being at supper at the Fiscal's where you arrived drunk, you commenced as is your custom, to scold your deacons and the Secretary, abusing among the rest deacon Oloff Stevensen as a thief, although he did not utter an ill word against you; whereupon the Director, being present, suggested to you in a kind manner, that it was not the place to use such language. As you did not desist, the Director finally said, that when you were drunk, you did nothing but abuse, and that you had been drunk on Friday when you went into the pulpit; that it did not become a minister to lead such a life, and to give scandal to the worthy congregation.

Some days after, the Director not being able to attend church in consequence of indisposition, to wit on the 22nd January 1645, you abused him violently from the pulpit, saying " What else are the greatest in the land but vessels of wrath and fountains of evil, etc. Men aim at nothing but to rob one another of his property, to dismiss, banish and transport ". For this reason the Director absented himself from church, in order to avoid greater scandal; as he will maintain that he never coveted any man's property, or took it away, or acted unjustly, or banished any one who had not deserved three times severer punishment. Whomever he dismissed was discharged because such was his prerogative, and he will vindicate his act in the proper quarter. It is none of your business.

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On the 21st March 1645, being at a wedding feast at Adam Brouwer's and pretty drunk, you commenced scolding the Fiscal and Secretary then present, censuring also the Director not a little, giving as your reason that he had called your wife a ——, though he said there that it was not true and that he never entertained such a thought, and it never could be proved. Wherefore on the 23rd March, we being moved by motives of mercy, and on account of the respect attached to your office instead of prosecuting you, sent you a Christian admonition under seal, which you twice refused to receive. (See Report of the Messenger.)

You administered the Lord's Supper at Easter and Whitsuntide without partaking of it yourself, setting yourself as a partisan; assuming that the Director had sent the Yoncker* and one Iottho, meaning Lysbet the midwife, to you in order to seek a reconciliation, but that you would think twice before making peace with him; using similar language also to the Yoncker and Anthony de Hooges, as shall appear by credible witnesses. At the making of the peace, many words and means were used to break it off. Good effect was expected from the order which was sent to you to offer up prayers to the Lord, but instead of a prayer, people heard an invective, the tendency whereof was of dangerous consequences. Peace being concluded with the Indians, an extract from the order of the Lords States was sent to your Reverence, to return thanks to God on the 6th of September therefor. Your Reverence preached well and gave a good sermon, but throughout not a word was uttered about the peace, and though the day was appointed specially for that purpose, you offered no thanks to God for it, as the other clergymen who dwell within our limits have done with great zeal. By this, people can estimate your disposition towards the Company, by whom you are paid, and the welfare of the country; which disposition is also manifested by favoring those who have grossly defrauded and injured the Company; the conventicles and gatherings held and still daily continued in reference thereto.

On the 22nd of December, you said publicly, in the course of the sermon on repentance, that you have frequently administered the Lord's Supper, without partaking of it yourself, and wished that those who are the cause of the trouble were dismissed, and when families are visited, they cannot give a reason, why they absent themselves. Your bad tongue is in our opinion, the sole cause, and your stiffneckedness, and those who encourage you in your evil course, the cause of its continuance. We know no one but only you who has refused to make peace. When you make a visitation you do not enquire the reason of such absence if it be demanded.

On the 24th of the same month, you remarked in your sermon, that in Africa, in consequence of the excessive heat, different wild animals copulate together, whereby many monsters are generated. But in this temperate climate, you knew not, you said, whence these monsters of men proceeded. They are the mighty but they ought to be made unmighty, who have many fathers and place their trust in the arm of the flesh, and not in the Lord.

Children can tell to whom you here alluded. These and many similar sermons which you have often preached, have obliged us to remain away from church.

Seeing that all this tends to the general ruin of the land, both in ecclesiastical and civil matters, to the disparagement of authority which your Reverence is bound by duty and also by your oath to support; to the stirring up of mutiny among the people, already split into factions; to schism and contention in the church, created by novel and unheard of customs, and to rendering us contemptible in the eyes of our neighbors, which things cannot be tolerated, when justice is accustomed to be maintained, therefore our bounden duty obliges us to provide therein, and by virtue

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* Adrian van der Donck.

of our commission from their High Mightinesses, His Highness, and the Lords Directors of the Incorporated West India Company, to proceed against you formally; and in order that the same may be done more regularly, we have commanded that a copy of this our Acte be delivered to you, to be answered in fourteen days, protesting that your Reverence shall be treated in as Christian and civil a manner as our conscience and the welfare of Church and State will permit. The 2nd of January 1646.

1646, 4th of January.

We have seen the writing dated third January last sent us by Everardus Bogardus through the messenger, and found it futile and absurd and not an answer to the extract dated 2nd of January 1646, sent to said Bogardus. It is therefore ordered that said Bogardus shall give a pertinent answer to the contents of said extract, either affirmatively or negatively within the time therein mentioned, on pain of being prosecuted in court as a rebel and contumacious.

Thus done in Council at Fort Amsterdam in New Netherland on the above date.

On the 18th of January.

We have seen a certain writing of Domine Bogardus sent us by the messenger, full of vain subterfuge, calumny, insult and profanation of God's holy word, to the disparagement of justice and his lawful superior, which he uses, as is his custom, to vent his passion and to cover up the truth, and is in no wise an answer to our charges and order sent him on the 2nd and 4th of January last. Therefore we order him a second time to answer it formally within fourteen days either negatively or affirmatively on pain as above.

On the first of February Anno 1646.

Having seen the slanderous writing of Domine Bogardus purporting to be an answer to our charges, wherein he affirms some and denies other points thereof, and demands proof,

Ordered that the Fiscal shall give said Bogardus satisfaction as his party.

On the 8th of March, 1646.

Having seen the answer of Everardus Bogardus, minister, dated 8th of March, Ordered, if he has anything more to allege either against the witnesses or otherwise in the remainder of the suit, that he produce it within eight days, and at the same time specify the reason which the Honorable Director and Council gave him for abusing them from the chair of truth, and refusing to obey their order; in default whereof the suit shall be proceeded with to proof, notwithstanding his subterfuges. The 8th of March 1646.

Whereas Domine Bogardus has not yet answered the papers sent to him on the 8th of February, he is hereby ordered to answer them by the next court day, and show cause why he has calumniated the Magistrate from the Chair of Truth, and in his writing.

Having seen the writing dated the 15th of March 1646 sent by the messenger from Everardus Bogardus, minister, it is for the second time ordered that Deft. shall declare at the next session whether he has any more objections against the evidence and other points of the suit, and any other cause why he has calumniated the Director and Council in the Chair of Truth, and neglected their order. In default, the suit shall be despatched.

Everardus Bogardus, minister, has delivered in Court an answer to the resolution of the 15th of March and previous dates, wherein he declares that he will not at present proceed further or deeper in the case, or with the evidence or remainder of the suit; and whereas he, Bogardus, has challenged the Director and Council as judges, although we, by virtue of the commission granted us by their High Mightinesses, his Highness, and the Honorable Lords Directors, are fully qualified to de-

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cide the case, as it concerns our office and the authority of our superiors vested in us, Yet in order to obviate all occasion of scandal, we are willing to place our claim in the hands of impartial judges of the reformed religion, such as Domine Johannes Megapolensis, Mr. Douthey, both ministers, and two or three impartial members of this Province, provided Bogardus shall submit his case, as we do, to their judgment, and that he, in the meanwhile, shall not privately or publicly, directly or indirectly, by abuse or calumny offend the Director and Council; and if, meanwhile, another Director and other Councillors arrive here, we are content to place the matter in their hands. On which he is ordered to communicate his resolution on the 12th of April next.

Dated 22nd of March 1646 in Council in New Amsterdam.

12 April Anno 1646.

Having seen the answer of Everardus Bogardus, minister, dated the 12th of April, delivered in writing, whereby he refuses the civil offer made him on the 22nd of March last by the Director and Council, to submit the suit against him to two Reformed ministers and some impartial members of this country, but appeals to the coming of a new Director and Council; and whereas it is uncertain what time a new Director will arrive; we cannot consequently neglect putting a stop to the disorder and scandals which have prevailed hitherto, but are resolved to proceed with the suit; we therefore order that an answer to his last writing delivered to us shall be sent to him, Domine Bogardus, within eight days, to be by him replied to for the last time on the 26th of this month, in default whereof the case shall be decided.

11th of June.

Whereas Oloff Stevensen, deacon and commissary of cargoes and the store, has presented a petition to us wherein he requests that four arbitrators may be named by us who might decide the difficulty which he has with Domine Everardus Bogardus, minister here, to which said Bogardus also consents, (see his writing delivered to us by him, Oloff): Therefore we do not object so to do, and hereby nominate Domine Megapolensis, Mr. de Hooges, Yoncker Adriaen Verdonck and Laurens van Heusden, commissary, whom we amicably request, authorize and empower to decide and settle the aforesaid question as far as in their power lies, reserving the action which the Fiscal may have against Oloff Stevensen.

Thus done in Fort Amsterdam the 11th of June Anno 1646.

The Honorable Director and Council to you, Reverend Bogardus, minister here.

Although the offer we have made your Reverence to submit our case to arbitration, as you have requested, sufficiently proves the justice of our proceedings and the inclination we have for peace, as your refusal establishes the contrary; nevertheless the respect we bear the dignity of the ministry, and the desire for your Reverence's welfare prompt [us] once more to seek it, seeing the opportunity that now presents itself on the part of those whom we had nominated thereto; From the ministers, Domine Johannes Megapolensis and Mr. Douthey, and such other impartial members as you yourself will be willing to select; protesting in case of refusal that we shall proceed to judgment. And in order that we may with more fervour pray God in the midst of the congregation that He would dispose you and our hearts to a Christian concord, we request Domine Megapolensis may preach next Sunday, as has been always his custom, and being here make us partakers of the gifts with which God has blessed him. Your Reverence will please to gratify us so far in this matter as that we may hear him on that occasion. Relying thereon, and not doubting that your Reverence will have any objection to it seeing the justice of our request, we shall await your Reverence's immediate answer thereto, and on the preceding matter next Thursday, being the 14th of June.— Col. Docs. N. Y. xiv. 69, 70, 71, 72, 73.

Classis of Amsterdam.

Acts of the Deputies.

1646, June 12th.

Rev. Henry Rutelius in the Chair.

The committee charged with calling a pastor for New Netherland, had written, for this purpose, to Rev. Cornelius Vander Poel, and Rev. Nicholas Ketelius. They requested their Reverences either to appear here in person to confer with us by word of mouth, or to make known their inclination in writing by June 11th. But they did not arrive nor did any letter. It was therefore resolved, since the matter is of a pressing nature, again to write to them, and to request a speedy reply. This the Clerk will do. xx. 153.

Remonstrance [Memorial] to the XIX.

Rev. Bantius was directed to draft these matters into a Remonstrance to be sent to the Hon. Messrs. XIX; also to draft a letter to be sent to the churches in Brazil. xx. 154.

John Walraven.

1646, June 25th.

John Walraven who was to be recommended as schoolmaster and voorleser to New Netherland appeared: The brethren, who presented him, related the experience which befell them before the Directors, namely; that the Directors, besides taking little pleasure in his writing, denied (lit. ignored) that they had given a commission to call a schoolmaster who should at the same time be a voorleser. Thereupon we reminded them, that Isaac van Beeck had recommended us thus to do. They then gave the affair again in commission to certain gentlemen of their Assembly. These informed us, in reply, that they were not accustomed to pay a schoolmaster; but if he wished to journey thither as Siecken-Trooster and voorleser and precentor in the church, that they would accept him as such. They would then consent also to

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maintain a school, and would give for this thirty six florins per month; and that he would have to get along on this. This being put before him, he declared that he was satisfied therewith, and would go thither in such capacity. Thereupon the Assembly resolved to examine him. In this examination, he bore himself in such fashion that the Assembly judged him to be fit to be employed in said capacity, in the said locality. The Rev. President and Clerk were thereupon commissioned to recommend him to the Messrs. Directors accordingly. xx. 154, 155.

1646, June 25th.

Rev. John Bantius in the Chair.

The brethren, Revs. Cornelius Vander Poel and Nicholas Ketelius appeared, in response to the letters addressed to them asking them whether they felt inclined to go as preachers to New Netherland. Rev. Mr. Ketelius declared that he had a call to Moort in the Classis of the Gouw, and thanked the brethren for their kind interest. Rev. Mr. Vander Poel also declared that a call was opened to him, which he would lay before the Classis of Gorchon on Monday, 25th inst. He did not know for a certainty, whether it would be approved; but if there were any difficulty in the matter, he would accept a call to New Netherland. He also requested the brethren to wait for him until he had been before the Classis, and received this decision. As he has only partially engaged himself in this call, he would let us know the result by Tuesday or Wednesday, either by word of mouth, or by letter. His request was granted. The meeting also resolved, that should he appear in order to accept this call, the clerk, and the Rev. Mr. Rutelius shall request their Excellencies, the Directors, to call him; but in case he fail to appear, Rev. Mr. Cantius shall have an interview with John Hormansen van Til, at Wesop, who had previously requested to be examined and admitted to licensure by our Classis, and to ascertain if he were willing to go to New Netherland as pastor. Upon this we will take action hereafter. xx. 155.

New Netherland.

(1646, July 9.)

The Rev. Deputati ad res Indicas reported that the two brethren, Ketelius and van der Poel have been called to churches here in this country, and that they cannot be made available for the church in Brazil or New Netherland. xxxix. 141.

Remonstrances to the XIX.

1646, July 9th.

A remonstrance [or Memorial] had been written on account of the distresses in the Church in the West Indies. It had been handed in to the Directors of the Assembly of the XIX, when convened in Zeeland. There had also been a communication sent to the church of Zeeland. iv. 391.

Remonstrance to the XIX, (or to the Executive Committee of the West India Company; by the Classis of Amsterdam.)

1646, July 9.

Honorable, Wise, Prudent and Very (Estimable) Gentlemen: —

Inasmuch as the Classis of Amsterdam has hitherto adjudged what is proper for the propagation of the Gospel and the salvation of men, not only in her own home districts, but also among the blind heathen, in lands under the jurisdiction of your Company, seeking to build them up in sound doctrine and in truth: and ever desirous to show also all due respect to your Honors: So that same Classis in more recent times, is still seeking these same ends in conjunction with your Company. Therefore, for the glory of God, and with the most cordial good wishes for the prosperity of your Company, she cannot neglect to make known to your Assembly (of the XIX) those things which (being detrimental?) she would rather have done by word of mouth. Nevertheless, because of distance, she finds herself compelled to do the same in writing, through her Deputies. The business consists principally of the following items:

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I. First of all, we do not doubt but that it is well known to you, how vigorously the churches in Brazil, both in their Acts and in their letters, as well as the Classis of Amsterdam through her Deputies, have hitherto complained of the licenses (for trade) granted by you to the Jews, who are the sworn enemies of our Lord Jesus Christ. We perceive from the last Acts of (the Classis of) Brazil, in Article nineteen, if we understand it correctly, that no improvement, in regard to said licenses, has taken place; but in addition thereto — and which fact grieves us not a little — it has never hitherto been thought improper by the Hon. Company, to grant to the Jews such liberty. And we conclude therefrom, even as we also can gather from a certain concert (plan) concocted by the Committee of the XIX, Art. 1041, that the Jews have also been allowed the free exercise of their religion in Brazil, although under some limitations. We submit to your consideration how injurious such liberty granted to them, is to the Christian Religion. For what else can the heathen, and the newly converted Christians in those regions conclude therefrom, than that our continued zeal for the doctrine and the glory of our Savior (is not sincere?); besides, that Christianity and Judaism are not so incompatible and antagonistic to each other as would appear from the reading of the New Testament. Do we unite ourselves for some temporary gain, with such a sect, which so completely scorns and slanders the Christian Religion? and do we grant them freedom? What! shall we keep silent on such a matter? Can your Hon. Company expect it? Does it not appear from the teaching of our Redeemer, Matt. 6:33, where He commands us to seek first the kingdom of God and his righteousness, and then promises us that all other things shall be added unto us — (that such union is wrong?)

So also no pains have hitherto been spared either by ourselves or by the churches of Brazil, to show your Estimables what manifold acts of insolence spring up from your licensing Papists (to trade in Brazil?); and what great misfortunes may be expected

therefrom. We learn not only that such licenses still exist, but we understand also, with pain of heart, from Art. 20, that the Hon. XIX have resolved that Papists shall continue to enjoy the exercise of their religion, as guaranteed to them by the compact. We consider that the connivance (by the authorities here) at the assembling of Papists here in Holland, to be the reason of their perseverance in their blindness. Therefore, we are of opinion, Hon. Gentlemen, and all pious ministers who have returned from Brazil agree with us therein, that by these grants of freedom to the Papists there, the door of their conversion has been closed. He who builds up with one hand and breaks down with the other, makes all his labor and expense come to naught. Let no one hold such opinion at his peril. Let it be your aim to stand for the exercise of no other religion (than the Reformed). All experience teaches the danger of allowing liberty to Papists. What concord hath Christ with Belial? There can be as little agreement between them as between light and darkness; and we hold it as certain that unless your Assembly, (of the XIX), first and last, strive earnestly for the true God and against all the idolatries of the Papacy, God will arouse himself for the vindication of his own glory, and do battle for the same, and not to our profit.

That your Estimables should imagine that you can keep their insolence within due bounds by placing some limitations on them (is a great mistake). Experience has already and for a long time, taught us, that the Papacy cares not for limitations, and keeps compacts made with it only so far as it suits them to maintain them; and all this is done under the pretext that faith need not be kept with heretics.

If now your Estimables will please to take some notice of their own plans (concepts) for the year 1641, and what was considered satisfactory to them then; they will discover from the Acts of the churches of Brazil, and especially from Art. 105 of the year 1644, and from the Acts of some preceding years, what is the basis of these Articles, and that the most important ones of them

have for a long time been disregarded by the Papists. And inasmuch as, only recently, it was made as clear as day, how little one can depend on compacts made with Papists: — We trust that your Estimables, taking notice of their faithlessness, treachery, perjury, riot and the murders committed by them, will deny them in the future, all liberty, even in new territories which you conquer. Also that you will take heed with more Christian zeal to the twelve grievances of the churches of Brazil, which are to be found in Article 42. And besides all this, in the execution of these things, take into proper consideration what is requested of the same (churches in Brazil,) which are to be found in Article 37. For we judge that by these two suggestions, misfortunes experienced can be remedied, and future evils averted.

II. In the second place, your Estimables are not unaware how earnestly the churches of Brazil complain of the great scarcity of ministers among them. From this circumstance they are still suffering, having obtained no redress to their complaints. The Gentlemen of the churches of Amsterdam have indicated to us, from time to time, that they were not at fault, but had at their charges a greater number of ministers than they needed to take, according to a certain equalization made among the (five) Chambers (of the West India Company). Furthermore the lack is becoming more severely felt. Furthermore, they show in Article 49, that besides the English minister, and two ministers among the Brazilians there, ... Netherland ministers should remain there; yet of these, two were thinking of departing with the fleet, as appears from Art. 58.

Your Estimables can ..... and fairness, appreciate this complaint, to wit: That it is not possible for so few ministers to take care of so many places. Therefore we request with them, and in their behalf, that they may be provided as speedily as possible with a sufficient number of ministers, according to their request in Art. 61; and especially, that they may not be compelled, from the very necessity of the case, to make proponents and min-

isters for themselves. For this appears to have been done, according to Articles 1, 4, 44. For your Estimables can easily understand, that they are obliged there to take what they can get, and not what they wish.

We would also urge your Estimables to consider whether Guinea, where Meyndert Hendrickse occupies the pastorate, and has made a good beginning of a (congregation?) ought (not?) to be provided once more with a good minister? Besides there is the additional request in Art. 45, in reference to schoolmasters and schoolmistresses, for the instruction of youth in the principal localities.

III. Thirdly, we cannot keep silence in regard to the government of the churches in Brazil. Those churches formerly requested from the Hon. XIX, and secured the right to divide the Classis into two Classes, with the ultimate design of forming a Synod with these two Classes. We cheerfully confess, Honorable Gentlemen, that we were not able to guess what object they had in view with such a plan; much less could we see what apprehension (benefit?) they could hope therefrom. But we could easily see that instead, only discord and alienations would arise therefrom. And now they themselves begin to fear these same things. They are therefore themselves making request to restore their Assembly back into a single Classis, which is to be the highest ecclesiastical Assembly in Brazil. See Arts. 7, 8, 49. We trust that your Estimables will not deny them so small a matter as this. It will produce no injustice, but promote better order, closer union among the ministers there, and fewer difficulties for your Hon. Company.

Of a like nature is their request, to be allowed to correspond with all the different Provincial Synods in this country (Holland;) offering to send their (Ecclesiastical) Acts to all these Synods, upon condition of receiving copies of theirs in return. This action was taken in 1644, Art. 14. But such a course is not necessary, and would certainly be productive of harm. We

have, therefore, for important reasons, strongly advised against such permission, as appears from Art. 24.

But inasmuch as, according to Art. 52, it appears that they are determined to keep this matter open, (lit. to leave it in statu) until the decision of the Hon. XIX, shall reach them: Therefore it is our loving request, that your Estimables will be pleased to allow the former custom to continue, namely; that the churches of your conquered territories, shall correspond only with those Classes, within whose boundaries the Chambers of the Companies are located; for with such they are in closest communication, both as to order, and church government. For out of such a widely extended correspondence, nothing else could result than estrangement in different matters, and very tardy help for the churches. For gifts which are provided by many, would be slower than those which are provided by a few.

And whereas it is sufficiently plain from their Ecclesiastical Acts, that they are now mostly inclined to correspondence with a single Synod (to correspondence on a single footing); and inasmuch as, in Art. 63, they make request only for the Acts of the Synod of North Holland from 1640 to the present time (1646); and, inasmuch as, before 1640, the Acts of that Synod (of North Holland) were sent them, through the favor of your Estimables: So we request that the same may thus be continued to be sent, and which will furnish them all good aid in reference to matters of church government.

Now all these things, Estimable, Wise and Prudent Gentlemen, which are also especially important, we feel that we must make known to your Estimables, in accordance with our commission. We lay them before your Estimables by these presents. This is done from a just zeal for the glory of God, and a sincere desire for the prosperity of your Hon. Company. We trust that your Estimables will regard them in no other light, and will receive them in the fear of the Lord; and that you will render your decision thereon, unto the glory of God's Holy Name and the best

interests of his Church. We respectfully request that your Estimables will let the churches of Brazil know of your reply, long desired by them.

Trusting to such a result, (lit., leaving ourselves to this), we, in the meantime, wish your Estimables the spirit of wisdom and prudence and courage in your burdensome and anxious affairs. We pray God to frustrate all evil machinations against your Hon. Company, and follow up your good decision with his pure and rich blessings; and that you may be a Wise Counselor for great success and prosperity, to the glory of his great Name, through Jesus Christ. iv. 391; xxxix. 141–143.

COMMISSION OF PETER STUYVESANT AS DIRECTOR GENERAL OF NEW NETHERLAND.

1646, July 28.

From the Commissie-book of the States General in the Royal Archives at the Hague. Commission for Petrus Stuyvesant as Director on the Coast of New Netherland, as well as the Island of Curacoa, and the places thereupon depending.

The States General of the United Netherlands to all those to whom these Presents shall come, or who shall hear them read, Health. BE IT KNOWN: Whereas We have deemed it advisable for the advancement of the affairs of the General Incorporated West India Company, not only to maintain the trade and population on the coast of New Netherland and the places situate thereabout; also, the Islands Curacoa, Beunaire, Aruba and their dependencies, which have hitherto been encouraged thither from this country; but also to make new treaties and alliances with foreign princes and to inflict as much injury as possible on the enemy in his forts and strongholds, as well by sea as by land; for which purposes it becomes necessary to appoint a person Director; We, therefore, confiding in the probity and experience of Petrus Stuyvesant, formerly entrusted with Our affairs in, and the government of, the aforesaid Island of Curacoa and the places

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thereon depending, We, being well pleased with his services there, have commissioned and appointed, and by these presents do commission and appoint the said Petrus Stuyvesant, Director in the aforesaid countries of New Netherland, and the places thereunto adjoining, together with the aforementioned Islands of Curacoa, Beunaire, Aruba, and their dependencies; to administer, with the Council as well now as hereafter appointed with him, the said office of Director, both on water and on land, and in said quality, to attend carefully to the advancement, promotion and preservation of friendship, alliances, trade and commerce; to direct all matters appertaining to traffic and war, and to maintain, in all things there, good order for the service of the United Netherlands and the General West India Company; to establish regularity for the safeguard of the places and forts therein; to administer law and justice as well civil as criminal; and, moreover, to perform all that concerns his office and duties in accordance with the Charter, and the general and particular instructions herewith given, and to be hereafter given him, as a good and faithful Director is bound and obliged, by his oath in Our hands to do; Which done, We, therefore, order and command all other officers, common soldiers, together with the inhabitants and natives residing in the aforesaid places as subjects, and all whom it may concern, to acknowledge, respect and obey the said Petrus Stuyvesant as Our Director in the countries and places of New Netherland, and in the Islands of Curacao, Beunaire, Aruba, and their dependencies, and to afford all help, countenance and assistance in the performance of these things, as We have found the same to be for the advantage of the Company. Done in Our Assembly at the Hague, on the xxviii. July, 1646.— Col. Docs. i. 178.

ACTS OF THE CLASSIS OF AMSTERDAM.

Extract.

1646. There were read by Rev. Mourcourtius the extracts regarding the affairs of the East and West Indian Churches, which

will be exhibited at the next meeting of Synod. iv. 394; xxxix. 143.

Acts of the Deputies.

Rev. Simon Welmerdonckius in the Chair.

1646, July 28th.

Whereas the two ministers, Revs. Ketelius and Van der Poel, have declined accepting the proposed calls to New Netherland, both having received calls in this country, and have returned their thanks to our Assembly; and as it has been understood from their Excellencies, the Directors, that they will inquire of Rev. Mr. Bogardus, who is still over there, whether he is not willing to remain: therefore the Assembly postpones this subject for the present. xx. 157.

SYNOD OF NORTH HOLLAND, AT AMSTERDAM.

Art. 22. Plan as to East and West India Affairs.

1646, Aug. 7 et seq.

Regarding Art. 20 (1645), touching the Plan as to the East and West India Affairs: It is understood that the Rev. Synod of Gelderland does not as yet accept that Plan; the Synod of Utrecht accepts it, with the reservation that they may retain the privilege of themselves directly presenting and recommending ministers and siekentroosters to the Messrs. Directors. Those of the Synod of Friesland, who heretofore were in harmony with us, or at least acquiesced, now put forward the same obstacle as those of the Synod of Utrecht. The Rev. Synod of Overyssel persists in its former complaint, with especial protest against all misfortunes which might arise on this account. Those of the Synods of Groningen and Ommelanden, agreed before to the Plan, and hold to it yet. Whereupon it was resolved to take up this whole subject ad notam, and to inform the several Classes of our Synod thereof, in order to see what further action must be had in this matter; meantime the Rev. Deputati of our Synod shall

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also communicate the same to the Rev. Deputati of South Holland; and the Rev. Brethren ad correspondentias shall be charged on this point to insist with all earnestness before the Synods objecting, and seek to induce them with good arguments, so that by all means the proposed Plan may be accepted by all.

Article 23.

Arrived there (Brazil) Rev. Henricus Hermannius, minister of Greuningen. Siekentroosters sent: Abraham Henrixse Duysenpoort, to Brazil; John Walraven, as siekentrooster and school master to New Netherland.

Those of Hoorn had nothing to report at present.

Those of Enkhuysen had only this; that by their Rev. Classis had been sent during the current year, as Krankenbesoeker, to Brazil, Franciscus Henrixsen Huppelen.

NEW NETHERLAND, COVERING THE YEARS 1641–1646.

[This covers six years in the latter part of the ministry of Rev. Everardus Bogardus, 1633-1647.— From the Journal of New Netherland.]

There is first given a description of the country, as to its location, geographical features, climate, animals, and native inhabitants. Concerning the natives, the following is said:

"The Indians are of ordinary stature, strong and broad shouldered; olive color, light and nimble of foot, subtle in disposition, of few words, which they previously well consider; hypocritical, treacherous, vindictive, brave and pertinacious in self defense; in time of need, resolute to die. They seem to despise all the torments that can be inflicted on them, and do not utter a single moan; they go almost naked, except a flap which hangs before their nakedness; and on their shoulders a deer skin, or a mantle, a fathom square, of woven turkey feathers, or of peltries sewed together; they make use now generally of blue or red (duffels), in consequence of the frequent visits of the Christians. In winter they make shoes of deer skin, manufactured after their fashion. Except their chiefs, they have generally but one wife whom they frequently change according to caprice; she must do all the work, plant corn and cut wood, and attend to whatever else is to be done. The Indians are divided into various nations. They differ even in language, which would be altogether too long to be related in this brief space. They dwell together, mostly from friendship, in tribes commanded by a chief, who is the General, and usually called Sackema; he does not possess much authority and but little distinction, unless in their dances and other ceremonies. They have hardly any knowledge of God; no Divine Worship, no law, no justice; the strongest does what he pleases, and the young men are masters. Their weapons are the bow and arrow, in the use of which they are wonderful adepts. Hunting and fishing, in addition to the maize which the women plant, furnish them food."

Then follows a General Review of the Dutch Colony from 1623-1641; by whom, and how, it was peopled.

"The subjects of the Lords States General, had frequented this country a long time ago, solely for the purpose of the fur trade. Since the year 1623, the Incorporated West India Company caused four forts to be erected, two on the River Mauritius, and one on each side of the others; the largest, which their Honors named New Amsterdam, stands on the point formed by the Mauritius and the other river already mentioned; six and thirty (Dutch) miles higher up, is another fort called Orange; that on the South river is named Nassauw; and that on the Fresh river, the Good Hope; in which the Company hath since continually maintained garrisons. In the beginning, their Honors sent thither a certain number of settlers, and caused to be erected at great expense, three saw mills, which never realized any profit of consequence, on account of their great charge; a great deal of money was also expended for the advancement of the country, but it never began to be settled until every one was permitted to trade with the Indians, inasmuch as, up to that time, no one calculated to remain there longer than the expiration of his bounden time, and therefore did not apply himself to agriculture; yea, even the Colonie of Renselaerswyck was of little consequence. But as soon as the trade was opened, many servants who had prospered under the Company applied for their discharge, built houses and formed plantations, spread themselves far and wide, each seeking the best land, and to be nearest to the Indians, in order thus to trade with them advantageously; others bought sloops with which to sell goods at the north and at the south, and as the Directors gave free passage from Holland thither, that also caused many to come. On the other hand, the English came both from Virginia and New England, on account of the good opportunity to plant tobacco here; first, divers servants, whose time had expired; afterwards, families, and finally, entire colonies, having been forced to quit that place, in order to enjoy freedom of conscience, and to escape from the insupportable government of New England; and because many more commodities were to be obtained here and there; so that in place of seven bouweries and two and three plantations which were here, thirty bouweries were to be seen as well cultivated and stocked as in Europe, (and) one hundred plantations which, in two or three (years) would become regular bouweries; for after the tobacco was out of the ground, corn was planted there without ploughing, and the winter was employed preparing new lands. The English colonies had settled under us by patent on equal terms with the others. Each of these was in appearance not less than one hundred families strong, exclusive of the Colonie of Rensselaerswyck, which is prospering, with that of Myndert Meyndertsz and Cornelis Melyn, who began first. Also the village of New Amsterdam around the fort, one hundred families, so that there was appearance of producing supplies in a year for fourteen thousand souls, without straightening the country, and had there not been a want of laborers or farm servants, twice as much could be raised, considering that fifty lasts of rye and fifty lasts of peas were still remaining around the fort, after a large quantity had been burnt and destroyed by the Indians, who in a short time quickly brought this country to nought and had well nigh destroyed this bright hope, in the manner following."

Then comes an account of the Causes and Consequences of the New Netherland War; pages, 181-8. (For this, see also O'Callaghan and Brodhead.) A series of papers followed this, marked from A to R, relating to the condition of New Netherland, 1643-1647. Among these occur several series of questions, under M., addressed to different officials, about the origin of the War. The following were addressed to Domine Bogardus:

Interrogatories for the Reverend Everardus Bogardus, Minister of the flock of Jesus Christ here on the Manhatans. p. 200.

Article 1.

Was not your Reverence in the room with the late Director General Kieft when the three men, namely, Maryn Adriaensen, Jan Claessen Daem, and Abram

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Planck, presented their petition respecting the demand for the war against the Natives?

Article 2.

Is the conversation between Mr. Kieft and the three men on that occasion still fresh in your Reverence's memory?

Article 3.

Can he, the witness, conscientiously and solemnly declare before God, verbally or in writing, all that then transpired in the room, between these five persons, respecting the War? — Doc. Hist. N. Y. iv. 4-11; Col. Docs. N. Y. i. 179-188.

Order Directing the Rev. Everardus Bogardus to deliver to the Council a Bill of Exchange, given by the Swedish Governor at the South River for goods sold there by one Sandelyn contrary to Law. Sept. 21, 1646.

Whereas the Honorable Director General and Council of New Netherland have received certain information, that Jacob Evertsen Sandelyn, master of the Ship "Scotch Dutchman" has, without order and commission from the Incorporated West India Company, Department of Amsterdam, come into the South River of New Netherland with the aforesaid ship and there sold a parcel of duffel cloth and other goods to the Swedish Governor, for which he has received from said Governor a bill of exchange amounting to the sum of twenty five hundred guilders, which bill of exchange and letter of advice have been handed by Laurens Laurensen from Vleckeren to Everardus Bogardus, minister here, to be transmitted to Holland and whereas this tends to the great prejudice of the Company and the serious injury of this country, We therefore hereby order said Bogardus to deliver up immediately into our hands the abovementioned bill handed him by Laurens Laurensen or to declare into whose hands he has delivered it. In default thereof said Bogardus shall be held responsible for all damages and losses, which the Honorable Company shall suffer hereby and be considered an accessory of those, who endeavour to defraud the Honorable Company of its revenue and seek to ruin the country.

Thus done in Council in Fort Amsterdam in New Netherland, the 21st of September Anno 1646.— Col. Docs. N. Y. xii. 26, 27.

FATHER JOGUES.— HIS DEATH.

1646, May 16.

Father Jogues remained but a few months in his native country. On his return to Canada, he was commissioned by the Governor of that province to proceed to the Mohawks, to congratulate that tribe on the conclusion of a recently negotiated treaty. He sat out with some Indians for the scene of his former sufferings in company with Sieur Bourdon, royal engineer, and arrived on the festival of Corpus Christi, at Lake Andiatorocte, to which, in honor of the day, he gave the name of the Lake of the Blessed Sacrament. Embarking, soon after, on the waters of Ologue, ("called by the Dutch the River Mauritius,") they at length arrived at Fort Orange, June 4, where they were most hospitibly received, and after a short sojourn proceeded to Oneugioure, the first castle of the Mohawks. Presents were here exchanged in ratification of the peace; the French received every assurance of future welcome, and took their leave June 16, much gratified at the friendly manner in which they had been treated.

Encouraged now by the hope that a way was at length open for the light of Christianity, Jogues again returned to the Mohawk country. Superstition, the handmaid of ignorance, was busy in the meantime arousing the prejudice of the savages against him. At his departure in June he left with his hosts, as a guarantee of his return, a small box containing some necessaries for which he should have occasion.

Father Isaac Jogues.

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Sickness unfortunately broke out during his absence among the tribe, and the worm destroyed their harvest. They became now convinced that he had left the Evil One in that box, and on his re-appearance among them, they stripped him of his clothing, Oct. 17, beat him with heavy clubs, and, as he was entering a wigwam to supper, he was treacherously felled with an axe, his head cut off and stuck on the palisades, and his sainted body flung into the river, Oct. 18. The Mohawk country is known since in Catholic annals as "The Mission of the Martyrs."* — O'Callaghan, ii. 299, 300.

Note of Hand to the Deacons of the Church of Rensselaerswyck, Anno 1647.

I, the undersigned, Anthonie de Hooges, have, on the part of the Noble Patroon of the Colonie Rensselaerswyck, borrowed from the Diaconie of the aforesaid place, for the term of one year, to be repaid in cash, at the option of the lenders, with ten per cent interest per annum, the sum of three hundred guilders in seawan, whereof one hundred and twenty is in ordinary seawan, promising thankfully to produce at the aforesaid time, in stated specie aforesaid, to the Diaconie of the aforesaid place. In testimony whereof, have I subscribed this Acte with mine own hand. Actum R. Wyck, 9th May, 1647.— O'Callaghan's History of New Netherland, Vol. i. 471.

* Relation, 1645-6., 59; Ib. 1647., 6, 7, 125, 127, 128; Creuxius, 457. Father Jogues' Missal, Ritual, and a few of his clothes, were afterwards presented by the savages to the Rev. Mr. Megapolensis.

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ADMINISTRATION OF PETER STUYVESANT.

May 11, 1647 — 1664, Sept. 5.

RESIGNATION OF REV. EVERARDUS BOGARDUS.

Note of Valentine on Bogardus.— Everardus Bogardus, domine, the first established clergyman in this city, arrived here in 1633. A church, constructed of wood, was erected for him on the present north side of Pearl street, between Whitehall and Broad streets. This edifice being exposed to an assault, should the Indians surprise the community while at their devotions, was abandoned in the time of the Indian War of 1642, at which time a church was erected within the walls of the fort, where Domine Bogardus afterwards officiated. He married in this city the widow of Roelof Jansen, one of the earliest settlers. This lady owned, in right of her former husband, a farm on the North river, in the neighborhood of the present Canal street, containing sixty two acres, which had been granted to Mr. Jansen in 1636. At the time of her marriage to Domine Bogardus she had four children, and by Domine Bogardus she had also four children. This farm was, in the year 1671, conveyed by the heirs, with the exception of one of her sons, Cornelius, to Governor Lovelace, and became afterwards the property of Trinity Church. Her son Cornelius, not having joined in the conveyance, his heirs claim one eighth interest in this valuable property, which has been the subject of litigation for many years, and is well known as the "Anneke Jans' suit". The residence of Domine Bogardus in this city was on the present Whitehall street, east side, between Bridge and Stone streets. Having embarked on board the ship Princess in the year 1647, on a visit to his fatherland, the vessel was cast away on the English coast, and Mr. Bogardus, with more than eighty others, perished. He was succeeded in the pastoral charge of the Dutch congregation in this city by the Rev. Johannes Backerus. It was to be remarked that the original name of the family was Bogart or Bogaert, the termination us, assumed by him being then a common custom among clergymen and other professors of learning, as giving a classical distinction to the ordinary name. The name of his successor was originally "Backer", or it would be called in English, the Rev. John Baker. Subsequently, in this city, the Rev. Messrs. Megapolensis, Drissius, Selinus and others, held the pastoral charge of the congregation.— Valentine's New York, pp. 131-133.

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Note of O'Callaghan on the times.— "Where the shepherd errs the sheep go astray." Drunkenness and broils were of common occurrence. The people were "without discipline, and approaching to a savage state." "A fourth part of the city of New Amsterdam consisted of grogshops and houses where nothing is to be got but tobacco and beer." Religion and education felt the baneful effects of these evil influences. The church which had been commenced in 1642, remained still unfinished, as if the country were without timber or a sawmill. The Director General being distressed for money, applied to his own use the fines and forfeitures which had been appropriated to aid the completion of this sacred edifice.*

In the meanwhile no efforts were made to convert the heathen, between whom and the settlers an unlicensed intercourse generally prevailed. And, though a college had been founded in Massachusetts some nine years before, the authorities of

* Alb. Rec. ii., 160, 190, 262, 369; iv., 1; vii., 28, 29, 38, 300. Van der Donck's Vertoogh, c. xi. Wel is waer dat den Directeur Kieft, verlegen synde om gelt, in syn huys hadde hangen een bos, daer de Diakenen een sleutel van hadden, daerin alle cleyne breuken en boeten, die op de rechtdagen voor vielen gesteken waren; met kennisse van de diaconen heeft geopent, en 't gelt dat een moye somme was, op intresr genomen.— Van Tienhoven Cort Bericht.

New Netherland made little or no effort, up to this time, to establish a common primary school in any part of this country. Some subscriptions had been entered into by the commonalty for the purpose of erecting a school-house in New Amsterdam, but their funds were also misappropriated, and this laudable undertaking failed in consequence.

Such was the state of disorganization into which the public affairs had fallen, when General Petrus Stuyvesant assumed the government of New Netherland.— O'Callaghan's History of New Netherland, Vol. i. 395, 396.

DEATH OF REV. EVERARDUS BOGARDUS.

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Having thus triumphed, and achieved what he considered ample vengeance over his enemies, Kieft prepared to depart for Fatherland. The Rev. Everardus Bogardus had already resigned his office as pastor of New Amsterdam, and had obtained permission to return home, and Fiscal Van der Huyghens was about to accompany his late chief. They embarked in the Princess, Kieft taking with him specimens of his tested minerals, and a cargo estimated at twenty thousand pounds. On the passage home, the mariners mistook the channel, entered the Severn, and were cast away on the coast of Wales, near Swansea. Eighty one souls, men, women, and children, perished in that unfortunate vessel, and of the cargo nothing was saved but a few furs. "I told Willem Kieft," said De Vries, in 1643, "that I doubted not that vengeance for the innocent blood which he had shed in his murderings, would, sooner or later, come on his head." This prophecy was fulfilled with awful precision, overwhelming alike friend and foe, the innocent and the guilty. Kieft, Van der Huyghens, and Bogardus perished in this dreadful shipwreck; the last mentioned leaving a widow and a large family to lament his loss.

A misfortune so terrible, might be expected to have excited sympathy and sorrow in all hearts. But strange as it may seem, all looked upon Kieft's death as an act of retributive justice. In New England, it was considered "that the solemn providence of God had appeared therein, to bear witness against those who had so many years injured his own people in those parts, which some could not pass by without due acknowledgment and observation." He sunk into his watery grave, unlamented even by those in whose service he had passed ten years, who now were of opinion, that it had been better had he been obliged, by himself or his friends, to justify his conduct.

The vacancy created in the ministry, by the retirement of Domine Bogardus, was filled by the appointment of the Rev. Johannes Backerus, formerly pastor at Curacoa. The salary of this clergyman was one hundred guilders per month, and two hundred guilders per annum for board, a stipend equal to five hundred and sixty dollars. With all this he was still unwilling to remain. He had, therefore, the promise that another minister should be appointed in his place, if his indisposition to remain in the county continued. But if the Director should not deem his removal advisable, then his allowance for board was to be increased.— O'Callaghan's History of New Netherland, Vol. ii. 34, 35, 36.

Note on Annetje Jans, widow of domine Bogardus.— Annetje Jans, widow of Domine Bogardus, survived her husband nearly sixteen years. She died in Beverwyck, in 1663. She had by her first marriage, Sarah Roeloffsen, (who married Surgeon Hans Kierstede;) Catrina Roeloffsen, (who married Johannes Van Burgh;) Fytje Roeloffsen, (who married Pieter Hartgers;) and one son, Jan, unmarried at his mother's death. By her second husband, she had Willem, Cornelis, Jonas, and Pieter Bogardus. All her property real and personal, was by will, (dated 29th January, 1663, and of record in the original Dutch in Albany,) divided equally among her children, on condition that the four first named should receive one thousand guilders from the proceeds of the farm which she owned on the North River, Manhattan Island. This farm, called "the Domine's Bowery," contained sixty two acres, and was granted originally to Roeloff Jansen, in 1636,

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confirmed to his widow and heirs in 1654, and again to the latter, in 1667. On the 9th March, 1671, Willem Bogardus, for himself and brothers, Jan and Jonas, and two of Annetje Jans' sons-in-law, (acting in right of their wives, and by assignment of Peter Bogardus,) conveyed this Bowery to Col. Francis Lovelace, then Governor of New York, from whom, it is inferred, the title passed to the Duke of York and the Crown, after which, it formed part of what was, successively, called "the Duke's Farm," "the King's Farm," and "the Queen's Farm." In the year 1705, this last was conveyed by Letters Patent, under the great seal of the province, to the Corporation of Trinity Church, New York, in whose possession it has since, for the most part, been. The Bogardus Farm, or the Domine's Bowery, extended from a line a little south of the present Warren Street, forming an irregular triangle, having its base on the River, running, however, along Broadway, only from Warren to Duane. Cornelis Bogardus, third son of Annetje Jans, not having been a party to the conveyance to Governor Lovelace, his heirs claim a share of this extensive property; the prosecution of which has formed the subject of various, though unsuccessful suits in Chancery against the Church. (Paige's Chan. Reports, iv. 178; Opinion of the Hon. Vice Chan. Sanford in re Bogardus et al. vs. Trinity Church; New York, 1847, 8vo. pp. 40.) The Rev. Domine Bogardus held a tract of land also on the north side of Mespath's Kill, L. I., which went by the name of "Domine's Hook." The heirs sold this farm in 1668, to one John Sharp, for seven thousand nine hundred and fifty guilders.— O'Callaghan's History of New Netherland, Vol. ii. 35.

SYNOD OF NORTH HOLLAND, AT HOORN.

Art. 17. East and West India Affairs.

1647, Aug. 12 et seq.

Regarding the twenty second article, (1646) reciting at length the Plan as to the East and West Indian Affairs, as well as the acceptance of it by other corresponding Synods, it was understood after an elaborate explanation (openinge) that we will for reasons abide by the said Plan. Meantime we will try to induce all the objecting Synods to accept of the said Plan, at some time or other.

(The following item relating to Brazil is important because about this time (1647) Dutch authority and colonizing was breaking up there, by reason of Portugal's restoration as an independent Kingdom; and the scattering of churches and preachers must have had a bearing on ecclesiastical events in New Netherland.)

Art. 39. West Indies.

Extracts from a letter from Brazil, June 10th, 1646.

They complain greatly of the great burdens and anxiety which they have suffered during this revolt, (the return of the Portuguese to power.)

They show by what sort of management they have acquitted themselves in the support of poor and ailing persons. They request also that some aid be given to the poor Brazilians, who gave them good assistance during this war; and that a collection should be taken up for that purpose, to be sent over at the earliest opportunity, in order to recompense the loyalty of the Brazilians, to encourage them in the faith, and to keep them friendly. They request grave (deftige) ministers, particularly, to be employed in the church on the Recife.

They have united their two Classes into one, and request the approval thereof by the gentlemen of the Nineteen.

This past year, on account of the troubles, neither ministers nor siekentroosters have been sent thither.

Art. 41. Rev. Grasmeer; Graftdyck.

Rev. William Grasmeer, minister at Graftdyck, with his elder, showed the pressing necessity for the building of their preaching-houses or churches, in two distant neighborhoods. He requests of this Synod favor and recommendation to the several Classes for the furtherance of so pious a work. At the same time a statement was made as to the special work of edification there, through the blessing of the Lord, in a very zealous, although a newly organized church. Also its condition of poverty, but none the less its liberality towards the said work were also learned; and also that the churches of the Classis of Alkmaer, to which it belongs, has generously contributed their share. Wherefore it was unanimously agreed by the several Classes to recommend this request favorably, to each church within its own bounds, and as far as in them lies, to facilitate it.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Points for Remonstrance [or Memorial.]

1647, Sept. 16th.

The points were read which will be laid before the Assemblies of the XVII and XIX. The matter shall be attended to by Rev. Wilmerdonck and the Clerk.

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The points to form the basis of Remonstrance to the East India Company, or the XVII, are as follows:

I.

Whereas the lack of ministers in the East Indies is great, and next year six are about to depart thence, whose years of engagement have expired: It is therefore requested by the Classis of Amsterdam in the name of the Churches in the East Indies, that a good and sufficient number of ministers may still be sent thither, who could serve the churches in the Indies unto their further upbuilding in Christianity.

II.

And in order the better to induce the ministers who have some inclination to go thither, it is requested in the name of our Classis: That the widows of ministers who die in the employ of the Messrs. Directors may be provided with a certain amount of salary during their condition as widows.

III.

Inasmuch as nothing is more favorable to edification among populations of foreign tongues, than that ministers make rather a prolonged stay in foreign lands, in order not only that they may learn the languages, but may perform evident and recognizable good services among them: We therefore suggest to the Hon. Gentlemen, whether the best means thereunto be not these: That the ministers in the East Indies be given such salaries that they would not only be glad to stay there for five years, but even for ten years, or more; that thus they might joyfully and eagerly perform the duties of their office there. Such salary (inducements?) we judge to consist not only in this, that they are honorably recognized, in accordance with the admonition of Paul in 1 Thess. 5:12; "We beseech you, brethren, to know (recognize) them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in

love for their work's sake"; but, in addition, that they shall not be compelled to adjust themselves to another form of church government than that which they have here in this country. For they should be one with us, as in doctrines so in government. And, finally, that they be not disappointed in the expectation of those conditions, which, besides the building up of the Church of God, have invited them thither; namely, that they shall find yonder a free dwelling, or at least sufficient housing, monthly payments, and all such things as make their salary full and complete.

IV.

The Rev. Vertrecht, minister at Banda, exhibits the hope of edification among the people of the newly discovered islands to the east and south of Banda. Request is accordingly made that religion may be planted there, and that Rev. Vertrecht be employed for the furtherance of that important work.

V.

The Consistory of Batavia complains of the great necessities of the poor there, and requests that the legacies made for the poor at Batavia may be exhibited, (spread out) and that they may come safely to hand.

VI.

Requests are to be made for some books which may be useful in the churches and schools; indicating also the list (register) to be sent over:

Also certain books which might be printed, or be reprinted, as follows:

1. Some Psalms in Malay; some in Portuguese, as arranged by Abraham Rogerin, sent over in the year 1644.

2. The question book of Aldegonde, and the Small Catechism; to which were added by Mr. Biers the passages in the scriptures, translated into Portuguese, sent over in Anno 1645.

3. The Malay Postilla, entitled "Amput Blas", sent over in 1646.

4. That the "Dictionarium Danskar" be reprinted; and that Rev. Hurmius be requested to add some "vocabula" to it.

VII.

That Rev. Cornelius Geeftdoop, proponent in Sacred Theology, is inclined to employ his gifts in the service of God's Church in the East Indies; but as he is rather young yet, and ought to have some more study for preaching, the Hon. Messrs. Directors are to be asked, if for a year or two he may not enjoy some subsidy, so as to carry his studies to further increase and maturity and then let him be employed as minister in the East Indies. xx. 183, 185.

Points for the West India Company, the XIX.

The following are the points, which shall be made the basis of a remonstrance (or Memorial) to the West India Company.

I.

Inasmuch as the number of ministers in Brazil, both by reason of death and of departure to the Fatherland, has greatly decreased; and also many of the Siecken-Troosters have gone away; that request be made for a larger number of ministers, and five or six more good men as Krankbezoekers.

II.

That in the Classis of Brazil, which now by order of the Assembly of the XIX is no longer to be called a Synod, but only a Classis, the session of "Politicals" therein may cease, in accordance with the practice of all the Classes in the Fatherland; and that this continue until the churches increase, and are divided into several Classes, and a Synod be organized out of these: in this Synod, then, even as in the home country the High Authority (civil power) may have its seat.

III.

As correspondence with all the Synods is impracticable, and the Classis of Brazil now judges, Art. 9, session 3, that it would

be harmful to its churches; request is to be made not to accede to such a proposal of correspondence.

IV.

Request is to be made that the Acta of the North Holland Synod, from the year 1640 down, as desired by the Rev. Brethren in Brazil, be copied, and sent to them, at the charges of the Company.

V.

That the Jews be checked in their insolence, and the Papists in their liberty; referring to the 2nd Article, session 7, and the 3rd Article, session 9.

VI.

That the church on the Recife, [Part of the Capital of Brazil,] has need of an English preacher, unless the brethren of Zeeland have already provided for this: request is also made for a preacher, who can officiate in the German and French languages.

VII.

Rev. James Burg, minister at San Paulo Loando, asks for his dismissal because the years of his engagement have expired. This has been granted him by the Classis. The Hon. Gentlemen are requested to consent to the looking out for another minister in his place who may be sent thither.

VIII.

Also that Guinea, where now for three years no minister has been, may be provided with a good minister.

IX.

That the Brazilians, faithful servants of the Company, be given money, (subsidized,) and be offered the helping hand, both by the Company, and by the other Classes, in their necessities and impoverished nakedness. xx. 185, 186.

ELECTION OF THE NINE REPRESENTATIVES.

Extract from Stuyvesant's Charter as to Religions.

1647, Sept. 22.

"Whereas, We desire nothing more than that the government of New Netherland, entrusted to our care, and principally New Amsterdam, our capital and residence, might continue and increase in good order, justice and police, population, prosperity and mutual harmony, and be provided with strong fortifications, a church, a school, trading place, harbor and similar highly necessary public edifices and improvements, for which end We are desirous of obtaining the assistance of our whole commonalty, as nothing is better adapted to promote their own welfare and comfort, and as such is required in every well regulated government.

.....

I. As good and faithful Interlocutors and Trustees of the Commonalty, they shall endeavor to exert themselves to promote the honor of God, and the welfare of our dear Fatherland, to the best advantage of the Company, and the prosperity of our good citizens; to the preservation of the pure Reformed Religion as it here, and in the Churches of the Netherlands, is inculcated.— O'Callaghan's History of New Netherland, Vol. ii. 37, 38.

Memorial to the XIX.

1647, Oct. 28th.

These points which are memorialized to the Assembly of the XIX, and the resolutions required; also those things which are resolved by both the East and West India Companies,— are to be taken in copies. These are to be inserted in the Classical book, and the principal points shall be annexed to the East and West India letters. xx. 191.

IMPROVEMENTS SUGGESTED AS TO CHURCH AND SCHOOL.

1647.

Having thus organized this popular body, with a view to exercise a more powerful influence over the inhabitants, whose co-operation he required in carrying out the orders of his superiors, Director Stuyvesant lost no time in calling their special attention to the condition of the fort and of the church, to the state of public education in New Amsterdam, as well as to the mean appearance of the city itself. The greater part of the houses were built of wood and covered with straw; many of the chimnies were also of wood, all of which circumstances contributed greatly to endanger the public safety. The education of the children had of late been neglected altogether, and owing to the want of proper accommodations, no school had been kept for three months.

The "Nine Men," representing Manhattan, Breukelen, Amersfoort, and Pavonia, were therefore summoned to deliberate with the Director General, on these various and important questions.

.....

He (Stuyvesant) communicated, at the same time, his consent to defray, on behalf of the Company, a portion of the expenses, necessary for the encouragement

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of education, and to continue such assistance in future, "to promote the glorious work." Meanwhile, he informed them, that a convenient place for a school house and dwelling for the Schoolmaster, would be provided for the winter, either in one of the out-houses belonging to the Fiscal's department, which the Director General would prefer, or any other suitable place that the deacons of the church might approve. He recommended them to make proper regulations for the prevention of fires, and reverted particularly to the necessity of completing the church, which Kieft had commenced five years before, and which remained still unfinished.

The arrangements for public education and for completing the church met with no objection, but the plan for repairing the fortifications was absolutely condemned.— O'Callaghan's History of New Netherland, Vol. ii. 41, 42.

Classis of Amsterdam.

Acts of the Deputies. Henry Dries (Drisius).

1647, Oct. 28th.

Henry Dries* having good witness among the brethren, whereof he shall bring evidence, read and sang, and gave the brethren complete satisfaction therein. They are therefore disposed to advance him, at his request, in the capacity of Krankbezoeker; but inasmuch as at present he intends to take a voyage, he shall be attended to on his return, in the future. xx. 191.

Letters to the East and West Indies.

1647, Nov. 26th.

The letters to be sent to the East and West Indies were read; one to the Consistory at Batavia; one to Banda; one to Amboyna; and also a letter to Brazil. These were all approved by the brethren. xx. 192.

Rev. Simon Welmerdonckius in the Chair.

1648, Jan. 27th.

Rev. John Megapolensis, Jr., pastor at Rentselaerswyck in New Netherland, requests his dismissal: the brethren in the city will confer with the executors of Rentselaer, and his widow. xx. 193.

* Probably a relative of Rev. Samuel Drisius of New York.

1648

Adrian Cornelisse; (John Backerus.)

1648,* Jan. 27th.

Adrian Cornelisse — the brother of Rev. John Backerus who has been minister at Curacoa and who has now arrived with Director Stuyvesant in New Netherland — makes known that his brother has written for his dismissal. The letters, however, had been delayed on account of the ship-wreck. He now presents himself in the name of his brother, to ask for his dismissal. He was answered, that so far as lieth in us, we shall seek to procure his dismissal. We hope to succeed, especially as it is understood that the Messrs. Directors are much inclined to call Rev. John Megapolensis from Rensselaerswyck in New Netherland, (to Manhattan). This shall be made known to Classis, and its advice sought. xx. 193.

ORDER OF COUNCIL ON AN APPLICATION OF THE TOWN OF FLUSHING FOR A MINISTER.

On the first of February, 1648.

William Harck, Sheriff at Flushing, and his associates, appeared in Council and request that the Honorable Director General and Council would favor them with a pious, learned and reformed minister; and then order that each inhabitant should contribute to such godly work according to his ability, and that an end be put to the present differences in a manner, that shall promote peace, quietness and unanimity in said town, and that they jointly may live under the protection of their High Mightinesses, his Highness of Orange, the Honorable Lords Directors, and the present administration here.

Thomas Sael, John Laurence and William Turner, the opposite party, thereto delegated by the remainder of their side, request the same as the sheriff and his associates abovementioned have asked.

The above parties having been heard in Council and the justness of their request being seen, the Honorable Director General and Council resolve to enact such order on their application and request as shall be found to promote peace, union and tranquility both in ecclesiastical and civil affairs.— Col. Docs. N. Y. xiv. 82.

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* This was the year and the month of the Peace of Westphalia, and the end of "The Eighty Years War". Bogardus left Manhattan with Kieft, in 1647, and this vessel was lost off the coast of Wales. These letters seem to have been on this ship. John Backerus has generally been known heretofore, without the middle name of Cornelius but these many notes show, that Cornelius was his father's name, and therefore, according to custom, his middle name.

ACTS OF THE CLASSIS OF AMSTERDAM.

Backerus requests to ..... East Indies.— Letter from New Netherland. Rev. Megapolensis.

1648, Feb. 10th.

There was also read to the meeting by the Rev. Deputies, a letter which had arrived from New Netherland, from John Megapolensis, minister at Rensselaer's Wyck. He requested two things:

1. His dismission, as his term of six years will soon have expired.

2. The procurement of another capable person in his place.

Three matters were left in the charge of the Rev. Deputies to further, so far as lay in their power, in the best manner possible:

1. To request a dismission of Rev. Backerus.

2. That Rev. Megapolensis be transferred to Manhattan.

3. That John Hermanren of Til (Thiel, in Gelderland) be sounded in regard to his going to Rensselaer's Wyck. They should first confer carefully on this matter with the patroons (of Rensselaer's Wyck) regarding the salary, and the whole business. v. 67; xxxix. 177.*

Rev. Peter Wittenwrougel in the Chair.

1648, Feb. 24th.

The Rev. President reported that the widow Rentselaer and the executors had been consulted in reference to the case of Megapolensis; but there seemed little likelihood that another pastor would be settled there. They must first receive communications from the Colony, and this would be too much trouble to the aforesaid widow. xx. 194.

* Last extract from Vol. xxxix.

1648

Rev. John Van Sauen in the Chair.

1648, April 7th [or 27].

The clerk reported that at the instance of Classis, he had written to Rev. John Megapolensis, pastor in the colony of Renselaerswyck, and that he would copy the letter and place it in the minute book. xx. 198.

1648, April 7th.

Rev. (John) Megapolensis, pastor at Renselaer'swyck, having requested his dismission, to return to his Fatherland, the Rev. Brethren, Deputati ad res Indicas, will seek to encourage him to remain; and in case of failure, to secure the appointment, if possible, of another in his place. xxvi. 1.

(This and several subsequent items of the Acts of the Classis proper, were entered by mistake in the Volumes of Correspondence, which begin with Vol. xxvi. The Acts of the Classis are in Vols. i–xviii. Vol. xix. consists of Extracts from the Acts of the Classis, 1655–1705. Vols. xx–xxv. are the Acts of the Deputies.)

Letter written to Rev. John Megapolensis.*

1648, April 7th.

The clerk represented that in compliance with the direction of Classis, he had written to Rev. John Megapolensis, minister in the colony of Rensselaerswyck. The letter shall be copied and spread in the Book (of Correspondencie) of Classis (Vol. xxvi.) xx. 198.

DIRECTORS IN HOLLAND TO PETER STUYVESANT; THE SHIP "PRINCESS" LOST WITH DIR. KIEFT AND DOMINE BOGARDUS ON BOARD; CHURCH MATTERS; ....

Duplicate. 1648 April 7th.

Honorable, Dear and Faithful Friends.

By the ship "de Valckenier" we have duly received two of your letters, the last dated the 6th of October of last year, the first having no date, the originals of which had been sent by the ship "The Princess". We notice by your last letter, that this ship had left your coast about the 16th of August, but we did not receive your letters, sent by the same, as it was wrecked in the Channel on the 27th of September, and eighty one souls, men, women and children were lost,

* "Megapolensis" is the Grecized form of "Mekkelenburg", a town in Germany — not "Mechelen" in Belgium. Mekkelen = Mega, burg = polis; hence "Megapolensis".

among them the former Director, William Kieft, Domine Bogardus,* and Fiscal van der Hoyckens; of her cargo nothing has been saved except a lot of peltries, part of which has been stolen, and what floated on the strand has been sold for 2sh. 6d. the piece and later for 1sh. English money. The skipper remained there skulking about so long, that it created suspicion; it seems, that thieves are always connected with such misfortunes; the Lord may comfort the sufferers.

.....

How very inopportune the mishap of the "Princess" has come, especially as regards your request, will be stated hereafter; we shall first reply to your report on the state of our conquests, in which you complain, that the people are grown very wild and loose in their morals. It seems to have principally been caused by the weakness of the late Director, and the neglect of his duties by the preacher. We expect your Honor will amend all this; but a tree grown too high, and too luxuriantly, must be trimmed carefully, and bent by a tender hand, giving it a good shape.

.....

It is true, that people are busy at the Hague before their High. Might. to bring about a general reform for all the colonies of this Company, and New Netherland will not be forgotten; a provisional resolution has already been passed, that all colonists there shall be allowed to ship their own products, as flour, fishes, meat, bacon, peas, beans and everything else, in their own, or chartered, bottoms to Brazil and Angola; that the ships returning may take freight from Brazil; but those coming back from Angola are to bring Negroes to be employed in farming. This resolution will show your Honor, that we too have the right to send a ship to Angola with an assortment of provisions and bring back negroes. Your Honor will therefore please to take quickly advantage of it with the provisions, which you report to have in abundance.

.....

We were sorry to learn of the great disorder, which your Honor has found there in Church matters, principally caused by Domine Bogardus. The proverb "Where the shepherd errs, the sheep go astray" fitly applies to this case. He, with others, has been relieved from rendering his account, while in the meantime the church remains in a troubled state and unprovided; although your Honor has provisionally allowed Domine Backer, formerly preacher at Curacao, to remain there some time. As he, however, has previously received his letter dismissory from the Classis, he cannot be held there against his will. We shall look out here for a man fit to attend to the church there. Your Honor believes, that the congregation would be well satisfied with Domine Megapolensis, preacher at Rensselaerwyck, without stating, whether he can obtain his letter of dismissal from there without trouble; also whether he cannot work there with as good results, as in the church at New Amsterdam. We expect to receive on this point a more detailed report in your next, according to which we shall act. It must also be considered, that this plan cannot be well carried out without the consent of the Colonists.

The erection of a church building has really been necessary, but we notice also that it has been very expensive: the Colony cannot yet bear such expenses.

.....

Commending you herewith to God's protection we remain,

Honorable Dear and Faithful Sir,

Your Honor's true friend,

The Directors of the West India Company,

Department of Amsterdam.

J. Specx.

David van Baerle.

Amsterdam April 7th, 1648.

— Col. Docs. N. Y. xiv. 82, 83, 84, 87.

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* A somewhat lengthy sketch of Rev. Everardus Bogardus written by D. T. Valentine is found in his "Manual of the Common Council of New York" for the year 1863, pages 595-608, embracing some of the documents herein given.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, and their Correspondence.— The Classis of Amsterdam to Rev. John Megapolensis, April 8th, 1648. xxvi. page 1.

Rev. Wise, etc.

Your communication came duly to hand a few weeks since. It was agreeable to hear of your good health. We hope that the good God may yet spare you many years for the service of his church, which we desire to have built up and extended in all quarters of the world.

You have labored faithfully in that colony of New Netherland, which has thus far been under your supervision. Now that the years of your compact are drawing to a close, you request your dismissal.

We have considered your request as just and reasonable, and have therefore, at different times conferred with the testamentary guardians of the family of the deceased (sterfhuis) Patroon, requesting them to be pleased to give us authority to look about for another qualified person, who may succeed you in the capacity of pastor and minister of the divine word. We have urged this upon many, since it would be deplorable in itself, and prejudicial to the glory of God, as well as injurious to the people, if such a number of people should be left without a pastor.

But inasmuch as the partners in this colony could not agree with the guardians of the family of the deceased Patroon, and were at variance among themselves, we could not reach any result. Some time ago they sent a certain person to the colony, upon whom large powers of direction in the church were conferred. They desire first to be better informed as to the state of affairs before they determine to send another pastor.

In the meantime we shall not be negligent in securing your object. We doubt not but that the guardians of the house of the Messrs. Renselaer, will inform you more particularly.

The brethren of Classis wish that you would continue there until some one succeeds you; otherwise what you have built up may easily be broken down; and the church there, which is now enjoying reasonable growth, as we have learned with satisfaction and joy from your letter, would become demoralized, to the detriment of God's glory and the injury of the colony. And inasmuch as the compact expires in August, it will perhaps be only a matter of a few months.

Domine Backerus, who is at present supplying the Manhattans in the place of Rev. Bogardus, who sadly perished by shipwreck on his passage, as also some of your relatives, much to our sorrow, would also like very much to return home, as we learn from his friends, although his own letters have not yet reached us. But not knowing the state of that church exactly, we have not been able to dispose of that business. We shall, however, await further advices thence.

We wish that his Excellency could be informed of this, when opportunity offers, as we have scarcely the time to send you even these few lines; for the vessel got ready to sail without our knowledge, and the bearer of this is waiting to depart. Having no other business to present, I will close by committing you to God and the word of his grace. We desire that he may bless your labors more and more to the winning of many souls. With our hearty respect, we are and remain,

Your Friends to command, and Brethren, the Respective Members of the Rev. Classis of Amsterdam.
In the name of all

B. Wittenwrongel.

John Bakkerus.

1648, June 29th.

A letter was read from Rev. John Backerus, of New Netherland. This explained that he had received his dismissal from the church at Curacoa, and had, against his intention and inclination, been forced to remain with the people of New Netherland. This was because Rev. Bogardus was about to sail for the Fatherland, with Director Kieft for important reasons, namely, to seek to terminate their disputes of long standing, by both appearing before the Directors. Inasmuch as the said minister (Bogardus) was wrecked on this voyage, he (Backerus) now requested, that as soon as possible another good minister might be sent in his place. It was resolved to communicate the above mentioned letter to the Rev. Classis.* xx. 200.

SYNOD OF NORTH HOLLAND, AT ENCKHUYZEN.

Art. 19. East and West India Affairs.

1648, Aug. 11 et seq.

Regarding Art. 17 (1647) relating to the Plan about the East and West India affairs: It is understood that the said Plan will be adhered to. It is also found that the same Plan had been accepted by all the corresponding Synods excepting that of Utrecht, as appears ex actis Synodi Ultrajectina, 1647. Therefore our correspondent, who shall go thither, shall put forth every amicable endeavor and inducement to persuade the said Rev. Synod likewise to accept the Plan even as the others have done.

Extracts from Minutes of other Synods.

Extracts from the Acts of the Synod of Gelderland and Zutphen, held at Arnhem in September, 1647.

. . . . . .

As to East and West India Affairs, the Plan of the Synods of Holland are accepted provisionally.

. . . . . .

* Backerus was, therefore, only a temporary supply of the church of New Amsterdam.

Classis of Amsterdam.

Correspondence from America. Rev. John Backerus to the Classis of Amsterdam, August 15th, 1648, and September 2nd, 1648.

Reverend, Pious and Learned Brethren in Christ; Increase of Honor, Piety and the Blessing of God be your reward: —

Whereas I have not yet received an answer to my former request from your Reverences, I continue to write on the same subject.

I would have preferred to pay a visit to the Rev. Brethren, instead of again greeting you by this dumb messenger. I have no doubt, it might have been done ere now, as in answer to my written request, I received permission to return to the Fatherland, if I had not changed my mind. But upon my arrival in New Netherland from Curacoa, I heard a different song, and to which I had to listen. In a short time, and much to my regret, I had to observe with my own eyes, that none of the officers here would come to church, when our brother Domine Everardus Bogardus preached. For there were such important questions and differences between our said brother, on one side, and his Honor, General William Kieft, with certain officials on the other, that there was a mutual aversion. Inasmuch as this disagreeable dispute had grown to such dimensions that it reached even to the borders of Holland, we were unable to reconcile the parties or smoothe over matters. Therefore, and probably also for other reasons, our brother, Domine Bogardus, wished to go to Holland with Director William Kieft, (for the settlement of these matters). Upon his request for this object, he received much quicker permission than he expected from his Honor, General Stuyvesant, because as I suppose, the latter was not favorable to the former. Matters being in this condition, I had to give up my own plans. After looking more closely into the affairs, I had to sacrifice all my own intentions. Necessity compelled me not to leave the congregation without a pastor. I therefore took our brother's place, but I cannot conceal

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from the Rev. Brethren, that I hope, it will not be for longer than the coming summer; for then the place will again be vacant and the congregation will be at liberty to choose another pastor. It is somewhat different with the people here, from what it was in Curacoa. In severing my connection at Curacoa, and removing, only about six or seven church members remained behind, the others having already left before, or leaving with me. As to others, not known to be members, there are few, who, in my opinion, are inclined to our religion, or to hearing the Holy Gospel as taught here and in the churches of Netherland as well as elsewhere. For that reason, and also because an able reader for the people of our nationality, and a schoolteacher for the natives of the country, were left there, I could the more easily, and without conscientious scruples, remove. Especially could I do so, because I trust the Hon. Directors, upon a request by the Classis, can easily send another good preacher there, if the community should increase in numbers, and if the natives should acquire a little more knowledge; and especially if the Word and the Administration of the Sacraments should become necessary there, from the desires of the people for the same.

But here (in New Netherland) where there is already a goodly number of people, and who also daily increase, the harvest will be much greater, and the service and work of a preacher is much more necessary. Therefore I was not able to leave this place so easily with a free and untroubled (conscience) nor would I like to do it, at all until this congregation had first been provided with another able and God fearing teacher.

I therefore humbly, but not the less urgently, request your Reverences to do your best, to induce the Hon. Directors to send another good preacher here as soon as possible, at least by next summer, and discharge me from my long service. In order, that the Rev. Brethren may properly consider my request, and obtain this desired end, I would like you to remember, that I have already served the Hon. Directors continuously for fifty seven

months, I may say now, for sixty seven months; although the term, fixed by my agreement, has long since expired.

That I had this place allotted to me, and remained here, as I said before, for the service of this congregation, was against my inclination. I am silent about other matters, which I prefer to tell the brethren personally; (but I cannot stay) partly, because as matters stand here, I find it impossible to live in comfort with my family in this place with the meagre addition of two hundred florins for board money; for I require for my table and clothing all my monthly pay besides; partly, because I do not wish to remain longer, even if I receive enough more that I could live upon it; but I wish to be transferred from here to a place in Holland, wherever the Lord may please to call me.

This is a copy of my former letters, one of which I sent to your Reverences by the ship "Princess"; the other by way of Virginia. I now think best to add the following lines: —

Your Reverences must understand that I persevere in my request as urgently as before. I have no doubt they will boldly demand from the Hon. Directors my discharge in the spring; and if, against my expectations, the Hon. Directors do not consent to it, then I request you to submit, in my name, to their Honors, that next summer I have been in their service for seven consecutive years, although my contract was only for four; and that, if they will not send anybody to relieve me, after having received this notice from me and warning, as is proved by their letter to our Director, it is then my intention and determination not to remain here any longer. I shall then consider that I have good reason for leaving their service and discharging myself, although I should not like to leave here under such circumstances. I hope, it will not have to be done thus. Having looked about for another preacher as a substitute during three years there can be no doubt, that he may be expected next spring. I shall therefore, prepare myself accordingly, and then be ready to depart for the Fatherland.

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My wife would have gone home with the wife of the preacher at Fort Orange, (Megapolensis,) but as she is near her delivery of a child, we thought it unadvisable, and resolved to go together next summer. I have informed the Hon. Directors of this resolution, adding that I did not consider it contrary to the rules or unreasonable, as their Honors themselves must admit; knowing as they do, that at that time, I shall have served them seven consecutive years, although engaged for only four. Therefore they have no right to keep me here longer, against my will and resolution, and much to my disadvantage.

The congregation here numbers about one hundred and seventy members. Most of them are very ignorant in regard to true religion, and very much given to drink. To this they are led by the seventeen tap-houses here. What bad fruits result therefrom, your Reverences will easily understand. You will also learn more in detail from the bearer hereof, Master Jan Stevensen. If you could obtain from the Hon. Directors an order for closing these places, except three or four, I have no doubt, the source of much evil and great offense would be removed.

The Rev. Brethren are requested to take care, that a pastor be sent to this congregation. He must be allowed full liberty in denouncing sin, for which he will find the way already prepared, and he must do his duties with the good example of a decent life himself.

It will also be very necessary for the Rev. Brethren, to send over with such a preacher a good schoolmaster. He should not only know how to read, write and cipher, but should also be a man of pious life, and decent habits. He should have a good knowledge of the principal points of our Faith, and set a holy example to the children. In order to best help the church of God here, and to resist a bad world, I think, we must begin with the children; for many of the older people are so far depraved, that they are now ashamed to learn anything good.

Herewith closing Reverend, Honorable, Pious and Learned Classis, I commend your Reverences, with my humble salutations, to the grace of the Most High. May He bless you with an increase of your congregations.*

Your faithful servant,

Joannis Backerus,

Teacher of the Gospel.

At Manhatans
in New Netherland
Sept. 2nd Anno 1648.

Master Jan Stevensen, who has served the Company here as a faithful schoolmaster and reader for six or seven consecutive years, and is now leaving for home, has been informed by the Director and Council, that he must pay his own fare. If this is so understood in Holland, then the poor man will retain but little of his salary; for the fare for his passage would swallow up most of it. Considering this fact, will not your Reverences please to assist him with the Directors, that he may be exempted from this hardship.

Correspondence from America. Rev. John Megapolensis to Classis of Amsterdam.

Aug. 25th, 1648.

Reverend, Godly and Learned Fathers and Brethren in Christ.
The Grace of God be multiplied unto you: —

After the Lord God was pleased to cut short the thread of life of Domine Bogardus by shipwreck, (1647), who was late preacher at the Manhattans in New Netherland, his widow came here to Fort Orange, in the colony of Rensselaerswyck, to reside and make her living. She has nine living children, some by a former husband and some by Domine Bogardus, and is also deeply in debt. She has, however, no way to liquidate her debts, nor means for her own subsistence, unless the West India Company pay her the ar-

* Repeated corrections in the original have made portions of this letter very illegible.

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rears of salary due her husband. Domine Bogardus repeatedly asserted that a higher salary was promised him, before leaving Holland, than he ever received here. I shall, therefore, in order to explain this, repeat, to the best of my recollection, what I have heard from him.

It is now about two years since I was called upon by Director-General William Kieft, to settle the difficulties between said Kieft and Domine Bogardus. I attempted several times to smoothe the differences which had arisen here, but all in vain. Domine Bogardus asserted that it could not be done here, but that the matter ought to be laid before the Hon. Directors; or even if it could be determined here, he would, nevertheless, be obliged to go home, in order to demand, before his death, the salary promised him, for the maintenance and support of his family. For if he himself did not ask for it during the life time of those who knew about it, it would be difficult to succeed through others.

For salary was promised to him as to other preachers in the service of the Company, not by the Hon. Directors, but by the Rev. Classis, or at least by the Deputies of the same; among these he mentioned, if I am not mistaken, Domine Badius. He had urged him to go to New Netherland, and had promised to arrange with the Company, that he should have a salary, the same as other preachers in the service of the Company. Nevertheless, he had been paid for a considerable time only 46 guilders per month, with 150 guilders extra per year, for board money. He asserted that according to the promise made to him, there is still due him a considerable sum for salary and board money. This is in substance what he told me about it, as far as I can remember; and if it be true, there ought to be in existence a written and signed document to that effect, or at least a memorandum thereof by some of the Rev. Deputies.

Annetje Bogardus, widow of Domine Bogardus, on the supposition that this is correct, has requested me to write to the Rev. Classis, in her name and in her behalf, in order that the Rev.

Classis, or the Deputies thereof, might, for the sake of a preacher's widow, petition the Company for the money due her, to be paid to her or her attorney, to enable her to pay her debts and support her family.

Last year I wrote to my Lord Patroon, and to the Rev. Deputies for my discharge, and that some one else should be appointed in my place. But I have learned by a letter from Domine Wittenwrongel, that I must have patience and remain here until the summer of this year. I have therefore repeated my request in letters to the Patroons and to the Rev. Deputies, as I herewith do again, that another teacher be sent in the first ships to take my place; or at least that I should have permission to return home. For as my term has expired, and my wife and children have all returned to the Fatherland, I do not intend to remain here any longer than the coming summer, when the ships return to Europe.

I think that I have remained at my station here in this wild country (long enough,) and have had troubles and difficulties enough. Another who may succeed me will find it better and more comfortable. In conclusion, I commend you all to God and to the word of his grace. Remember me in your prayers.

Yours obediently,

Aug. 25th, 1648. Joannes Megapolensis.

Rev. Backerus.

1648, Sept. 14th.

A certain letter was read from Rev. Backerus, written in New Netherland, in which he asks that he may be relieved from his charge there, towards spring, and another minister, by that time, be provided in his place. The matter was referred to the Rev. Brethren Deputati ad res Indicas. v. 99.

Rev. Megapolensis.

1648, Sept. 14th.

A certain letter was read from Rev. Megapolensis, minister at Rensselaer's Wyck, in which he makes known his willingness to remain there for the present year, but intends to leave for the

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Fatherland in the spring. He asks that by that time another minister may be provided in his stead. It was resolved to commit the procuring of the same to the Rev. Brethren Deputati ad res Indicas, who shall also confer with the patrons of that church on this matter. v. 100.

Matters Memorialized to the XIX.

1648, Sept. 28th.

It was reported that just as the Assembly of the XIX was about to adjourn, and our regular sessions were about to begin, that Rev. Eleazar Zwalmius,* together with the clerk, had laid before the said Assembly certain matters, which in compliance with resolution of Classis, were to be proposed to it, as follows:

1. That the Siecken-Troosters, located at forts where there are children, ought to be obligated to keep school; provided that they might enjoy some compensation therefor from the Company.

2. That some more ministers ought to be sent thither.

3. That no men and women should be sent thither, as married, unless their marriage was beyond dispute or legal proofs were exhibited. In default of such evidences, many disorders had crept in, which were very objectionable in the place, and afterward .....

4. That the gentlemen would be pleased to grant, that the copy of one Synodical Acta be sent, at the expense of the Company, to the brethren in Brazil.

To this was added at the same time, the following requests, on the strength of what Rev. Grebius had exhibited to the said brethren who had come from Brazil with the last ships:

1. Approbation of the repeal of the previous resolution, adopted by the XIX, regarding the abolition of the sittings of civilians in the Classis of Brazil; and that this be announced to the Highest Officials there, inasmuch as they have not yet been willing to give this up.

* Rev. Eleazar Swalmius was called from Schiedam to Amsterdam in 1621, and died on June 4, 1652.

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2. That a larger number of Siecken-Troosters, as well as of ministers, be granted; as at the forts Altena, d'Avogades, de Barettes, there are none, and but one in the army. xx. 206, 207.

Written to the Brethren of Zeeland.

1648, Sept. 28th.

The Clerk also reported, that, in compliance with the resolution of Classis, he had written to the Committee in Zeeland, on Indian Affairs, (as follows): That inasmuch as the XVII were now assembled at Middelburg, the Rev. Brethren (of Zeeland) would be pleased, for the good of the churches of the East Indies, to memorialize them regarding the following matters:

1. That a goodly number of laborers for the service of the churches of the Indies should again, and newly, be granted; inasmuch as, over and above the re-partition made last year by the Messrs. Directors, there ought to be more ministers, especially at Batavia, Tayowae, and other places; and especially, because, since that time, six ministers have died.

2. That in the future ministers ought to be established at Batavia; and that this Consistory, in the matter of the sending out of the ministers, ought to have more authority and power. For it is intolerable that the Lord General there, should arrogate that power exclusively to himself.

3. That the Portuguese services in the said community of Batavia should be continued, as well as the Malay services; for it has always been observed that this service has been attended with much more fruit and edification; and it would be entirely unreasonable that so many native Christians should be forced to miss the food of their souls.

4. That the Diaconate should have its portion of the fines which are imposed by the sentences of the courts, after the manner of this country.

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All these matters, in accordance with the considerations of Rev. John Rogerius, which have been handed in to the Classis, are extensively elucidated for the said brethren of Zeelandt, and clothed with reasons. xx. 207.

1648, Oct. 5th.

A certain letter from Rev. Backerus (was read) written in New Netherland, in which he requests to be released from his service there by the spring, and that another pastor be then appointed to fill his place. The matter is referred to the brethren Deputati ad res Indicas.

A letter from the Rev. Megapolensis, pastor at Renselaerswyck was read, in which he informs us that he will remain there during the present year, but intends to return to the Fatherland next spring. He requests also that by that time another pastor be obtained for his place.

Resolved. That we commit the case of this business to the Rev. Deputati ad res Indicas, who will also speak concerning this matter with the patroons of the Colony.

XXVI. 15.— See Col. Hist. i. 308, 310, 317.

Pieter Vander Linden.*

1648, Oct. 26.

At the meeting it was considered very necessary that another suitable person should be appointed (pre-centor) in place of Jan Stevensen. It was learned that, for the present, no more suitable person could be found on the Island of Manhattans to perform the duties of Reader, etc., than Pieter Vander Linden. They have, therefore, appointed the said Pieter Vander Linden at an annual salary of one hundred and fifty guilders, until another qualified person should be sent out from Holland.

* Peter Vander Linden and wife arrived at Manhattan, 1639. He was a surgeon and quite a prominent man in the colony, and was owner of considerable real estate. In 1647, he sold his plantation on Manhattan Island, on the old Vraackill. It extended along the East River 300 paces. Probably domine Benjamin Van der Linde, 1748-1788, was a descendant.

Another Translation in Dunshee, 20.

Matters about which to Memorialize the XIX.

1648, Oct. 26th.

It is laid to our charge to advance before the XIX these following matters:

1. That the former resolution of the XIX, regarding the abolition of the session of civilians in the Classis of Brazil, may be carried into effect (may be followed up) and the chief government may be addressed.

2. That regulations may be made for the instruction of Negroes, upon the basis projected by the Classis of Brazil.

3. To hand in to the XIX the petition of the ministers at the Recife, and to recommend the contents of the same.

Further we are charged to write to the Classes of Alkmaar and of Edam, to thank them in the name of the Consistory at the Recife for the linen sent over for the benefit of the Brazilians. xx. 208.

1648, Oct. 26th.

Rev. John Van Sauen in the Chair.

The letter of Rev. John Megapolensis, pastor in the colony of Rentselaerswyck, dated Aug. 15th, 1648, was opened. In it he renews the request that another might succeed in his charge, as he could remain there no longer than the next summer. His wife and children had already departed to the Fatherland. He recommends the case of the widow of the Rev. Mr. Bogardus, late pastor at the Manhattans in New Netherland in the service of the West India Company; that the Directors be urged, in her name, to make settlement and payment of that which the company owes her husband, that she may be supported therefrom, and satisfy her creditors. It was resolved to communicate this letter to the Classis.

A letter was also read from Rev. John Backerus, formerly pastor in Curacoa, and now detained at the Manhattans, because of the death of the Rev. Mr. Bogardus requesting permission

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that he may administer there the ordinances of the word. He also renewed his previous request that the Directors grant him his dismission, and that another may be sent in his place. Since it was also in the highest degree necessary that a Visitor of the Sick and a schoolmaster be sent to that place, the meeting resolved to communicate this writing to the Classis.

The objections of the XIX will be treated of in a few points, in writing, and will be conveyed to them, and earnestly enforced by the clerk and Rev. Mr. Lullinus. xx. 208.

1648, Nov. 2nd.

In an Order from the Council in Fort Amsterdam, respecting repairs of Fort Orange; Domine Megapolensis is mentioned as the agent and attorney of Jonas Bronck.— Col. Docs. N. Y. xiv. 102.

..... DIRECTORS TO PETER STUYVESANT: .....

PREACHERS; .....

Among many letters mentioned, the Directors allude to three letters from Domine Backerius, dated August 7th and September 2nd and 22nd, 1648.

.....

The request of Domine Backerus, made in several of his letters, has been approved as reasonable by the Classis and we were therefore obliged to grant it. We should have been more inconvenienced by it, if we had not entertained the hope, that perhaps the preacher from Rensselaerswyck, Domine Megapolensis, could be persuaded by fair offers to remain there a few years longer. We consent to it very willingly on account of the good character given him by your Honor. It is true, his wife has arrived here, it being the intention, that he should soon follow her and it seems, that his presence in person is required here for the liquidation of an estate, in which he appears to be much interested nevertheless we have held tiresome conferences with his wife, and it seems, that she could be persuaded to return thither to her husband, if she were assured, that she would not incur his displeasure. After having overcome his objections we hope to induce her to consent to our plan and we shall then consider his salary, which we expect to make satisfactory to him. You will therefore on receipt of this letter try to persuade him, to comply with the requirements of God's Church and his community, the more so, as it is to be feared, that we may not be able for some time to provide this church with a minister: this measure is therefore the most advisable.

We shall also look out now for a good school teacher and gather information concerning the man living in Harlem, whom you propose.

Your Honor's appointment of Roeloff Jansen as Receiver-General at a yearly salary of four hundred and eighty florins without rations induces us to believe, that you must have a good knowledge of his honesty: on that understanding we approve of it herewith, although in our straightened circumstances all possible retrenchments should be made, for which reason we have here discharged all subaltern officers, and we believe from information received, that there too are more than enough officers; all unnecessary officers should therefore be discharged, we cannot afford to keep them.

Although it is without precedent, that this Department has ever been godfather of any children, having, when invited, always refused it for certain good reasons; yet the Board grants herewith your Honor's request, expecting to be informed of the

child's name, to have it properly registered, that the Company, when in a better financial condition, may be reminded to reciprocate this honor by a keepsake. Mean while we shall pray to God, that He may let grow up this child, born in New Netherland, to His glory and to his parents' happiness.— Col. Docs. N. Y. xiv. 102, 103, 107.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. (The Assembly of the XIX.)

Report of what is determined, in reference to ecclesiastical matters, by the XIX.

To write to the churches of the other (four) Chambers (of the West India Company) that the ministers and siecken-troosters who are needed for the churches of Brazil, and for whom they (the other four Chambers) are responsible, should be sent.

1648, Nov. 30th.

The brethren — who were directed to memorialize the Assembly of the XIX, upon those ecclesiastical points concerning which the Classis of Brazil had asked our aid — reported on their commission. They also read an extract from the resolution of the Hon. XIX upon said points. It was resolved to communicate the said extract to the Rev. Classis. In the meantime, inasmuch as it appears from the resolutions of the XIX in reference to the increase of the number of ministers and siecken-troosters in Brazil, that the sending of more ministers and siecken-troosters lies to the charge of the Chambers of the Meuse, West Friesland, and the North Quarter,* it was resolved to write to the ministers of the respective localities, in order that they may urge this matter upon the Messrs. Directors. Also, the last letters sent to us, of the Classis of Brazil, of the Consistory at the Recife, and of the ministers of the said church shall be answered. There shall also be sent over the letter of the XIX to the chief government there, touching the sitting of civilians, (in ecclesiastical bodies), which have been abolished there, by the same. xx. 209, 210.

* Amsterdam and Zeeland or Middleburg were the other two Chambers, making five in all.

1648, Nov. 30th.

Rev. Eliazor Swalmius in the Chair.

It was resolved to institute all proper endeavors to procure pastors for Loando and New Netherland. Also if an opportunity occur to write to Loando. The communication from the pastor settled there will be answered. xx. 210.

Letter from Rev. Megapolensis.

1648, Dec. 7th.

Rev. Deputati ad res Indicas read a letter from Rev. Megapolensis, in which he makes known the distressing condition of the widow of Rev. Bogardus. She is burdened with a large family, and cannot decently maintain herself. He makes request in behalf of said widow, that the Rev. Classis will be pleased to intercede with the worthy Directors, that the arrears of salary which are still due her late husband, may be paid to her. He mentions also in the same letter his intention of coming to Patria in the spring. He asks that the Rev. Assembly will please to see to it that another minister be sent to supply his place. v. 107, 108; xxvi. 20.

1648, Dec. 7th.

Letter from Rev. John Backerus.

There was also read a letter from Rev. John Backerus, pastor in New Netherland, in which he seeks his dismission that he may return home at once. He presents for this various reasons. To this end, he also requests that the Rev. Assembly would be pleased, at the earliest opportunity, to see that another pastor be sent thither, and also a good experienced schoolmaster, whose services are very much needed at that place. v. 108; xxvi. 20.

Sending Pastors to New Netherland.

All this has been referred to the Rev. Brethren ad res Indicas. They, meantime, have informed the Rev. Assembly that there are three pastors now needed, one for New Netherland, one for

St. Paul de Loando, and one for Muscovy. They requested the Rev. Brethren to seek out suitable persons to be sent to these places. xxvi. 20, 21.

1648, Dec. 28th.

Rev. Mr. Lullius in the Chair.

A letter from Rev. John Backerus, pastor at Manhattans in New Netherland, dated Sept. 22nd, 1648, was opened. In this he urged his former request. In reporting the condition of the church, he repeats his complaints about the great number of inns. A letter was also read, accompanying the above, from the elders and deacons of the same church, which also consented to the dismissal of their present pastor. They earnestly requested that an old, experienced, and godly minister might be sent to them, lest their congregation, already in great confusion by reason of the death of their late pastor, (Bogardus) should dwindle away altogether. They also declare that they stand in great need of an experienced schoolmaster, since there was an increasing number of young persons, in order that they might be reared under better discipline. To this end they make mention of Samuel Bayart, book-keeper and teacher of French and German at Bergen-of-Zoom, and of Daniel Samuels, also teacher of French and German at Haerlem; with the understanding that should either of these, or some one else of equal qualification, be induced to go thither, efforts would be made to provide a proper support for the same, in addition to the Company's salary. Resolved, that we communicate the above correspondence to the next meeting of the Classis.

Each of the brethren was again requested to look around earnestly for qualified preachers to be sent to New Netherland and to Loando St. Paulo. xx. 210.

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Extract from a Lease of Van Rensselaer, Jan. 14, 1649, for the old Indian maize lands at the Catskills, rented to Jan Dircksen of Bremen.

"The tenant is to read a sermon or portion of Scripture every Sunday and High Festival to the Christians in the neighborhood, and to sing one or more Psalms, before and after prayers, agreeably to the customs of the Church of Holland".

1649, Jan. 25th.

Rev. Eliazur Swalmius in the Chair.

The brethren are still charged to look about for a qualified person to be sent as pastor to New Netherland. Since Loando St. Paulo has been taken by the Portuguese, it will not be necessary to trouble ourselves any longer about supplying that place. xx. 211.

1649, March 15th.

Rev. Megapolensis.

Rev. William Grasmeer, pastor at Grafdyck, with his mother-in-law, the wife of Rev. Megapolensis, were admitted, and at once made a request; viz.: Inasmuch as his father-in-law has more than fulfilled the time of his ministrations in New Netherland, having been there now over seven years, that the Rev. Assembly be pleased to direct that he be honorably discharged from service there, and that another pastor take his place.

The Rev. Deputati at res Indicas then reported on this subject. They informed the Rev. Assembly that they had conferred with the Patroons of that place with regard to this matter, and they had declared that they would prefer to retain him there for some time to come.

Since, however, the letters of the Rev. Megapolensis, and the presence now of his wife and son-in-law manifested great dissatisfaction; therefore it was determined that the Rev. Deputies above mentioned shall confer still further with the Patroons, and at the next meeting of the Classis, two weeks from to-day,

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they shall inform the Rev. Assembly concerning this matter. Due consideration shall then be given to it. xxvi. 33; v. 113, 114.

Megapolensis.

1649, March 29th.

In regard to the case of Rev. Megapolensis, the Rev. Deputati ad res Indicas reported, that they had conferred about his church with the Patroons of that place. These had told them that they would gladly have seen Rev. Megapolensis to have remained there a while longer, but having understood his disinclination to do so, they would not keep him there against his will. They would permit him to come over to Patria, in order to confer with him, and to ascertain whether he might not have a desire therefor. At any rate they would like to confer with him before another preacher should be sent in his place.

Meantime they would gladly see Rev. Megapolensis make some arrangements before his departure for the continuance of some form of service, such as the reading of some chapters of God's Word, or some good homilies (postilla).

The Rev. Assembly having heard this report, resolved to grant the Rev. Megapolensis his dismission, and the Rev. Deputies aforesaid shall inform him of the same. They shall also inform him of the good feeling that exists and the desire of the Patrons. This action was announced to the Rev. Grasmeer. v. 116; xxvi. 36.

1649, April 13th.

Rev. Eliazur Swalmius in the Chair.

It was resolved to answer at the earliest opportunity the letters to New Netherland, one from the pastor, and one from the consistory, as also the communication of the Rev. John Megapolensis. xx. 214.

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Acts of the Deputies and their Correspondence.

1649, April 26th.

Rev. Swalmius in the Chair.

The letters from New Netherland have been answered by Rev. Wittenwrongel. xx. 215.

These letters are as follows: xxvi. 38, 39. The Classis of Amsterdam to Rev. John Backerus, New Netherland, April 26th, 1649.

Rev. Wise, Most Provident and Godly Brother:—

Your Reverence's communications have reached us safely. From these we understand your great desire to be released from your service in the church of New Netherland.

We can see, indeed, that for this you have urgent and mighty reasons. But it grieves us that we have not yet been able to find a suitable person to succeed you, and to take charge of the service in so demoralized a church, and we fear that we shall not succeed very soon. The reason is, on account of the impoverished condition of the Company. Hence there is but little desire either on the part of experienced pastors or candidates to undertake so long a journey. We shall not neglect, however, to use all efforts, until we succeed in finding an energetic minister.

Meanwhile we thank you for the representation of the condition of the church in your province. We shall neglect no effort to advance her prosperity with the Hon. Directors, and we shall take into serious consideration what has been so earnestly commended to us, both in your communication, and in that of the Rev. Consistory, viz., to search out an experienced schoolmaster as well as pastor. The prosperity of the church is in the highest degree dependent on the proper training of the tender youth.

These and other matters we shall present at the meeting of the Hon. XIX, and seek to advance them with all possible Zeal. We shall then acquaint you with the result, and also hope at

that time to answer the communication of your Rev. Consistory at greater length.

Closing herewith, we commend you to God and the word of his grace. With our hearty greetings to you and the worthy brethren of the consistory, we are and remain,

Your fellow-brethren to command,

The Deputati ad res Indicas, etc.

April 26, 1649. P. Jacobus Beth.

The Classis of Amsterdam to Rev. John Megapolensis, in New Netherland, April 26th, 1649. xxvi. 38.

The Peace of Christ.

Rev., Wise, Provident, Highly Learned and Godly co-laborer and Brother in the Harvest of the Lord:—

Your Reverence's communication of July 26th, 1648, came safely to hand. From this we understand that you continue urgently to insist upon your dismission from the service at Rensselaerswyck.

We have not omitted to recommend your case to the Hon. Patroons, inasmuch as your time has now expired, and to request their permission for us to look about for another pastor, to succeed you in your place.

But although we have found that the said Patroons do not any longer wish to render your dismissal difficult, as you will have learned from their writings; nevertheless they are reluctant to send another pastor before they have conferred with you concerning the matter after your arrival here. You also know full well that the differences existing between the Patroons and the other partners, occasion great difficulties in this business. Hence the Rev. Classis, having duly considered the matter, and having understood from your communication, as also from the oral statement of your wife, that you are fully determined to leave your service at Rensselaerswyck, is unwilling to make your dismissal more difficult, but cheerfully grant your request; only

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they ask you to be pleased at your departure to establish some fixed order, that some form of worship may be kept up, with the reading of God's word, the singing of Psalms, the reading of some edifying sermons, etc., so that the church do not at once become demoralized, and the good work begun there, and advanced by your diligence, decline.

Meantime trusting that we shall be authorized by the Patroons to look about for another pastor, we herewith close, commending you to God and the word of his grace. With our hearty respects, we are and remain,

Your brethren to command,

April 26, 1649. The Deputati ad res Indicas, etc.

MINUTE OF A VISIT OF THE DIRECTOR-GENERAL TO REV. MR. BACKERIUS, TO FORBID HIM TO READ, OR TO ALLOW TO BE READ, ANY POLITICAL WRITINGS IN THE CHURCH.

This day underwritten the Director-General went in person to the house of the minister Backerius, and there, in his capacity as Director, told the minister not to read himself, or have read by any of the Church officers, from the pulpit or elsewhere in the Church, at the request of any of the inhabitants, any writing, petition or proposal having relation to the municipal or general government, whether general or in particular, before and until such writing shall be signed by the Director himself, or by the Secretary, by order of the Director and Council; but this is not to apply to ecclesiastical affairs which are left at the full disposal of said ministers and Consistory. Therein he shall be at liberty to order, agreeably to church ordinances and the duty of a godly minister, wherein said Director General offers him all aid and assistance as far as this concerns him as Chief Magistrate of the country.

This done in the presence of Councillor La Montagne and Secretary Tienhoven, this 8th of May, 1649.— Col. Docs. N. Y. xiv. 114.

O'Callaghan's remark thereon: 1649. And so fearful still were the authorities that means would be found to communicate, during divine service, with the people, that "the Director General went in person to Domine Backerus, and told him that he should not be permitted, at the request of any individuals, to read from the pulpit to the congregation, under any pretence, either by himself or any of the deacons, any propositions whatsoever, appertaining to the police or general government, before such writings had been signed by the secretary by order of the Director, or by the Director and Council."

These measures had the effect only of hastening the departure of the clergyman from New Amsterdam, and of urging the opposition more strongly in their course. The Rev. Mr. Backerus requested his dismissal shortly after. He returned to Holland to swell the number of complaints against General Stuyvesant; and Adriaen van der Donck, Jacob van Couwenhoven, and Jan Evertsen Bout followed, in the course of the succeeding month, as agents for the colonists.— O'Callaghan's History of New Netherland, Vol. ii. 94.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Gideon Schaats, Schoolmaster at Beest.

1649, June 28th.

Gideon Schaats, schoolmaster at Beest,* appeared with very good testimonial from the Classis of Bueren. He asked to go, in the capacity of siecken-trooster to the East Indies. But inasmuch as, with the permission of the Classis, he had for some time exercised himself in "proponeren" (exercises preparatory to the ministry), and has good hope of being admitted to the preparatory examination at the next Synod of South Holland, he was informed that he was provisionally accepted by us as "Recommended"; and that in the meantime he must seek to push his desires in the said Synod. xx. 216.

PERMIT TO REV. JOHANNES BACKERUS, MINISTER OF NEW AMSTERDAM, TO RESIGN HIS OFFICE AND RETURN TO HOLLAND.

Johannes Backerius, minister in this city New Amsterdam, appeared before the Council and requested his dismission, in order that he may return to Fatherland; therefore the Honorable Director General and Council, having considered the urgent request, cannot refuse said Backerius his dismission; the said Director and Council have accordingly granted him leave to depart for Fatherland.

This 6th of July, 1649.

Col. Docs. N. Y. xiv. 115.

Resolution. To retain and engage Rev. Johannes Megapolensis as minister of the Church at New Amsterdam.

Aug. 2, 1649.

Whereas Domine Johannes Backerius on his urgent petition, and, as he declares with the consent of the Classis, wherein the despatches of the Honorable Directors concur, has received from us license and dismission, in order to depart with the first ships for Fatherland; and in the meantime this congregation would remain destitute of spiritual nourishment, namely the preaching of the Holy Gospel, and the lawful participation of the Blessed Sacrament; Therefore we, the Director and Council, wishing to promote as far as we are able, the honor of God, the welfare and salvation of men, cannot consent that this congregation ought or can remain bereft of a pastor: Wherefore, on the instructions from the Honorable Lords Directors, we have resolved, as we do hereby resolve, earnestly and urgently to solicit and entreat the Reverend Domine Johannes Megapolensis, late minister in Rensselaerswyck, who having obtained his dismission there, is now here and prepared to depart with the first ships for Fatherland, and seriously and urgently to inquire if he could not be induced by persuasive reasons, for the honor of God, the advancement of his Church, and the salvation of men to supply here the service of the Word and the administration of the Holy Sacrament. His Reverence has, as we are already informed, no weighty reasons to

* Beest, a village of over twenty four hundred population, in Gelderland.

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decline our invitation. Meanwhile the extreme need of the church work imperatively demands, that at least one clergyman remain in this province among the Dutch people, both for this capital and Renselaer's Colony, were it only for administering Baptism to the children who are commonly presented here every Sunday at the Manhattans for baptism alone, sometimes one, sometimes two, yea even three and four together. Therefore, we excusing his reasons, cannot accept them at this time, but do hereby resolve, if possible, to endeavor to retain him blanda vi et quasi nolens volens, and we shall try to justify him to the best of our ability both to the Reverend Classis and the Patroon from whom he has already received his dismission and settlement of account. Such we resolve, to be most necessary for the honor of God, the service of his Church, and the salvation of the people.

Thus done in our Council this 2nd of August; present — The Honorable Director General, Petrus Stuyvesant, L. van Dincklage, H. van Dyck, La Montagne, and Brian Nuton.— Col. Docs. N. Y. xiv. 116.

DEPARTURE OF DOMINE BACKERUS, AND SETTLEMENT OF DOMINE MEGAPOLENSIS AT NEW AMSTERDAM.

August, 1649.

By the departure of the Rev. Mr. Backerus, New Amsterdam was now without a clergyman. The Rev. Mr. Megapolensis having received his dismission from the colony of Rensselaerswyck, "was about to return to Fatherland, in the first sailing ship," and thus the Dutch colonists were to be deprived of the solacing comfort of a Christian ministry. To prevent this misfortune, the Director requested Doctor Megapolensis, "for the honor of God, for the increase of the church, and the interest of men," to remain in the country for a time at least.

This invitation was at first declined. His wife had preceded him to Holland, and he was also anxious to follow her, as his presence was necessary in that country, for the liquidation of an estate in which he was interested. But his stay was still urged, in pursuance to instructions from the Chamber at Amsterdam, "if it were only for the instruction of the children, who are every Sunday presented at the Manhattans for baptism — sometimes one — sometimes two — yae, sometimes three and four together;" Otherwise, it was apprehended that the Church would be a long time without a minister. His objections were at length overruled, and the Council having resolved to retain him, blanda vi, et quasi nolens, volens," he was installed minister of the church of New Amsterdam, at a salary of twelve hundred guilders, or four hundred and eighty dollars, per annum.* — O'Callaghan's History of New Netherland, Vol. 97.

REMONSTRANCE OF THE PEOPLE OF NEW NETHERLAND TO THE STATES GENERAL.

[See Jan. 27, 1650, and Ap. 20, 1650, and Nov. 29, 1650.]

(Abstract and Extracts.)

1649, July 28.

[This represents the condition of affairs just at the time that Domine John Backerus left New Amsterdam for Holland, and Domine John Megapolensis left Fort Orange and settled at New Amsterdam. We are concerned principally with what relates to the Church history, in order to make more intelligible, or to confirm, the documents recently received (1898) from Amsterdam.]

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* Alb. Rec. iv., 16, 17, 23; vii., 229, 230, 251--256. Rev. Mr. Megapolensis was author of a tract on the Mohawk Indians, entitled Kort Ontwerp Van de Mahakuase Indianen in N. Nederlandt, haer Lant, Stature, Dracht, Manieren en Magistraten,

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The following reference is given concerning the discovery of the country, page 275.

"Among all the enterprising people in the world, who search for foreign countries, navigable waters and trade, those who bear the name of Netherlanders will very easily be able to hold their rank among the foremost, as is sufficiently known to all those who have in any wise saluted the threshold of history. It will, in like manner, be also, confirmed by our following Relation; for in the year of Christ 1609, was the country, of which we now propose to speak, first found and discovered at the expense of the General East India Company — though directing their aim and design elsewhere — by the ship de Halve Mane, whereof Henry Hudson was master and factor. It was afterwards named New Netherland by our people, and that very justly, for it was first discovered, and taken possession of, by Netherlanders and at their expense, so that even at the present day, the natives of the country, (who are so old as to remember the event) testify, that on seeing the Dutch ships on their first coming here, they knew not what to make of them, and could not comprehend, whether they came down from Heaven or whether they were Devils. Some among them, on its first approach, even imagined it to be a fish, or some sea monster, so that strange rumor concerning it flew throughout the whole country. We have heard the Indians also frequently say, that they knew of no other world or people previous to the arrival of the Netherlanders here. For these reasons, therefore, and on account of the similarity of Climate, Situation and fertility, this place is rightly called New Netherland. It is situate along the North Coast of America, in the latitude of 38, 39, 40, 41, 42 degrees, or thereabouts. It is bounded on the North East side by New England, on the South West by Virginia; the coast trends mostly South West and North East, and is washed by the Ocean; on the North runs the river of Canada, a great way off in the interior; the North West side is partly still unknown".

Then an elaborate description is given of the climate, the geography, the topography, the soil, the forests, the fruits and vegetation, the animals, domestic and wild, the fowl, the fish, the reptiles, medicinal plants, the minerals, clays, etc. pp. 275-280.

Then follows a description of the Indians, their deliberation of speech, their stolidity, their art of healing wounds, their clothing of skins, their currency of wampum, the painting of their bodies, their boats, instability of the marriage relation, the occupations of the men and women, respectively, their huts, etc.

The following is given of their religious ideas, their idea of justice, etc., pp. 281-3.

"They are divided into various tribes and languages. Each tribe usually dwells together, and there is one among them who is chief; but he does not possess much power or distinction, except in their dances and in time of war. Some have scarcely any knowledge of God; others very little. Nevertheless, they relate very strange fables of the Deity. In general, they have a great dread of the Devil, who gives them wonderful trouble; some converse freely on the subject and allow themselves to be strangely imposed upon by him; but their devils, they say will not have anything to do with the Dutch. Scarcely a word is heard here of any ghost or such like. Offerings are sometimes made to them, but with little ceremony. They believe, also, in an Immortality of the soul; have, likewise, some knowledge of the Sun, Moon and Stars, many of which they even know how to name; they are passable judges of the weather. There is scarcely any law or justice among them, except sometimes in war matters, and then very little. The next of kin is the avenger; the youngest are the most daring, who mostly do as they like. Their weapons used to be a war club and the bow and arrow, which they know how to use with wonderful skill. Now, those residing near, or trading considerably with the Christians, make use of firelocks and hatchets, which they

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beschreven in 't jaer 1644, of which a translation is to be found in Haz. State Pap. I., 517. He wrote, shortly after, a religious treatise, entitled "Examination and Confession for the benefit of those who are inclined to approach the Table of the Lord," which he transmitted, by his wife, to the Directors in Amsterdam, for publication. It was placed in the hands of the Classis of that city to be printed. Mrs. M. returned to her husband in the Falconer, in 1650.

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obtain in barter. They are excessively fond of guns; spare no expense on them, and are so expert with them that, in this respect, they excell many Christians. Their fare, or food, is poor and gross, for they drink water, having no other beverage; they eat the flesh of all sorts of game that the country supplies; even badgers, dogs, eagles, and similar trash, which Christians in no way regard; these they cook and use uncleansed and undressed. Moreover, all sorts of fish; likewise, snakes, frogs, and such like, which they usually cook with the offals and entrails. They know, also, how to preserve fish and meat for the winter in order then to cook them with Indian meal. They make their bread, but of very indifferent quality, of maize, which they also cook whole, or broken in wooden mortars. The women likewise perform this labor and make a pap or porridge, called by some, Sapsis, by others, Duundare, which is their daily food; they mix this, also, thoroughly with little beans, of different colors, raised by themselves; this is esteemed by them rather as a dainty, than as a daily dish ".

.....

The writer then proceeds to state the real causes of the Decline of New Netherland, pages 295-303. He anticipated that these reasons would irritate very many. The government of New Netherland had been very bad. It was administered first by the West India Company in Holland; and secondly by their Director Generals in this country.

The Plans proposed in Holland were wrong. They governed only for their own profit, and not for the best interests of the Colony. Yet New Netherland is superior to, and more convenient than New England. But while the Directors sought to seize large tracts of land, they did not proceed to colonize. Yet they sought to control all its trade. There was much smuggling. " Meanwhile the Christians were treated almost like Indians in the purchase of necessaries which they cannot do without; this causes great complaint, distress and poverty ". The merchants sell their goods at a hundred per cent advance, and petty traders still further advance the cost. Liquors especially are advanced more than two hundred per cent. This drives the people away. The Directors in this country play the absolute master. Director Kieft boasted that he was Sovereign. Stuyvesant also denies the right of appeal, applying to himself the maxim " The Prince is above the law ".

Illustrations of this Arbitrary Power of the Directors, that an Opinion may be formed of the Lion by his Paw. pp. 299-300.

.....

" Casting our eye, then, over Director Kieft's administration, we come first to the Church, and we shall speak, after that, of the public property, both ecclesiastical and civil. But as this man is now dead, and some of his proceedings and acts are freely discussed by Jochem Pieterss Cuyter and Cornelis Molyn, we shall dispose of this point as curtly as we possibly can.

" Previous to Director Kieft's bringing the unnecessary war upon the country, his principal aim and object were to take good care of himself, and to leave behind him a great name, but without any expense either to himself or the Company; for he had never yet done anything remarkable for the country by which it was improved. With that view he considered the erection of a Church very necessary, being a public work, the rather as it was in contemplation at that time to build a place of worship in Renselaerswyck. Bearing this in mind, he communicated his views to the church-masters, of whom he himself was one, who readily approved of and praised the project. The place where it should stand was then discussed. The Director wished, and insisted that it should be located in the Fort, where it was erected in spite of the others. And truly, the location is as suitable as a fifth wheel to a coach; for, besides being small, the Fort lies on a point, which would be of more importance in case of population; the Church, which ought to be owned by the people who defrayed the expense of its construction, intercepts and turns aside the Southeast wind from the gristmill which stands in that vicinity; and this is also one of the causes why a scarcity of bread prevails frequently in summer for want of

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grinding. But this is not the sole cause; for the mill is neglected, and having been leaky most of the time, it has become decayed and somewhat rotten, so that it cannot now work with any more than two arms, and has gone on thus for all of five years.

"But, returning to the Church from which the gristmill has for a moment diverted us; the Director concluded, then, to have one built and on the spot which he preferred. He lacked money; and where was it to be got? It happened, about this time, that Everardus Bogardus, the clergyman, gave in marriage a daughter, by his first wife. The Director thought this a good time for his purpose, and set to work after the fourth or fifth drink; and he himself setting a liberal example, let the wedding guests sign whatever they were disposed to give towards the Church. Each, then, with a light head, subscribed away at a handsome rate, one competing with the other; and although some heartily repented it when their senses came back, they were obliged, neverthless, to pay; nothing could avail against it. The Church, then, was located in the Fort, in opposition to every one's opinion. The honor and ownership of that work must be inferred from the inscription, which, in our opinion, is somewhat ambiguous, and reads thus: Anno, 1642. Willem Kieft, Directeur Generael, heeft de gemeente desen temple doen bouwen. (William Kieft, Director General, has caused the commonalty to build this temple.) But laying that aside, the people, nevertheless, paid for the Church.

"It is now our time to speak of the Church property, and to do the truth no violence, we are not aware that there ever has been any, or that the Church hath any revenue, except what is given to it. Neither the Company nor the Director ever took the least pains or trouble to obtain or provide any.

"The plate has been a long time passed around for a common school which has been built with words; for, as yet, the first stone is not laid; some materials have only been provided. However, the money given for the purpose hath all disappeared and is mostly spent, so that it falls somewhat short; and nothing permanent has as yet been effected for this purpose.

"The Poor, who, however, are best provided for, have nothing except what is collected in the Church, in addition to a few fines and voluntary offerings from the inhabitants; but a considerable portion of the money is in the hands of the Company, who took it, from time to time, and retained it. They have long promised to pay interest, but notwithstanding all that is done in the matter, neither principal nor interest can be obtained from them.

"There is, occasionally, a flying report of an hospital and of asylums for orphans and for old men, etc., but as yet not a sign of an attempt, order or regulation has been made about them. From all these, then, it is sufficiently apparent, that scarcely any proper care or diligence has been used by the Company or its officers, for any ecclesiastical property; and, as far as can be ascertained, nothing in the least has been done from the beginning up to the present time, but on the contrary, every care and pains have been taken to attach minions closely, or to make new ones, as we shall hereafter show in its own time, and now proceed and see, what have been the public resources of the government up to the time of our departure, so that it may be manifest what pains and diligence the Directors have used and exercised in this particular".

.....

Allusions are then again made to the many evils of Kieft's administration, and that he had done nothing for the people except to build the Church; that Stuyvesant had done nothing yet for the people except to repair the Church, the Remonstrance thus proceeds:

"But so it was; a thousand ways were sought to shear the sheep before the wool had grown. Thus, in regard to public works, there is little difference between Director Kieft and Director Stuyvesant; for after the erection of the Church, the former became negligent and instituted personal actions against whomsoever he had a prejudice. The latter hath had much better and more opportunities to assist the people than his predecessor; for he had no war. He differs from him also, being

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more active and malignant in looking up causes of prosecution against his innocent opponents, than ever his predecessor had been: " Page 303.

After these references to Kieft's conduct in civil and ecclesiastical matters, the writer turns to the Council Chamber. His arbitrary character is still further exhibited in this respect. His persecutions of Rev. Francis Doughty are then thus exhibited: pages 305--6.

" At this point we are met by one Franciscus Douthy, an English clergyman here, and one Arnoldus van Hardenbergh, a free merchant, also of this place; but as this will probably come before your High Mightinesses in full session, in the cases in which they appear, we shall give merely a summary of them. This clergyman, Franciscus Douthy, came to New England at the commencement of the troubles in England, in order to escape them, and found that he had got out of the frying pan into the fire. He betook himself, in consequence, under the protection of the Netherlanders, in order that he may, according to the Dutch reformation, enjoy freedom of conscience, which he unexpectedly missed in New England; and the Director granted and conveyed to him an absolute patent, with manorial privileges. He added some families now to his settlement, in the course of one year; but the war breaking out, they were all driven off their lands, with the loss of some people, and the destruction of many cattle, of almost all their houses, and whatever they had; they returned a while after that, and having consumed more than they knew how to obtain, they came to the Manathans, whither all the refugees at that time fled, and Master Douthy was minister there.

" After the flame of war had died away, and peace had been concluded, in such a manner, however, that no one had much reliance on it, some returned again to their land. The Director would fain see this man go back to his land, in order that everything should have the appearance of being arranged, but as peace was doubtful, and Master Douthy had no means to begin with, he was not in a hurry; he went, however, sometime after, and resided there half a year, and he again removed, as it was seized; for in the hope that some others would establish a village there, a suit was instituted against the Minister, and carried so far, that the land was confiscated. Master Douthy finding himself aggrieved, appealed from the judgment. The Director answered, there was no appeal from his decision which must be final, and in consequence of his remark, sentenced the Minister to be imprisoned for the space of twenty four hours, and then pay twenty five guilders. We have always considered this act tyrannical, and regarded it as an instance of sovereignty.

.....

" In the beginning, also, when Director Kieft was still here, the English Clergyman (Doughty) requested permission to depart to the Islands or to Netherland, as he had lived and labored a long while without proper maintenance, and as his land was now confiscated; but he always received an unfavorable answer and was threatened with this and that. Finally, it came to pass that he may depart on condition of promising under his hand that, wherever he should go, he would not mention, nor complain of the manner he was treated here in New Netherland by Director Kieft or Stuyvesant. This the man himself declares. Mr. Dinklagen and Commander Looper, who were then members of the Council, also vouch for its truth. If the Directors can now justify it to their own consciences, 'tis a wonder what they will then do with such certificates; and many other things of a similar character have occurred, but very secretly."

.....

IN WHAT MANNER NEW NETHERLAND SHOULD BE RELIEVED.

" Although we are satisfied and fully aware, that, as respects public reforms, we are but as children, and that your High Mightinesses are fully competent in the case, yet we beseech you to pardon and excuse us, if we, according to our humble conception thereof, make a few suggestions in addition to what we have already considered, in our petition to your High Mightinesses, to be necessary.

"In our opinion this country will never flourish under the Honorable Company's government; on the contrary 'twill waste and decay in itself, unless the Company be, in consequence, reformed. It would, therefore, be better and more advantageous for the country and themselves were they rid of it and the remnant of their property transported hence.

"To speak specifically: care ought to be taken of the public property, both ecclesiastical and civil, which in the beginning can illy be spared or dispensed with. It is doubtful but Divine Worship must be entirely intermitted in consequence of the Clergyman's departure, (Backerus) and the Company's inability. There ought to be also a Public school provided with at least two good teachers, so that the youth, in so wild a country, where there are so many dissolute people, may, first of all, be well instructed and indoctrinated not only in reading and writing, but also in the knowledge and fear of the Lord. Now, the school is kept very irregularly, by this one or that, according to his fancy, as long as he thinks proper. There ought to be, likewise, Asylums for aged men, for orphans, and similar institutions. The clergyman who now returns home, could give fuller information on the subject. The country must also be provided with moral, honorable and intelligent rulers who are not very indigent nor yet very covetous: A covetous ruler makes poor subjects, and the mode in which the country is now governed, is a great affliction and not to be tolerated; for no one is unmolested nor secure in his property any longer than the Director pleases, who is generally very prone to confiscation. And though men act fairly and give him his due, yet it is necessary still to continue to please him, if one would have quietness. Good population should follow good government, as we have demonstrated, according to our ability, in our petition. And although free passage and the fitting out of ships, were such requisites, would, at first, cause expense, yet when the result is considered, such an outlay would be immeasurably well employed, if farmers and laborers with other people in straightened circumstances, of whom Fatherland has plenty to spare, were by that means introduced with what little they may have, into the country. We hope it would then prosper, especially had it, what we consider to be the mother of population, good Privileges and Exemptions, which could encourage the inhabitants; attract navigation and profitable trade, and with pleasantness, convenience, salubrity and productiveness of the country, allure everyone hither. If a boundary were added in the protection, to what has already been done, then with God's help everything, would, in human probability, go well, and New Netherland could be, in a short time, a brave place, able, also, to be of service to the Netherland State, to richly repay expended outlays and to thank her benefactors.

"High and Mighty Lords! We have taken the liberty to write this Remonstrance, and to submit the case as we have done, through love of the truth, and because we have felt bound to do so by our oath and conscience. It is true that all of us, either together or individually, have not seen, heard or had a knowledge of the entire contents in every particular; nevertheless it contains nothing but what some among us well know to be true and credible. We all know the greatest part of it to be truth; some are acquainted with the remainder of it, and have also heard it from trustworthy persons, and sincerely believe it to be wholly true. We hope your High Mightinesses will pardon our presumption, and be indulgent to our plainness of style, composition and method. In conclusion, we commit your High Mightinesses' persons, deliberations and measures with your people both at home and abroad, together with all friends of New Netherland, to the merciful guidance and protection of the Most High, whom we supplicate to grant prosperity to your High Mightinesses in time and eternity. AMEN.

Done this XXVIII July, in New Netherland, 1649.

"(Signed) Adriaen van der Donck, Augustyn Harman, Arnoldus van Hardenbergh, Jacob van Couwenhoven, Oloff Stevens, (beside whose name is written) "under protest. Obliged to sign as to the Heer Kieft's administration". Michiel Janss, Thomas Hall, Elbert Elberts, Govert Lokermans, Hendrick Hendrixs Kip and Jan Everts Bout.

"(Underneath stood)

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After collating with the Original Remonstrance dated and subscribed as above, this is found to agree with it, at the Hague the 13th October 1649 by me.

(Signed) D. V. Schelluyne, Not. Pub.

1649."— Col. Docs. N. Y. I. 271--318.

This whole Remonstrance was referred to a Committee. See their Digest, Jan 27, 1650.

The Petition accompanying this Remonstrance may be seen in Col. Docs. N. Y. I. 259--261. The eleven signatures to it were probably all members of the Dutch Church. Among other items mentioned as causes of the low condition of the country is: "5th the loss of the Princess". She carried much wealth besides Director Kieft and Domine Bogardus.

SYNOD OF NORTH HOLLAND, AT EDAM.

Art. 15. Plan for East and West India Affairs.

1649, Aug. 9 et seq.

Regarding Art. 19, (1648), concerning the Plan about East and West India affairs: It was learned from the Rev. Correspondent to Utrecht, where the proposed Plan had not yet been accepted, that this matter had been referred back to the several Classes, to bring in their resolutions at the ensuing Synod. This will be awaited. Meantime our correspondent who shall attend that Synod, shall use all diligence to move the said Rev. Synod to the acceptance of the Plan mentioned.

Art. 28. East and West India Affairs.

Concerning East and West India affairs: After the question was put to the Classes what had occurred within their respective bounds, the Rev. Deputies (delegates) from the Classis of Amsterdam handed over the following extracts from letters:

. . . . . .

Article 30.

Rev. Backerius, minister in New Netherland, requested, per letter, to be released, from his office there by spring, and that another be sent in his place; for the congregation there consists of one hundred and seventy members. Besides a capable schoolmaster is in the highest degree necessary there.

Article 31.

Rev. Megapolensis, minister at Rensselaerwyck, also makes known that he intends to depart again for the Fatherland in the spring. He requests that by that time another be sent in his stead.

Article 32.

Extract from the Acts of the Synod of Utrecht held in August and September, 1648.

. . . . . .

Regarding the direction of the East and West India Churches: The advices of the respective Classes, to be introduced into Synod, are awaited.

. . . . . .

Art. 36. Ecclesiastical Changes.

Among the Classical changes reported to Synod this year, appears the following item: Classis of Alkmaar: Rev. John Nieuwenhuysen of Wyck-op-zee, goes to Aelsmeer.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Rev. John Megapolensis.

1649, Oct. 25th.

A letter was read from Rev. John Megapolensis in New Netherland; and one from Rev. Bullans in Muscovy. These will be laid before Classis. xx. 227.

Correspondence from America. Rev. Peter Stuyvesant, elder in the church of New Amsterdam, to the Classis of Amsterdam, August, 1649.

Reverend, Very Learned and Honorable Gentlemen, Beloved and Dear Brethren in Christ:

Very Reverend Fathers:—

My last letter, written at the request of the joint Consistory, was dated on the 11th of Sept. 1648, about eleven months ago.

The safe arrival of the ship by which it was sent, leads us to hope, that the letter was received by you. In it we exhibited to you the condition of the Church here, to the best of our knowledge. We refer you to that, that we may not trouble you, in your honorable and difficult, but God pleasing duties, with a twice told tale. We can thus determine, especially, because upon his own urgent request, our late teacher and brother in Christ, Domine John Backer, quicker in his speach than with his pen, is about going over (to Holland) and will relate our present condition. His departure would more greatly grieve us and many others, considering the necessity of divine service here, if the Rev. Domine Johannis Megapolensis, late preacher in Rensselaer's Colony, had not set the honor of God, the service of the Church, and the saving of human souls, above his own very important business, and his reasons for removal. But he allowed himself to be persuaded by our urgent requests and conclusive reasons, to take upon himself, for the present, the Church service here. Knowing the actual needs of the Church and fearing, in view of the poverty of the Hon. Company, that we might not easily obtain another able teacher from home, we made use of as persuasive arguments as possible, and inductive reasons, taking great trouble to keep him here. We prayed God, that we might succeed, for the honor of his holy name, the advantage of his Church, the increase of (Christian) knowledge with salvation, and for our mutual peace and harmony. We hope also, that he may with God's favor, serve this feeble lukewarm, and faint hearted congregation for a long time. But the contrary is to be feared, unless the Rev. Classis consent to it, and also the Noble and Hon. Directors obtain permission therefrom, and indemnification from his former patrons, the trustees of the Colony (of Rensselaerswyck;) and unless he can have assurance concerning his salary, and provision be made for sending over his wife and children. We have thought it necessary most humbly to communicate all this to the Rev. Classis, that the Committee on Indian Affairs may be authorized and ordered to promote all these matters.

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Otherwise the delay in his Reverence's removal would inconvenience the congregation too much, and almost deprive them of the hope of ever being again supplied with a minister of such eloquence, eminence and fitness, in teaching and life; but all three of these virtues with many others are very much needed in the church here.

Besides the foregoing, we must again trouble your Reverence with a second request, which we have heretofore presented to you. We need a pious and diligent schoolmaster and precentor. A year has now passed since we were deprived of such help. By this our young people have gone backward, even to grow wild quae nihil agendo male agere discit. In view of the fact that a good schoolmaster is not less needed here, than a good preacher, as we have above explained in detail to your Reverences and to the Hon. Directors, we rely upon your usual excellent facilities and pious zeal for securing the one, and a favorable decision in the other. We hope, that in a short time we shall have occasion to thank you for both. In the meantime, we and many others pray God for your well being, and for your growth in his holy grace. Herewith closing, we commend your Reverences to God, the Father, to our Lord Jesus Christ, and to the communion of the Holy Ghost, remaining,

Very Reverend Fathers and Beloved Brethren,

Your affectionate servant,

P. Stuyvesant.

Oct. 1649.

Rev. John Backerus.

1649, Nov. 1st.

Rev. John Backerus having come as minister from New Netherland, exhibited his credentials to the Classis, and requested therewith to be admitted here in this country ad publicas conciones, and to be aided by the Classis in securing his compensation from the West India Company. His credentials being good, his last request was granted. As regards the former, he was re-

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ferred to the Synod, in accordance with Synodical injunction. v. 138; xxvi. 52.

Ministers at the Recife.*

1649, Nov. 9–30th.

It was resolved to renew before the Hon. Directors of the West India Company the request of the ministers at the Recife, in regard to an increase of their salaries; inasmuch as all things had become dear, on account of the long continued siege; and the ordinary salary did no longer suffice. xx. 228.

Acts of the Deputies.

1649, Dec. 27th.

A letter from Rev. Mr. Megapolensis, pastor in New Netherland was read in which he states the reasons why he remained at Manhattan, although he intended to have gone to the Fatherland upon receiving his dismissal. He also requests that another minister be sent to Rensselaerswyck in his stead. The brethren resolved to wait upon the Messrs. Directors about this matter, and to request them to confirm the Rev. Mr. Megapolensis in his charge, and to furnish his Reverence with an honorable stipend; also to recommend to the guardian of the Rentselaer wards, to be pleased to send another minister to that colony. In addition it was resolved to write to Rev. Mr. Megapolensis, and to inform him of our full approval of his determination to remain. xx. 229. (See Col. Hist. N. Y. i. 389, 431.)

The Classis to the Rev. John Megapolensis, written to New Netherland, Jan. 10th, 1650. xxvi. 61.

Reverend, Godly, and Highly Learned Ministerial Brother, and co-laborer in the Work of the Lord:—

We received your communication of Aug. 18, 1649. It was all the more pleasant to us, because it informed us, that although

* This was the lower part of Mauritzstad, the capital of Dutch Brazil. It was built on the reef. Rev. J. T. Polhemus, afterward of Brooklyn was in Brazil 1635-54.

on your way to the Fatherland, you did finally resolve, at the urgent request of the General, the Council and the People, on the Manhattan, to remain there in the service of the West India Company: and this you did, because otherwise all New Netherland would necessarily be deprived of the pure worship of God, on account of the departure of Rev. John Cornelisson Backer, who is yet without charge. This was truly a sufficient reason, and justly influenced you to remain.

We commend your excellent zeal in this matter, and have accordingly requested from the Hon. Directors of the West India Company their approbation of your act, and a fair remuneration for you. They have acceded to both requests. They declare that they are willing to give you such remuneration as they have been accustomed to give their pastors.

The bearer of this, William Vestensz of Haerlem, goes as Comforter of the Sick, and schoolmaster, at the request of the Hon. Director Stuyvesant, and the church of Manhattan, and with the approval of the Hon. Directors of the West India Company. The said Hon. Directors also mentioned two others, so as to secure one of them, but they have not appeared, and we do not know their residence, else we might have corresponded with them. William Vestensz is an excellent God fearing man. We trust that he may be acceptable, and do good service.

It is further proper for you to know that we have conferred with the guardians of the Renselaer children, and have requested that they would be pleased to send another pastor in your place to the Renselaer colony. We have also published that the whole church there earnestly desires this. The guardians say that they were satisfied with your services. They wished that you had come hither, as they would have been inclined to make a new contract with you, that you might have returned thither and continued your services there. But inasmuch as it pleased you to remain in the service of the West India Company at Manhattan, they are inclined to send over another suitable person. They must now, first ascertain, however, where the salary for a pastor is to come from,

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and to that end they have written to their agent there. Meanwhile we shall not neglect to urge them to send a suitable person to the Renselaer colonies by the first opportunity.

In closing we send you our friendly greetings. Please convey such greetings also to the Hon. Director Stuyvesant. We commend you to God's gracious protection, while we remain,

Your affectionate Fellow-brethren, the Committee on East and West Indian Church Affairs. In behalf of the Classis of Amsterdam,

Done at Amsterdam Jan. 10, 1650.

Eleazar Swalminus, Pres. of the Assembly.
Fredericus Kesslerus, Sec. of the Deputies.

REPORT OF COMMITTEE ON THE REMONSTRANCE. DIGEST AND EXTRACT, RELATING TO THE CHURCH.

1650

Digest of Excesses and Neglect of New Netherland under the West India Company. Exhibited, January 27th, 1650, to the meeting of the Deputies of their High Mightinesses, and given to the Directors. (1642–50.)

Of the Church; Ecclesiastical Property and Benevolent Institutions.

12. Contrary to the advice of the Churchmasters and the sound opinion of others, the Church was located in the Fort, which is exceedingly small; so that the Church occupies almost one fourth part of it; moreover shutting off the southeast wind from the Mill; Director Kieft's will and pleasure herein must be obeyed.

13. The Church was built by a collection among the People, and the Directors will have it the property of the Company.

14. No care or attention has hitherto been paid to secure or obtain Ecclesiastical property, or to select anything for the purpose.

15. A plate has long been going around for a School, but the money has been diverted; some few materials have been bought for it, but the first stone is yet to be laid.

16. The poor's money is mostly in the hands of the Company, who have paid neither principal nor interest.

17. There was indeed a flying report about an orphan-house, hospital and asylum for the aged, but it amounted to nothing.

18. The Directors have made no effort to convert to Christianity either the Indians, or the Blacks or Slaves, owned by the Company there.

.....

21. The unjust proceedings of the Directors against Francis Douthey the Minister, who, because he appealed from Kieft's unrighteous sentence, was put in prison and obliged to pay a fine of twenty five guilders before he could be set at liberty.

.....

34. Francis Douthey, an English Clergyman, was subjected to an utterly unjust condition before he was allowed to depart — never to mention how illegally he had

been treated in New Netherland; and because he would not execute an obligation to that effect, he would not be permitted to leave.

Col. Docs. N. Y. i. 335. See also pp. 299, 300, 305-6; 311.

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Answer of the West India Company to the Remonstrance from New Netherland, made to the States General; January 31st, 1650.

12. The Church was erected, for satisfactory reasons, in the fort.

13. It cost much more than eight thousand guilders whereof it cannot be proved that the people paid eight hundred; the collection taken up by subscription, hath realized the least.

14. We request that they declare what they understand by ecclesiastical property.

15. The Director hath not the administration of the money that was taken up on the plate; but Jacob Couwenhoven, who is one of the petitioners, hath kept account of it in his quality of Churchmasters.

16. 'Tis acknowledged that the Company is indebted to the Deaconry, nine or ten hundred guilders, according to the tenor of the obligation thereof drawn up in New Netherland Anno 1649. The first interest thereupon will fall due Anno 1650.

17. The Company's circumstances admitted of the building neither of an hospital nor orphan asylum, which are not very necessary there as yet.

18. Every one conversant with the Indians in, and around New Netherland, will be able to say, that it is morally impossible to convert the adults to the Christian faith. Besides, 'tis a Minister's business to apply himself to that, and the Director's duty to assist him therein.

Col. Docs. N. Y. i. 340.

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21. Respecting this Article, we refer to the sentence.

.....

34. (Rev.) Francis Douthey being indebted to the Company about eleven hundred guilders, petitioned, in New Netherland, for permission to depart. The Director and Council are willing to allow him to do so, but think they ought first of all be paid; his incapacity so to do, was the reason why he was not allowed to depart, and it must be proved that the Director required from him any obligation under his hand. — Col. Docs. N. Y. i. 341.

FURTHER EXTRACTS FROM THE REPLY TO THE REPORT OF COMMITTEE ON THE REMONSTRANCE.

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The Director never had anything to do with the property of the church. A subscription was entered into in Kieft's time to aid in the erection of that building, which, however, was not paid. "The Company paid the workmen." The consistory was satisfied at the time that it should be located in the fort; but these people considered the Company's fort not worthy the honor of a church. It is true the new schoolhouse had not been built, but this was not the fault of the Director, who is busy collecting materials, but of the churchmasters, who had charge of the funds which the commonalty subscribed. In the meanwhile, a place for the school had been provided and held. Other teachers keep school in hired houses, so that the youth are furnished with the means of education, according to the circumstances of the country. 'Tis true there is no Latin school nor academy; those of the commonalty who require such, can look to it and supply the funds. The deacons are accountable for what concerns the poor. They can tell where the money is gone, and who have had it from time to time on interest. The Director never administered these funds. Director Kieft borrowed all the small fines and penalties imposed by the court, and placed in the poor's box. "He opened the box with the consent of the deacons, and took the contents" on interest. The sum was of small amount.

.....

1650

It is true that there are no duties either on exports or imports in the latter plantations, but the property of each inhabitant is assessed, and he is obliged to pay according to his means. In this way he is taxed to build and support churches and schools; to maintain preachers and schoolmasters; to erect public buildings in cities and villages; to construct and repair all highways and bridges;

.....

1650.

What more frivolous request could be made than that the Company should quit the country. At its own charge that body has conveyed people and cattle thither, erecting forts, and assisted many poor emigrants from Holland with provisions and clothing. And now that some have "a little more than they can consume in a day," they ungratefully wish to be relieved from the authority of their benefactors, even without paying them, if they could. They further demand that provision be made for the support of religion and the diffusion of education, and for the erection of asylums and hospitals. If they be such friends to religion, education and charity as they pretend, let them be leaders in a subscription to such laudable undertakings, and not complain as they did when asked to contribute for the church and school-house. "Had the Director demanded a collection for an orphan asylum and hospital, what an outcry would not have been raised." The vacancy created by the departure of the Rev. Mr. Backerus is filled "by a learned and holy minister, who needs no interpreter when defending the Reformed religion against the preachers of our neighbors, the English Brownists."

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1650, Jan. 31st.

The Rev. President Swalmius, and the clerk, reported in reference to their commission that they recommended to the Messrs. Directors of the West India Company, William Vestens of Haerlem, for schoolmaster and Visitor of the Sick in New Netherland, and that he has been accepted by the above named gentlemen, and will be sent at the earliest opportunity.

Moreover they report that Rev. Mr. Megapolensis had taken leave of Rensselaerswyck, and has entered the service of the Company in New Netherland, (New Amsterdam) at the request of the General and of the congregation there; that he desires the Directors to give him their approval, and that they should promise to provide him with an honorable salary.

Further, that they (the Deputies) had reiterated the petition of the ministers in regard to an increase of their salaries, and that the Directors had agreed to give the same in charge of a committee; that this committee would proceed in a few days to the Hague

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to deliberate on the matter with the other committees from the respective chambers, seeing it was a petition of a general nature.

Finally, (they report), that they had conferred with the guardians of the Rensselaer wards, and that they had requested them to be kind enough to send another minister in place of Rev. Mr. Megapolensis, to Rensselaerswyck. They had indeed manifested a willingness to do this, but as they could not very well supply the means of support, they would first write to New Netherland. XX. 230.

..... DIRECTORS IN HOLLAND TO STUYVESANT: REV. MEGAPOLENSIS: SCHOOLMASTER SENT OUT: REMONSTRANCE FROM NEW NETHERLAND: .....

.....

The recommendation of the Rev. Domine Megapolensis has in so far been attended by us, that we have paid to his wife six hundred florins as six months salary: as to how she has been treated by the heirs of van Renselaer on account of his services in their district, and which he will learn from his wife, we prefer to say nothing about it.

At your request we have engaged a schoolmaster, who is to serve also as comforter of the sick. He is considered as an honest and pious man and will come over by the first chance.

.....

Your apprehensions concerning Domine Backerus, the preacher, have, as you expected, been verified. He has made common cause with the complainants, come from your parts, silly people — at least the majority of them — who have been badly misled by a few seditious persons, like Cornelius Melyn, Adrian van der Donck and some others. These men seem to leave nothing untried, to upset every kind of government, pretending that they suffered under too heavy a yoke. Wouter van Twiller confirms them in this opinion and aims at the command of the whole North River: he admits publicly, that he does not intend to allow any one to navigate the river for the purpose of trade, and says, he will resist any one coming there or to Rensselaerswyck; maintaining besides, that Fort Orange is built upon the soil of Rensselaerswyck and that therefore the Company has no right to let houses be built or private parties trade there. He forgets, that this fort was erected fifteen years before Rensselaerswyck was ever mentioned, that it has been always garrisoned by the Company's men, and that a trading house has been kept there for the account of the Company until the year 1644. The trade in peltries was exclusively reserved until then for the Company and it should remain so, were the Company in the condition to keep their storehouses well provided with the right goods: we hope that in good time we shall find means, to exclude from this trade all these impertinent fellows; we are justified in using our right, which this ungrateful customer, who, so to say, has sucked his welfare from the breasts of the Company, now tries to abuse. The traders generally have already complained to us and ask in the enclosed document to be maintained in their trade.— Col. Docs. N. Y. xiv. 117, 119, 120.

February 16, 1650.

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1650, March 4.

Information respecting New Netherland.

After describing the land, and speaking of the proper cattle for the locality, and the different classes of artizans needed, with farmers, etc. (Col. Docs. N. Y. i. 356-371.) we find the following:

"A clergyman, comforter of the sick, or precentor, who could also act as schoolmaster".— Col. Docs. N. Y. i. 370.

Report of the Committee of the States General on the Affairs of New Netherland.

1650.

Provisional Order respecting the Government, Preservation and Peopling of New Netherland:

After lengthy conferences with the Directors of the West India Company, a Report was adopted.— See Col. Docs. N. Y. i. 387-391:

.....

In reference to Religion.

New Netherland being at present provided with only one clergyman, orders shall be given forthwith for the immediate calling and support of at least three preachers; one to attend to Divine Service at Renselaer's Colonie; the second in and about the city of New Amsterdam, and the third in the distant places; and the Commonalty shall be also obliged to have the youth instructed by good schoolmasters.— Col. Docs. N. Y. i. 389.

The Amsterdam Chamber made several "observations" on the said report. In reference to Religion:

1650, April, 11:

6. Those of the Colonie of Rensselaers-Wyck must pay their own clergyman, and are busy inquiring for a person. New Amsterdam is provided, and none is yet required in the out-lying places. [See May 24, 1650.] — Col. Docs. N. Y. i. 392.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. David Roderen; Casp. Carpentier.

1650, March 7th.

The Consistory of Amsterdam represented that they had heard Rev. David Roderen, formerly a candidate of the Classis, and now dwelling at Amsterdam; and Rev. Casparus de Carpentier, at present, minister at Amersfoort, as ministers (candidates) for the service of their congregation. They had also received the approval of their noble magistrates, and now they requested that the Classis would also approve the same. So be it. The Classis having given heed unto this request, do also, in the fear of the Lord, approve the election and calls of these two individuals, and wish the blessing of the Lord upon the church of Amsterdam, unto the consummation of the same. v. 143.

Acts of the Deputies.

Rev. Megapolensis.

1650, Mar. 7th.

The Rev. Deputies reported to the Classis of Amsterdam, that Rev. Megapolensis, at the urgent request of the Director and people of New Netherland, has bound himself anew to the service of the Company, and requested the approval of his course and a proper salary. Both requests have been granted by the Company.

They further reported that William Vestens, a schoolmaster from Haerlem, has been sent thither; also that they have conferred with the guardians of the Renselaer children, and have requested them to send another pastor to Rensselaerswyck in place of Megapolensis. They were inclined to do this, but they said that they must first write, and receive an answer thence. xxvi. 63.

Rev. John Backerus.

1650, April 4th.

Rev. John Backerus, late pastor in Curacoa, and in New Netherland, informs us that the Classis of Alckmaer has charged him to present his certificate of dismissal from the churches he has served. He requests therefore from this Classis a certificate that he has returned from those regions in accordance with the consent, and to the satisfaction of the people. He desires also a testimonial as to the result of his examination before this Classis.

The Classis grants both these requests, and orders the secretary to give him a proper testimonial. This was done. (See Col. Docs. N. Y. i. 431.) xxvi. 64.

Rev. William Grasmeer.

The Rev. Deputati ad res Indicas represent, that Rev. William Grasmeer, pastor at Grafdyck in the Classis of Alckmaer, being under Classical censure, has deserted his post, without the knowl-

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edge of the Classis, and is intending to journey to New Netherland.

They therefore inquire, whether the Patroons of Rensselaerswyck, present in this city, and also the church of Manhatan in New Netherland ought not to be warned against him in that he will arrive there without an ecclesiastical certificate? Otherwise they may put too great confidence in him, and cause offence and disquietude in the church there.

It is deemed proper to do this, in the name of the Classis, through the Deputati ad res Indicas. xxvi. 64.

1650, April 4th.

The Rev. Deputati ad res Indicas represent, that William Grasmeer, a minister in the Classis of Alkmaer, at Grafdyck, being under censure of Classis, has left his charge without the knowledge of Classis, with the intention of journeying in New Netherland. They ask in reference to this matter, whether the Patroons of Rensselaer's wyck, who are here in town, and the church in New Netherland, (at Rensselaer's wyck) ought not to be warned against him, since he will arrive there without any ecclesiastical endorsement. Thus they will not put too much confidence in him, lest he cause some offence or disturbance in the church there. It was judged to be proper thus to do. This will be done in the name of the Classis by the Deputies ad res Indicas. v. 151.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Consistory of the Reformed Church at Manhattan, in New Netherland, regarding Rev. William Grasmeer. xxvi. 64.

Reverend, Godly, Highly Learned, Provident, Most Discreet, and Beloved Fellow-Brethren in the Lord:—

Whereas we understand that Rev. William Grasmeer, pastor at Grafdyck, being under censure of the Rev. Classis of Alckmaer, has left his church, and is said to be determined to depart to New

1650

Netherland, without, however, being first reconciled to his wife, and the aforementioned Classis, and also goes thither without our permission:— We therefore deem it necessary to acquaint your Rev. Body with these things, and to warn you that you do not allow him to officiate in any of the duties of the ministerial office, if perchance he should so desire, until he shall have rendered satisfaction to the Classis of Alckmaer, and be lawfully called to such service. A contrary course would be in violation of the order of the Synod, and cause great offence here.

We trust that you will not show yourselves recalcitrant in this matter. We remain, Reverend and Much Beloved Fellow-Brethren,

Your Reverences' devoted to command. In the name of the Classis of Amsterdam, the Committee on Ecclesiastical Affairs in the East and West Indies.

Eleazar Swalminus.
Fredericus Kesslerus,
Sec. of the Deputies.

Given in our Classical Meeting, April 4, 1650.

Johannes Rulitius, Co-deputatus.
Philips Metzu, Elder.

The Grasmeer Case, 1650, April 11th. Rev. Frederick Keslerus in the Chair.

A certain communication from this meeting, written by the order of the Classis, to the consistory of Manhattan in New Netherland, was read. Therein they are warned not to permit Rev. William Grasmeer, pastor at Grafdyck, which belongs to the Classis of Alckmaer, to preach or to administer any church ordinance. He is intending to go there; but he is under censure of said Classis, having left his congregation without their knowledge.

The Rev. President informed the meeting that on April 7, two Deputies of the Classis of Alckmaer, viz. Rev. Mr. Knyf and Rev. Mr. Mensevoet, had had an interview with him and Rev. Mr. Rultius, and had explained to them what had been done in their Classis, in reference to the above mentioned William Grasmeer;

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he has been suspended from the performance of ministerial functions by their Classis, in confirmation whereof, they furnished a copy of said action from their Classical record; that he had also left his congregation without the knowledge of the Classis, or without giving any satisfaction to the same. They therefore requested in the name of their Classis, as well as in the name of our own, that timely warning be given to the consistory at Manhattan, not to permit said Grasmeer to preach or perform any church ordinance until he be reconciled to the Classis of Alckmaer, and shall have given satisfaction to the same.

The Brethren Deputies from Alckmaer were also informed that our Classis had already taken action in this case, and our letter to the consistory at Manhattan, was read to their Reverences. The said Deputies were satisfied therewith, and thanked our Classis for their vigilance. xx. 234.

1650, April 16th.

Copy of the resolution of the Rev. Classis of Alckmaer, concerning Rev. William Grasmeer. xxvi. 65.

Rev. William Grasmeer:— You are hereby cited to appear immediately upon receipt hereof, before our Classical Assembly, to give reasons for the abandonment of your church, to the end that all action in the matter henceforth, may tend to God's glory and the best welfare of this Church. In default of your appearance, the Classis will treat you as a deserter who abandons his church in violation of proper order.

It is also understood that you have lightly presumed to preach at Koedyck, or elsewhere. This is emphatically forbidden you until you have made satisfaction to the Classis.

Expecting that obedience which you owe to the Classis, be commended to God.

In the name, and by order of all,

Nicholas Rensius,

April 16, 1650. Sec. protem of Classis.

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Grasmeer's Answer. XXVI. 65.

This being immediately received, he responded: No one can prove that I have abandoned my church. I can prove the contrary by the testimony of the church; but that I have separated from them is known to all unprejudiced parties.

And what should I do before you? Already you show, by forbidding me to preach, what you mean to do, did I come. Therefore I propose not to appear before you.

Do and act in such a way that you may be able to vindicate yourselves before God and unprejudiced parties. Farewell.

William Grasmeer, Pastor.

Rev. Casp. de Carpentier.

1650, April 19th.

Rev. Casparus Carpentier,* who has been called and installed as a minister in the Church of Amsterdam, having shown proper and excellent certificates as to doctrine and life, both from the Classis, and from the church of Amersfoort, was also welcomed, congratulated and accepted as a member of our Classis. v. 152.

DIRECTORS TO STUYVESANT: RESULT OF THE REMONSTRANCE [OF JULY 28, 1649] FROM NEW NETHERLAND: REV. MEGAPOLENSIS' TRACT ON CONFESSION: SCHOOLMASTER.....

1650, April 20th.

Honorable, Worthy, Pious, Faithful.

Our last letters were of the 16th of February and 24th of March; in the former we told you, how the Deputies, who had come here from New Netherland, by all imaginable means, many of which were to work indirectly, had known to give to their propositions such an appearance, that a number of mature minds have been deceived. Their undertaking then, assuming a look of danger for your repu-

* Casparus de Carpentier was called from the church of Amersfoort to be one of the collegiate ministers of the church of Amsterdam on April 17th 1650, being the 48th minister called to that church. He died on May 12, 1667. He was probably the father of Rev. Casparus Carpentier, mentioned in a letter of Megapolensis and Drisius, Aug. 5, 1657, who settled at New Amstel, Del. He is again referred to in a letter of Oct. 10, 1688. This Carpentier was a brother-in-law of Jean Paul Jacques, Commandant at Fort Casimir Delaware. See Doc. Hist. N. Y. iii. 69-72, 4to ed.; Murphy's Authology, 108; Spottswood's Historical Sermon, New-Castle, Del. 1859. Dr. Spottswood says: "In 1684 there died in this town a French clergyman. It is presumed he was one of the exiled Huguenots."

1650

tation, the interest of the Company and especially this Department of Amsterdam, we were compelled to communicate with the Magistrates of this city, who have in so far countenanced our complaints, that they showed themselves inclined, to uphold our privileges. Very likely a great explosion would have been the result, if it had not been prevented by the careful management of the honorable Deputies from their High: Might:, who have discovered means, by which they expect to satisfy provisionally either side. A copy of their resolves goes herewith; you may judge by it, how much trouble we have had and how dangerous it is to draw upon yourself the wrath of a growing community. We must suppose, that you have trusted too much to some of these ringleaders or become too intimate with them: now, that their ingratitude and treachery have come to light, you must still act with the cunning of a fox and treat them in regard to the past conformably with the abovementioned resolutions, to prevent that a new mistake may not make matters worse, than the first one did, and that we may not be troubled any more by such contemptuous bickerings; the more so, as the Company is already sufficiently embarrassed.

.....

The wife of Domine Megapolensis will tell you herself, what satisfaction we have given her at your request: We shall consult with the deputed brethren of the Reverend Classis in regard to the printing of the Domine's manuscript on Confession* and inform you of their opinion.

The Schoolmaster,† for whom you asked, goes out with this ship: God grant, that he may confirm the good character, which he has borne here, and continue for a long time in the edification of the youths.— Col. Docs. N. Y. xiv. 122, 123.

FREEDOMS AND EXEMPTONS GRANTED BY THE WEST INDIA COMPANY TO ALL GOING TO NEW NETHERLAND: SO FAR AS RELATES TO EDUCATION, RELIGION, ETC. [See MARCH 4, 1650.]

1650, May 24.

"The Patroons and Colonists shall also particularly endeavor to devise, in the speediest manner, some means among themselves, whereby they will be able to support a clergyman and schoolmaster, that the service of God and zeal for religion may not grow cool among them, and they shall provide at first for a Comforter of the Sick there".

"The Company reserves for itself all great and small tithes, all waifs and estrays, the right of establishing mints, highways and forts, declaring war and making peace, all wildernesses, planting cities, towns, and churches, etc. ..... saving whatever is heretofore granted to the patroons, in the matter of high, middle, and low jurisdiction".— Col. Docs. N. Y. i. 405.

VAN RENSSELAER PAPERS. PROCEEDINGS OF THE COURT AT RENSSELAERSWYCK, PAGE 61.

Extract from a certain document:

The son-in-law of Megapolensis is also coming over, who has been a preacher here and has been forbidden to preach by the

* The full title of this work was "Examination and Confession for the benefit of those, who are inclined to approach the Lord's Table."

† Willem Verstius, [Yestensz.,] who taught school in New Amsterdam till 1653, when he resigned to return to Holland.

Classis of Alckmaer. If he should try to perform some church service in the Colony or to obtain any engagement there, then charge Director Stichtenhorst not to engage him nor tolerate him in the Colony. We shall write to him ourselves, about it, if the time will allow. As we have been requested to do so by the Deputies of the Classis of Amsterdam, we order the Director and Council of our Colony to obey this direction implicitly. His name is William Grasmeer. The letter was signed; Wouter van Twiller, and addressed to Gerrit Vasterick (a member of the Council of the Colony), who read it to us, when I wrote it down, August 4, 1650. A. de Hooges, Secretary.

SYNOD OF NORTH HOLLAND, 1650, AT ALCKMAER.

1650, Aug. 6 et seq.

Art. 1. Rev. John Backerus.

Rev. John Backerus being present, made the following statement: That as a minister in the West Indies, by order of the Classis of Amsterdam he had now for a long time served the church of New Netherland; and that having now again returned to the Fatherland by order of the same Classis, he requested that the Rev. Synod would hold him as "recommended," so that he may be promoted to the service of the Church in vacant places. To this end he handed over various certificates, which were found to be very praiseworthy. It was also heard in addition that the Rev. delegates from Amsterdam had been directed to recommend the said Rev. Backerus to the Rev. Synod. The said request was therefore granted; except that being a layman (laicus) he shall let his gifts be heard before this Assembly to-morrow at eight o'clock. This was accordingly done the next day, and the Rev. Assembly was content with his gifts.

Art. 18. Plan for the East and West India Affairs.

Regarding Art. 15, (1649) treating of the Plan for the East and West India Affairs: It was learned from the report of the

Rev. Correspondent from Utrecht, that the said Synod has conformed to the resolution of the Synod of South Holland, held at Delft in the year 1648.

Art. 30. East and West India Affairs.

Regarding Art. 28, (1649), of the East and West India Affair: After the question was put to the Classes what had occurred among them — the Rev. Deputies from the Classis of Amsterdam handed in the following extracts from the Indian letters:

(Here follows thirteen pages referring exclusively to churches in the East Indies and Brazil.)

From the Classis of Amsterdam: sent to the East Indies:

. . . . . .

Sent to New Netherland:* Rev. John Megapolensis, of Rensselaerswyck in the Manhatans, William Vestersse (Vestens) of Harlem, for siekentrooster and school-master. Come from West India; Rev. John Backerus.

STUYVESANT'S REFUSAL TO REFORM THE GOVERNMENT.

1640.

A reform in the government of New Netherland was proposed in Holland on account of a Remonstrance sent over from New Netherland, in July, 1649. The "Nine Men", who had been elected to be Advisers of the Governor and Council now urged Stuyvesant to proclaim the new Provisional Order, but he refused for certain reasons, and at the same time shipped provisions to Curacoa, although the supply was scanty in New Netherland. The "Nine" protested. Stuyvesant then deprived them of the special pew in the Church, which the Consistory had appropriated to their use.— Brodhead's N. Y. i. 517, 518; compare 506, 507, 512, and 474, 488-9, etc.

The following are the official extracts. Extract of the Journal kept by order of the Commonalty to which they refer in letter to us.

4 July, 1650.

Friends report and complain that they have not only not been recognized by the Director and Council during the absence of the delegates, but that contumely and reproaches have been cast on them by the Director, from whom they were

* This should read: Changes in New Netherland; Megapolensis, of Rensselaerwyck, to Manhatans, etc.

obliged also to listen to divers calumnies, insults and contumelious words; they also complain that the Director was pleased on the 3rd of April last, with a view to insult and affront the Select men, to cause the benches in their pew in the Church to be torn up, and to take possession of it himself.

About this time the Fiscal received a settlement of his share of the confiscations, and being referred therewith to the Directors, he showed it to the Commonalty and reported also abroad, among others to Oloff Stevense and Schelluyne, that the Director swallows everything; that he will prove him a perjured villain and that he hath robbed the Company of fully one hundred thousand guilders.— Col. Docs. N. Y. i. 446-7.

Copy of an extract from the Register of the resolutions of the Select men of New Amsterdam, Manhattans, the 29th August 1650.

Honorable Gentlemen.— Whereas the High and Mighty Lords States General of the United Netherlands, by letters delivered to the Director General hath caused the benches in the Select men's pew in the Church, which was conferred on us by his honor and the churchwardens, to be torn up, and took possession thereof himself, to the derogation, derision and contumely of our Board; which, though it concerns not us individually, but regards the Board, who represent the people, therefore, are we necessitated under protest, to declare such derogation and affronts unjustifiable and unauthorized. Done at the meeting of the Select men, in New Amsterdam, Manhattans, New Netherland, the 29th August, 1650.

(Signed) Olof Stevensse.

Beneath was,

By order of the Select men in New Amsterdam.

(Signed) D. van Schelluyne.— Col. Docs. N. Y. i. 448-9.

Acts of the Classis of Amsterdam.

Request of Rev. J. Backerus.

1650, Aug. 8th.

J. Backerus, lately minister on Curacoa and Manhattan, (Manhatans,) in a letter, thanks the Rev. Classis for the favorable certificates granted him. He requests that the Rev. Assembly will charge their delegates, who shall go to the next Synod, to give favorable testimonials concerning him. The Assembly answers fiat. v. 132.

Schoolmaster at Fort Orange.

1650.

The local authorities were now earnestly besought to provide the inhabitants with a proper schoolmaster. "Perceiving how necessary such a person was to the establishment of a well constituted republic," a committee was appointed to build a school house and to collect funds for defraying whatever expenses might be incurred. Andries Jansz. was appointed Sept. 9, to take charge of this institution in the course of the following year, and received a present, on entering on the discharge of his duties, of twenty dollars.— O'Callaghan's History of New Netherland, Vol. ii. 161, 162.

1650

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

(Walraven; Backerus.)

1650, Sept. 12th.

Extract from a letter from the Island of Curacoa written by the siecken-trooster, John Walraven, while at Fort Amsterdam, July 8th, 1649.

1. He makes known that at the request of the minister, the Rev. John Backerus, and also of the Governor, on account of the departure of the said minister, (Backerus), he had been forced to remain there, that the place might not remain altogether without Christian services. But this tended evidently to his injury. For in accordance with his instructions, received from us, he had been ordered to New Netherland in order to exercise there, at the same time the profession of schoolmaster. This would have been to his evident profit.

2. Since Rev. Backerus left, many children of Christians have remained unbaptized, both of the Indians and of the Netherlanders. These were being taught by him, and by the school-master, John Galiaert, in the Christian Religion. The parents were very uneasy about their children remaining without baptism, and they longed greatly for a minister.

3. Four months ago there arrived there a French minister of the name of Charles de Rochefort, who had been settled for five years in the Cortaeren. Having been requested so to do, he administered Holy Baptism to several persons, both infants and adults. The said minister had sent over a certified statement of these acts written in Latin, in the letter of the said siecken-trooster. He declared therein that upon the insistent urging of the Hon. Governor, Lucas Rotenburg, he had baptized on February 14, 1649, fifteen children, Indians and Dutch. Again, on February 20th of the same year, twelve adult persons,

all blacks or negroes, after they had been reasonably well instructed in the Christian doctrine, and who had good testimony as to their knowledge and life. All of these received Holy Baptism in the Assembly of the Believers, called together especially for that purpose, in the manner customary in our church. The names of all these children, as well as of the adults are given; and also those of their parents.

4. He further says, that in the year 1648 there was such a pestilential sickness there, that almost the entire garrison was exterminated; also most of the brethren-in-religion; so that not more than six or seven remained, besides some Englishmen; as for the rest, the most of them were Lutherans.

5. He complains that poverty is constantly suffered there; and inasmuch as the time of his engagement will expire a year from now, he requests to be released from that place.— xx. 249, 250.

Drawn up by the Rev. Classis, and approved by the Admiralty College, at Amsterdam, on Nov. 28, 1650. [See June 7, 1636.]

Form of acceptance and instruction for Siecken-Troosters and Voorlesers (Comforters of the Sick and Readers), on Ships of War.

Whereas for the advancement of God's glory and the salvation of men, it is proper and necessary that the Ships of War should be provided with capable and pious Siecken-Troosters: and inasmuch as N. N..... has offered his services in such capacity: Therefore, the Classis of Amsterdam, after previous information, and upon the testimony of others, has inquired into the fitness of the said person, and found this to be such, that they have in the fear of the Lord, adjudged him qualified to perform the said duties: Whereupon he has been accepted for the said office, by the Estimable and Mighty Messrs. of the College of the Admiralty. And in order that he may be known in such capacity by every one

whom it concerns, and that he may know how he is to conduct himself in this his office, this Letter of Instruction is given unto him, and in compliance therewith he is ordered to maintain the following points in all particulars.

1. He is to teach, admonish and comfort, out of God's Word, the sick and the ill, each one as circumstances may require and as opportunity permits.

2. On occasion, or on so-called occasion, he is to read certain chapters from God's Word, or he may read some good sermons from Treadels Bullundi Bethillie; or John Bulens Catechismus Ursini; or any discussion instituted by some minister of the true Christian Reformed Church; and to comment on the same briefly to the people; and to begin and end all such exercise with prayer.

3. Every morning and evening to lead and serve the people, regularly assembled, with prayers.

4. To instruct diligently in private, and at every good opportunity, out of the Word of God, the minds of those ignorant in the faith; to exhort sinners to repentance, and abandonment of sins, and to cease only with proper representations of God's fearful judgments, warning them faithfully of their danger of perdition. He is especially in all possible and proper ways, to oppose cursing and swearing, and the light use of the precious name of the Lord, as well as indecent and obscene words; also to comfort and strengthen the little ones in the faith, or the discouraged ones, as circumstances may require.

And even as the said N. N. in compliance with these instructions, is ordered to conduct himself in this his office, without ever arrogating to himself, under any pretext whatever, anything beyond the same, and which properly belongs to the office of a minister: and as he on his part has voluntarily promised to regulate himself thereby, and to go before young and old with pious and honorable lessons, and thus to walk worthily in this his calling and office: Therefore are these open letters of Instruc-

tion given him upon his intended voyage, to strengthen him therewith wherever it may be necessary.

Thus done at Amsterdam on .....

In the name and by order of the Classis of Amsterdam.— xxxix. 15, 16.

1650, Nov. 28th.

Acts of the Classis of Alckmaer, about Rev. William Grasmeer.

Art. 46.

Upon the reading of this 46th article, the Rev. Deputati ad res Indicas represent, that Rev. William Grasmeer, formerly pastor at Grafdyck, has been on account of his evil and offensive life, excommunicated by the Classis of Alckmaer. This act has also been approved by the Rev. Synod of North Holland, lately in session at Alckmaer. Nevertheless he went to New Netherland, and became pastor at Rensselaerswyck, where the pastorship was vacant, notwithstanding the earnest warning concerning him, given to the Directors and the church of said colony, by the Patroons, through the Classis. He accomplished his object by means of two certificates. The one was given him by his elders and deacons at Grafdyck, in which the proceedings against him by the Classis of Alckmaer are basely railed at, and he, on the other hand, most highly lauded; the other was granted him at his departure by Rev. John Knyf, pastor at Alckmaer. A copy of this was sent to the Patroon of said colony from Rensselaerswyck, and delivered to the aforementioned Deputies, and has been read before this Assembly.

The brethren of the Classis are amazed at the aforesaid certificates, and grieved that so offensive a person should, in such a manner, and so hastily, be inducted into the Holy Service of the church. It is thought proper, therefore, to announce at the earliest moment, to the Classis of Alckmaer, what we have heard concerning the said Grasmeer, and to transmit with it a copy of said certificates. At the same time we request that the Rev.

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Classis of Alckmaer will communicate to us as soon as possible their opinion, with a definite statement of this whole matter, viz., especially how said Grasmeer had conducted himself in his church; how he has treated his wife; and what is the exact cause of the excommunication, which has taken place; — to the end that we, being thus armed with more power, may labor to prevent so offensive a person from entering the Holy Service of the Church. xxvi. 93.

EXTRACTS RELATING TO THE CHURCH, FROM SECRETARY VAN TIENHOVEN'S ANSWER TO THE REMONSTRANCE OF JULY 28, 1649, FROM NEW NETHERLAND. [See also Jan. 27, 1650, and Apr. 20, 1650.]

1650, Nov. 29.

. . . . . .

The Directors have never had any administration of, nor concerned themselves with ecclesiastical property; 'tis also denied and cannot be proved, that any of the inhabitants of New Netherland have, either voluntarily nor when requested, contributed or given anything for the building of an Asylum for orphans, or for the aged. 'Tis true that the Church in the fort was built in Willem Kieft's time, and a subscription list was signed which amounted to fl. 1800. The accounts of most of the subscribers were debited accordingly, but they have not yet paid the money. Meanwhile the Company disbursed the funds, so that it was not the Commonalty (some few excepted) but the Company that paid the workmen. If the people required institutions as above stated, they must contribute towards them as is the custom in this country; and were there Asylums for orphans and the aged there, revenues would be necessary, not only to keep the houses in repair, but to support the orphans and the aged people.

The Remonstrants will, if any one can, be likely to prove that money, or real or personal property has been bestowed by will or donation, by any living person, for such or any other public works; but there is no instance of the kind in New Netherland; and the charge is uttered or written through passion. When the Church, which is in the fort, was proposed to be built, the Church-Masters were content; but it is these people who make a to-do, because they consider the Company's fort not worthy the honor of a Church. Before the Church was erected, the grist-mill could not work with a southeast wind, because the wind from that quarter was shut off by the walls of the fort.

Although the new School-house, towards which the Commonalty contributed something, has not been yet built, it is not the Director, but the Church-Masters, who have charge of the funds. The Director is busy providing materials. Meanwhile a place has been selected for a school, of which Jan Cornelissen has charge. The other teachers keep school in hired houses, so that the youth are not in want of schools to the extent of the circumstances of the country. 'Tis true there is no Latin school nor academy; if the Commonalty require such, they can apply for it and furnish the necessary funds.

As regards the deacons' or Poor-fund, the deacons are accountable for that, and are the persons of whom inquiry should be made as to where the money is invested which they have, from time to time placed at interest; and as the Director never

had charge of it, such not being usual, the deacons, and not the Directors, are responsible for it. 'Tis, indeed, true that Director Kieft, being at a loss for money, had a box suspended in his house; of that box the deacons had one key, and all the small fines and penalties which were levied on court days, were deposited in it. He opened it with the knowledge of the deacons, and took, on interest, the money, which amounted to a handsome sum.— Col. Docs. N. Y. i. 423-4. See also Dunshee, 21.

.....

No other internal taxes have been imposed, up to the present time, on the Commonalty, except the excise already mentioned, unless the voluntary offering which was applied two years ago to the erection of the Church, be accounted a tax, of which Jacob Couwenhoven, also one of the Church-Masters, will have to render an account.

In New England there is no impost or duty on Imports or Exports, but every one is assessed by the local Government according to his means, and must pay to the extent of his property and as the magistrates tax him, for

Building and repairing of Churches;

Support of Ministers;

Erection of Schools and Salary of Teachers;

.....

The question is, are the Company or the Directors obliged to have constructed any buildings for the people out of the duties paid by the trader in New Netherland on export goods, particularly as their High Mightinesses granted those duties to the Company to facilitate garrisons, and the payment of expenses attendant thereupon, and not for building Hospitals and Orphan Asylums, Churches and School-houses for the people.

.....

Francis Douthay, Adriaen van der Donck's father-in-law and an English Minister, was granted a colonie at Mespacht, not for himself alone as Patroon, but for him and his associates whose Agent he was, and who at the time were residing at Rhode Island and at Cahanock and other places. Mr. Smith was one of the leaders of these people, for said Minister had scarcely any means of himself to build a hut, let alone to plant a colonie at his own expense. He was merely to be employed as a clergyman by his associates who were to prepare a bouwerie for him in that colonie, in return for which he should discharge the duty of preacher among them, and live on the proceeds of the bouwerie.

Coming to live at the Manhatans during the war, he was permitted to officiate as Minister for the English in and around that place, who were bound to maintain him without either the Director or Company being liable to any charge therefor. And as the English did not afford him a sufficient support, two collections were taken up among the Dutch and English, on which he lived at the Manhatans.

The Mespacht Colonie was never confiscated; that is proved by the actual residence on it of the owners, who had an interest in it as well as Douthey; but as the latter wished to obstruct its settlement and to permit no one to build in the colonie unless on paying him a certain sum down for each morgen of land, and a yearly sum in addition in the nature of ground rent, and endeavored thus to convert it into a domain, against which those interested in the Colonie, especially Mr. Smith complained, the Director and Council finally concluded that the copartners should enter on their property, and the bouwerie and lands in the possession of Douthay be reserved to him, so that he hath suffered no injury or loss thereby. This I could prove, were it not that the documents are in New Netherland and not here.

.....

Francis Douthay,* the English Minister, hath never been employed by the Company, wherefore it owes him nothing; but his English congregation is bound to pay

* Rev. Francis Doughty emigrated to Massachusetts in 1637. He was driven from that state because of his practice of infant baptism. He found refuge with the

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him, as can be proved in New Netherland. The Company has advanced to the said Minister from time to time, in goods and necessaries, to the amount of about fl. 1100., as the colonial account books might show; this he has not yet paid, and he complains because he is unwilling to pay. I know not whether the Director hath required a promise from Douthay.

. . . . . .

On the 2nd point they say: that provision ought to be made for ecclesiastical and municipal property, divine service, and for an asylum for orphans and aged people. If they are such patriots as they appear to be, let them be leaders in generous contributions for such laudable objects, and not complain when the Directors requested a collection towards the erection of a Church and School. What complaints would there be, were the Director to demand a collection for an asylum for aged people and orphans. Divine service will not be interrupted, by the absence of Domine Johannes Backerus, who, however, has been there only twenty seven months. The place is again supplied with a learned and godly clergyman, who requires no interpreter when defending the Reformed Religion against any minister of our neighbors, the English Brownists.— Col. Docs. N. Y. i. 424-431.

ACTS OF THE CLASSIS OF AMSTERDAM.

1651–1660.

William Grasmeer.

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1651, Jan. 2nd.

There was also read a communication from the Rev. Classis of Alkmaer, regarding the case of William Grasmeer. Therein said Classis informs us that she abides, as yet, by the censure and deposition (deportment) of the aforesaid Grasmeer; and declares that the certificate of the Consistory of Grafdyck was secured by sinister means, and the said Consistory has been compelled to make confession of guilt for the granting thereof. And as regards the certificate by Rev. Knierus, such was obtained by a trick, and under promise that proper satisfaction would be given to Classis; but Grasmeer did previously deceive Rev. Knierus, as he says, in this matter. The brethren of Classis enjoin Rev. Deputies ad res Indicas again to warn the Patroons and the church of Rensselaer's wyck against this reprehensible person, and to communicate the entire circumstances of his deposition, (deportment), and all that has occurred thus far in connection

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Dutch and was the first Presbyterian minister that preached in the City of New York. This he did from 1643-48. He was driven further south and found refuge in Maryland. No Presbyterian Church was organized in New York until 1717. Before the latter date, however, companies of pious Presbyterians were settling in the city and vicinity, and would assemble as opportunity permitted for religious worship.

therewith; at the same time they must address an admonition to Grasmeer himself, to abandon so unlawful a course, and to give proper satisfaction (confession or reparation?) to the Rev. Synod (Classis?) of Alkmaer, and to the Synod (of North Holland.) And inasmuch as the Patroons of the said Wyck (village), might be perhaps inclined to send an honest, lawful minister to New Netherland, (Rensselaer's wyck,) who could counteract the influence of the said Grasmeer in a proper and decent fashion; therefore the Rev. Deputies are particularly charged to put forth all possible endeavors to that end.

It was also resolved to write to the Classis of Alkmaer against their summer meeting, and inform them that our Classis is displeased with the action of Rev. Knierus, in that having been himself appointed with another minister, to warn us against Grasmeer, he made no mention of having given any certificate. v. 198; xxvi. 96.

1651, Jan. 20th.

Rev. Wm. Grasmere; Rev. Jacobus Beth.— Catechism composed by Rev. Megapolensis, Jr.

Further the Rev. Deputati ad res Indicas report:—

1. Whereas the Classis has charged them to exclude William Grasmeer from Rensselaerswyck, by sending over a godly minister, they have found such a one in the person of Rev. Jacobus Beth, who has heretofore made request to be sent as pastor to the East Indies:

2. That the Hon. Directors of the West India Company would be glad to see the catechism composed by Megapolensis, Jr., approved by the Rev. Classis, that it may be printed and sent to Brazil.

Answer; The Assembly has no objection to the first; but as concerns the said catechism, the Assembly judges that it would be more edifying to send thither instead a goodly number of the Netherland catechisms, and the Compendiums of the same. xxvi. 97.

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The Classis of Amsterdam to Rev. William Grasmeer in the Colony of Rensselaerswyck, Feb. 20th, 1651. xxvi. 97–99.

Worthy Brother, William Grasmeer:—

With great grief we have learned that you presented yourself for admission to the Holy Service of the church in the Colony of Rensselaerswyck. You also so far succeeded, that on the strength of certain solicited and extorted certificates, you found enough favor with the church, to be accepted as their pastor. You did not, however, pay proper attention to the communications despatched to you, not only by the Classis, but by the Patroon of said colony, to warn you against this step. We anticipated such irregularity at your departure, and then admonished you that you should not depart and desert your office, without proper satisfaction to the Classis of Alckmaer.

On this occasion, indeed, your offence is the greater; for while you were still under the censure of the said Classis, and being yet unreconciled with your wife, (from whom you have been now long separated, living even in a separate house), you have dared to officiate in the Holy Ministry. You should first have purged yourself of all the heavy charges which the said Classis has against you. Moreover you have given no heed to their reiterated citations. You have been therefore suspended by them from the Holy Service of the church, until you render satisfaction to the said Classis.

Also the Christian Synod (of North Holland) has confirmed your suspension. I will let you hear the very words of the act: "Having considered this matter" (the Synod has) "approved the proceedings against you by the Classis of Alckmaer, by a unanimous vote, namely, of all the Hon. lords, commissioners, and all the correspondents; and is of the opinion that there has been none other than ex officio action".

Therefore do we now most earnestly exhort and command you to desist from the Holy Service of the church in the colony of

Rensselaerswyck, until you shall have first returned to the Fatherland, and have purged yourself.

You must first give satisfaction to the said Classis, and secure release from the suspension pronounced upon you, which has also been ratified by the Synod.

We can not, and we will not, allow all ecclesiastical order to be violated, by tolerating you in this service. Neither will the Hon. Patroon suffer you to continue in the said ministry of his colony.

Therefore we shall expect you cheerfully and willingly to govern yourself according to the good pleasure of the Classis of Amsterdam. We act in this matter with the full approbation of the Hon. Patroon of the said colony. We act thus that your offence may not be rendered still worse. We shall not lack means, in case of disobedience, to oppose your irregularities with vigor and effect.

Having no other business we close. We commend you to God and his grace, that he may direct you in such a manner, that you may have an eye only to his honor, your own prosperity, the edification of God's Church and the preservation of her good order.

Yours affectionately,

The Committee of the Classis of Amsterdam.

Peter Wittenrongel.

Ecc. Amst. loco scriba

Matthias Meursius.

Feb. 20th, 1651.

1651, Feb. 20th.

Letter to the church and people of the colony of Rensselaerswyck, in New Netherland. xxvi. 99–101.

Honorable, Discreet, and Godly Brethren:—

From your letter to the Patroon of the colony of Rensselaerswyck, in which you are inhabitants, we have learned how Rev. William Grasmeer, formerly pastor in the Westerbuyrt of Graf-

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dyck, has been honored by you, having been invited to officiate in the holy service of the church. This, was done on the strength of two certificates, one from his consistory, and the other from Rev. Johannes Knyff.

We perceive in your conduct, your zeal to establish the service of the divine word among you, and we rejoice in this. Indeed, it cannot well be otherwise, than that they, who have had a real taste of the preaching of the Holy Gospel, and the use of the Holy Ordinances of God, should retain the desire to be edified and strengthened by the same means, even by the service in their most holy faith; and your zeal is the more commendable from this fact, that you have shown yourselves willing to maintain divine worship at your own expense. May the good God grant that this zeal may increase more and more, to the advancement of true godliness and spiritual growth in your church.

But it has grieved us sorely that you have cast your eyes upon a person so unworthy; for by his evil conduct he has unfitted himself for so hallowed a service. We heartily wish that our warnings, which we sent you in good conscience, and only to preserve sound order in God's Church, had been better heeded. Then would you never have come to this, to desire such a person as your pastor. Yet we perceive that you have been drawn into your course by some persons in a sinister way, and we assure ourselves that upon obtaining an accurate report of the circumstances connected with this person, you will no longer tolerate him in your midst.

You will see from the decisive acts of the last Synod, which we herewith append, that the said Rev. Grasmeer being guilty of domestic quarreling, abandonment of his wife, drunkenness, and other great faults, has not only been suspended by the Classis of Alckmaer from his ministry, but also, since he has treated said censure with contempt and disgraceful insult, and has continued without legal dismission from his church, that he has been de-

posed from all ecclesiastical functions. You will also understand, inasmuch as said deposition has been approved by the Rev. Synod, that it would be nothing else than a notorious infraction of all lawful order, yea, an open violation of ecclesiastical discipline, should you determine to retain such a person among you in the holy service of the church.

In regard to his certificates, with which he has shamefully abused your confidence, be pleased to know that the certificate of the consistory of Grafdyck was dictated by the said Grasmeer himself. The style of this, in exaltation of himself, is so extravagant, and so slanderous in reference to the entire Classis, that it is a very shame, and is loathsome in the judgment of all fair-minded persons.

Moreover this testimonial was granted by the said consistory in simplicity, and upon the importunity of the said Grasmeer, and against the order, and without the knowledge of the Rev. Classis. Therefore also the said certificate has been rejected and condemned by the Rev. Classis, and even the aforesaid consistory has been declared censurable therein. They were, de facto, cited before the Classis of Alckmaer, and severely censured. They have also acknowledged their guilt in the giving of said certificate, and have prayed for forgiveness.

In regard to the particular certificate of Rev. Knyff, for which he has been called to account before Classis; the same Classis declares that this was obtained from him through the false representations of Grasmeer, and under pretended sacred promises that he would obey the Rev. Classis in all things; that he would first confess his guilt and render full satisfaction before his departure, etc.; that the said Grasmeer deceived Rev. Knyff with cunning, and instead of giving satisfaction to the Classis at his departure, he loaded her with a deceitful libel, and thus departed.

These matters being duly considered by you, will enable you to perceive that we have great reasons to urge, and which we do

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with the full approbation of the Patroon of the colony of Rensselaerswyck, the removal from your midst of so irregular a person from the holy service of the church; and we earnestly request you herewith to separate yourselves immediately from such a minister. For he is deposed from the right to perform any church ministrations, and possesses no right whatever to preach God's word among you, or to administer the sacraments. Act ye accordingly, so that all things may be done decently and in order in the house of God, that all confusion may be warded off from the churches, and good discipline may be exercised and maintained, in conformity to the word of God.

We had hoped also at this time to send you a devout, learned, and godly minister, with the approbation and permission of the Patroon of the colony of which you are inhabitants, but the departure of the vessels has been too sudden; but we doubt not we shall be able to do so with vessels soon following.

We earnestly request you to be satisfied with our action, and to depend on our promise. Place the said Grasmeer one side, and exhort him to return to the Fatherland by the first opportunity, that he may purge himself according to the Order of the Church, and give the proper satisfaction to the oft-mentioned Classis of Alckmaer; also that he may be released of his censure and deposition, and discharged. Thus may he yet be authorized to edify the church of God, with his talents, among you or in this land. We heartily wish this, desiring nothing but his salvation. But so long as he is not absolved from said deposition, neither we nor the Patroon of the colony will permit him to continue among you in the sacred church service. We will use every means in our power, in case he does not willingly desist, to remove him. We will do this that God's holy name be not blasphemed, your church demoralized, and the good order and discipline of the church be trampled under foot.

Confidently relying upon the hope that your church will gladly

and willingly regulate itself according to this our writing, we close, commending you, etc., etc.

Thus done in the name and at the request of the Rev. Classis of Amsterdam, by the Committee on Foreign Ecclesiastical Affairs.

Peter Wittenrongel, Ecc. Amstal.
Matthias Meursius, Loco Scriba.

1651, Feb. 20th.

Letter to the Rev. Consistory on the Manhatan in New Netherland. xxvi. 102.

Reverend, Highly Learned, Most Provident and Godly Brethren:—

Inasmuch as the committee of the Rev. Classis of Alckmaer has informed us that the Rev. Grasmeer has forsaken his church at Grafdyck, contrary to all order, and without the knowledge of said Classis; and, although under censure, on account of domestic quarrels, desertion of his wife, drunkenness and other great scandals, has proceeded to New Netherland, without making any proper satisfaction to the said Classis; therefore we desire to warn you, lest so irregular a person be admitted to the ministerial office in or about your region; and that diligence should be used to cause him to return to the Fatherland and be reconciled with the said Classis, and be relieved of his censure.

Nevertheless we have understood, to our great sorrow, that matters have been so managed, contrary to our warning, that he has been advanced in due form to the sacred church service in the colony of Renselaerswyck. But this is a notable infraction and open violation of all church order and ecclesiastical discipline. For Rev. William Grasmeer has been formally deposed from all church ministrations by the said Classis, and the said deposition has been fully ratified by the last Synod of North Holland, as you may see from the appended acts on the reverse

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side (of this letter). Hence we could not remain inactive; but in order to secure the performance of everything decently and in order, in the house of God, and to prevent all confusion, and that good discipline, conformably to God's word, may be exercised and maintained, we have been obliged to secure the removal of Rev. Grasmeer from the sacred church service, until he return to the Fatherland and be properly released from his deposition.

To this end we have, by order of our Classis, and with the approval and concurrence of the Patroon, written not only to the forementioned Grasmeer, but also to the members of the church, and to the inhabitants of the colony of Renselaerswyck, upon this subject. We have promised that we would send them, by the next ships, a learned and devout minister. We repeat our communication to you, that it may please you, as being the nearest, to lend us a helping hand, in order that said irregularity may be withstood, and the good order of the church and the custom of good discipline may remain in exercise. To this you may contribute much, because your Rev. pastor and teacher, (Megapolensis), is the father-in-law of said Grasmeer. We believe that he would not strengthen or nourish such irregularities. But if herein, any action should be taken against the good objects had in view by the Synod, the Patroon would not lack other means to oppose such confusion and disorder. But we would rather that everything were adjusted quietly. This will be done if the said Grasmeer will listen to good council, and even yet become inclined to follow it. He ought not, indeed, to have taken passage from here, about which we earnestly cautioned him, before his case in the Classis had been disposed of; but now, that a formal deposition has taken place, he is not to be recognized, unless he first return, and place himself properly before the Classis and Synod for justification.

And in order that, meanwhile, no one's confidence may be

abused by the certificates which he has been able to produce, be pleased to understand as regards the certificate of the consistory of Grafdyck, that the same was dictated by the said Grasmeer himself, and that in so extravagant a style of self exaltation, with slander of the Rev. Classis, that it is a shame before all fair minded and impartial men. It was also told us by the Classis of Alckmaer, that this certificate was granted by the members of his consistory against the order and approbation of the Classis, which therefore censured and condemned the said testimonial. The consistory was also declared censurable in regard thereto. The members were thereupon cited de facto before the Classis, and were severely censured. They acknowledged their guilt in the matter, and prayed for forgiveness.

In regard to the particular certificate of Rev. Knyff: this too the Rev. Classis of Alckmaer declares to have been given through false representations of Grasmeer; and as it ought not to have been given, therefore, although given, it cannot stand against the sentence of the whole Classis; which was also fully ratified by the last Synod.

Wherefore in closing you will perceive that the said Grasmeer must remain deposed from the ministerial office, and all church service depending thereupon, so long as he does not give full satisfaction to the Rev. Classis of Alckmaer. In conclusion, we offer our services to the advancement of all things that concern the sacred church service among you.

Praying that our mutual cooperation in the maintenance of the good order and discipline of our church may increase more and more, we commend you to God.

Thus done by order of the Rev. Classis of Amsterdam, and in the name of all by the Committee ad res Indicas, your obedient and affectionate brethren.

Peter Wittenwrongel, Ecc. Amstel.
loco scriba.
Matthias Meursius, Ecc. Sloterdicangs.

DIRECTORS TO STUYVESANT.

March 21, 1651.

Honorable, Worthy, Pious, Faithful! We cannot say anything about the copies called for by Domine Megapolensis, except that we delivered to the Reverend Classis the manuscript of his "Examination or Confession for the benefit of those, who are inclined to approach the Lord's Table", that it may be printed: although we have called upon the Reverend Brethren several times, we have as yet received no other reply, as that they would take this matter into serious consideration. Meanwhile the Almighty has been pleased to remove Domine Kesselerus, a member of the commission, from this vale of misery; this is likely to retard the matter somewhat, but we shall not cease to push it. This department has resolved to release you from your private engagement with Domine Megapolensis and to charge itself with his yearly salary, hoping that with the Lord's blessing these lands will shortly be in so flourishing a condition, that all the expenses for them may be paid out of their revenues, and that in time also a part of the moneys disbursed by us may be refunded. With this view we recommend you seriously to make all possible efforts in collecting old debts due to the Company and the tithes from such pieces of land, which are now subject to them; so that we may be relieved from the municipal expenses.— Col. Docs. N. Y. xiv. 131, 134.

ACTS OF THE CLASSIS OF AMSTERDAM.

1651, Aug. 7th.

Case of Rev. Grasmeer, now Pastor in New Netherland.

Attention was called to the affair of the deposition of Rev. Grasmeer: Resolved, That the delegates who go to the Synod shall at the reading of this Act, verbally explain how this person has succeeded in intruding himself as pastor in New Netherland, in the colony of Renselaerswyck, and what certificates he produced for that purpose. Also what has been done by this Classis towards his ejection.

The Deputati ad res Indicas are charged to prepare the extracts from the India letters, so that they may be presented in the Synod in the usual order. xxvi. 109.

SYNOD OF NORTH HOLLAND, 1651, AT HAARLEM.

1651, Aug. 15 et seq.

Art. 22. East and West India Affairs.

This Article refers exclusively to the East Indies and Brazil.

Art. 27. The Case of Grasmeer.

Four persons appeared from Amsterdam, characterizing themselves to be good friends of Rev. William Grasmeer, a deposed minister of Graftdyck, and who had gone to New Netherland. See Art. 46, (1650.) After the presentation of certain arguments, they requested, that the call made upon him to the sacred ministry at Fort Orange in the Colony of Rensselaerwyck might take its course, and that the interdict of the Rev. Classis of Alkmaer in that regard, made heretofore, might be relaxed and suspended. The Christian Synod, having become more clearly acquainted with the circumstances, both of this call and of the interdict thereof, from the delegates of the respective Classes of Amsterdam and Alkmaer, declares that the above private requests can not be entertained by it, until the Rev. Classis of Alkmaer be given proper satisfaction by Rev. Grasmeer, in conformity with what was resolved on in reference to his case last year, in Article 46, at the Synod, at Alkmaer.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. John Bakkerus.

1651, August 28th.

Rev. John Rulitus makes known, that it was recommended to him by the Synod, that Rev. John Bakkerus, heretofore a minister in the West Indies, should be sent now to the East Indies. He lives in the Hugo Waard (a lake filled in, in 1631,) under the jurisdiction of Oud Niedorp (about seven or eight English miles N.E. of Alkmaar), in the Classis of Alkmaar.— xx. 286.

1651, Sept. 4th.

Rev. John Backerus having come within, announces his inclination of sailing as minister to the East Indies; to this end he exhibited his testimonials, which were found to be laudable. Whereupon the Brethren — notwithstanding the fact that the

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said Backerus is an unlettered (uneducated) person, and that the churches of East India and the Messrs. Directors would rather see educated persons admitted to the ministry of the East Indian Churches; nevertheless considering the very praiseworthy testimonials of his faithful ministrations rendered in the churches of the West Indies, and his pious conduct since his return from Brazil; and also the earnest recommendation of the last Synod of North Holland, and particularly the great lack of preachers in the East Indies, and that the Messieurs Directors now desire a person who has previously been in actual service;—have resolved to enjoin the Deputies on Indian affairs to recommend this person to the Messieurs Directors in the most suitable manner, and to appoint him in preference to any others.—v. 230.

1651, Sept. 11th.

It was resolved to present to the Chamber of Amsterdam the person of John Bakkerus, to be sent out as a minister. At the same time to ask how many ministers and ziecken-troosters the Messrs. Directors might need, by writer. xx. 287.

Report from the Deputies ad res Indicas concerning what was accomplished by them with the Assembly of the XVII.

1651, Oct. 2nd.

The Deputati ad res Indicas reported to the Assembly that in accordance with the resolution of the Classis they had presented to the Messrs. Directors Rev. John Backerus, in order that he might be sent as minister to the East Indies, but that they (the Directors) had made objections to treat with him, (Backerus,) inasmuch as they claimed not to have had time enough to make inquiries in regard to him. They declared that for the present they could get along with a Comforter of the Sick. v. 232½.

Acts of the Deputies. John Bakkerus.

1651, Oct. 30th.

Rev. Rulitus and Rev. Meursius report that they had introduced John Bakkerus to the Messrs. Directors. They had received as reply, that they (the Directors) must make further inquiries about him, as they must be perfectly sure (at rest) about the ministers who are sent out. It was therefore resolved to lay this before the Classis in order to ascertain what shall be further done with him.— xx. 289, 290.

Ministers for East India.

1651, Nov. 6th.

Came within Rev. John Backerus renewing his request to be sent as minister to the East Indies. Thereupon the Deputies ad causas Indicas reported that, in accordance with the resolution of the Classis, they had presented the said person to the Messrs. Directors. They had received for answer that these gentlemen must have more time to make inquiries about the said person, before they could accept him, and that therefore they would for this time content themselves with the Comforter of the Sick, Henry Hendricksen on the ship Despatch, (Depeche); at the same time they asked the advice of Classis how they were to conduct themselves in reference to the next equipment, for which but one minister will be required. For besides the above mentioned Rev. Backerus, and the candidate Rev. John Wesslaer, there have presented themselves for the service of the church in the East Indies, Rev. Tiberius a Ravesteyn and Rev. Gualterius (Walter) Peigenina, both ministers in active service. The former is at 't Zion in Friesland, and the latter at Ommeren in the Betuiva (Gelderland). The (Classical) Assembly resolved that for the present they will first present the said Rev. John Backerus. In case he should not be accepted they will then recommend in the best terms possible the candidate Rev. John Wesslaer, since he manifests a particular inclination to

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serve the churches of India. Subsequently, the furtherance of the said ministers shall be attended to as opportunity offers.— v. 233½.

John Bakkerus.

1651, Nov. 13th.

It was resolved, in compliance with the order of Classis, to present again the person of Rev. John Bakker to the Messrs. Directors; and in case of refusal, to present Rev. John van der Staart. This will be done this evening.— xx. 290.

COUNCIL MINUTES. ..... CHURCH PROPERTY; SURGEONS; ANABAPTISTS.

Monday, the 12th of February 1652 at Fort Amsterdam, present the Director General, La Montagne and Brian Newton.

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The Deacons of the Church request by a petition that the money due for the purchased land may be set off against the Honorable Company to the amount of One thousand eight hundred and fifty florins.

The Council decree: fiat the offset.

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Domine Johannes Megapolensis requests, that Anna Smits, an Anabaptist, should be restrained from using slanderous and calumniating expressions against God's Word and his servants.

The Director General and Council direct, that Anna Smits shall appear on the following Wednesday at the school of David Provoost, where the nine men usually meet and that the Director and Council together with the Complainant and the consistory shall assemble there also, to hear what the said Anna Smits has to say against the teachings of the complainant.

Adrian van Tienhoven, Samuel Megapolensis and Jan de la Montagne request permission to erect a pew in the Church of this place, which

The General and Council resolve to take into consideration.— Col. Docs. N. Y. xiv. 155, 156.

ACTS OF THE CLASSIS OF AMSTERDAM.

(A minister) Also for the Colony at Rensselaerswyck.

1652, Feb. 12th.

And whereas the Patroons and the congregation (community) participant in the Colony of Rensselaerswyck would also like to have a minister in the same Colony, and if possible a person of some years, and who has some knowledge of medicine, the several brethren and members of the Classis are recommended to look about for a suitable person.— v. 235½; xxvi. 121.

Rev. William Grasmeer.

1652, Feb. 12th.

Stood within Rev. William Grasmeer, who arrived in these provinces from New Netherland with the last ships. He said that at the request of his mother, (who had come from her own quarters in the Fatherland in order to persuade him to the said journey,) he had made up his mind to leave his charge at Graftdyk, with the consent of his people but as no full Classis was going to be held there at that time, he had not been able to obtain a proper dismission from the same, nor to take with him a full certificate. He had therefore contented himself with private testimonials from his church and from one of the ministers of Alkmaer. Afterward some brethren, although he did not know from what motive this had been done, and notwithstanding they had agreed to excuse him, had gone to work to bring objections and accusations against him before the Classis of Amsterdam. To such an extent had this been done that the same had been pleased to warn the Church and the Colony of Rensselaerswyck against him; yea, after he had been accepted in the same, as their minister, for some months, to notify that church that they should not recognize him in the capacity of minister, until he should have returned to the Fatherland, and should have given proper satisfaction to the Classis of Alkmaer.

At the first writing, indeed he had not been able to make up his mind to do this; but finally on the last communication of this Classis, he had determined to present himself before the Classis of Alkmaer, who had placed him under its censure. He did not wish to say much about this censure, one way or the other, inasmuch as there was a mutual agreement, and there was no wish to blacken his character. He had therefore reconciled himself with the Classis in that regard, having been relieved from the censure by a regular Act of the said Classis; even as he had also shown his testimonials, both of the church of Rensselaerswyck as well as of New Amsterdam in New Netherland,

which were praiseworthy. He now requests the good favor of this Assembly, and to be recommended to the Messrs. Directors of the West India Company, that he might be appointed as second minister at the said New Amsterdam.

The Assembly, surprised in the highest measure at this sudden reconciliation in so serious and important a matter, and aware of his well known deposition (de-portment) in the Classis of Alkmaer, resolved to inform said Grasmeer, that this Assembly takes it in evil part, that in the face of our warning, he allowed himself to intrude into the service at Rensselaerswyck. As regards his request, this Assembly can in no sense accede to it until he shall have been released from deposition, (de-portment) by the Synod of North Holland; and until it appears how matters now stand between himself and his wife. The Deputati ad causas Indicas shall convey to the Messrs. Directors the opinion (mind) of this Assembly.— v. 235½; xxvi. 120–1.

To send a Minister to New Netherland.

1652, Feb. 12th.

Whereas the Messrs. Directors of the West India Company had informed the Deputies ad causas Indicas, that they would like to have a second minister in the church of New Amsterdam, in New Netherland, and, if possible, one who might also be able to preach in English and whereas the meeting was informed that there is at Leyden one Rev. Samuel Dries, (Drisius,) late minister in England, who is said to be able to preach in both Dutch and English; therefore the Deputies ad causas Indicas are authorized to make inquiries about him, and to ascertain if the said person would be inclined to accept said appointment.— v. 235½; xxvi. 120–1.

AFFIDAVIT OF THE REV. WILHELMUS GRASMEER, THAT CORNELIS MELYN INCITED THE NYACK AND OTHER INDIANS AGAINST DIRECTOR STUYVESANT, ETC.

To-day, the 14th day of February Anno 1652 appeared before me Hendrick Schaeff, Notary Public, admitted by the Court of Holland and residing at Amsterdam, and before the undersigned witnesses, the Rev. Wilhelmus Grasmeer, lately a minister of the Gospel in New Netherland, whence he returned last November in the ship "Hoff van Cleeff"; who being in this city, deposes and says, at the request of the Directors of the Privileged West India Company, that a long time after Cornelis Melyn, a freeman of New Netherland, whom witness knows well, had arrived in New Netherland in the ship "Nieu Nederlantsche Fortuyn", on her last voyage, he, witness, had heard the Manhattans Indians of New Netherland, living at Nayack, a place on Long Island directly opposite Staten Island, frequently say, that the said Cornelis Melyn had made them believe and declared to them, Director Petrus Stuyvesant would, as soon as he had built a wall around Fort Amsterdam, come to kill them, namely the savages, whereupon the said savages fled and came armed to Gravesend, which belongs under the jurisdiction of the aforesaid Company; etc. etc. — Col. Docs. N. Y. xiv. 160.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1652, Feb. 26th.

Rev. John Rulitius in the Chair.

Rev. Samuel Driesch, (Drisius,) formerly pastor in England, but educated by German parents, and in the German tongue, appeared and declared his readiness to be employed as minister in New Netherland. And inasmuch as the Messrs. Directors have greatly desired a minister who besides preaching in Dutch, could also preach in English, it was determined to make trial next Monday how they like his German (Dutch?) pronunciation. After ascertaining the facts they will further negotiate with his Reverence.— xx. 291.

1652, March 11th.

Rev. Matthias Meursius in the Chair.

In accordance with previous resolution, trial was made last Monday of the gifts, bestowed by God, upon Rev. Samuel Driesch (Drisius,) for preaching in Dutch. These were found not only sufficient, but also very agreeable and edifying, and to the great satisfaction of the brethren. Therefore his Reverence

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is judged to be a right desirable person to serve the church of God in New Netherland. For this he has also declared his willingness. As two vessels are about to depart, it is found necessary to call a meeting of Classis for next Monday, March 18th. — xx. 293.

1652, March 18th.

The Deputati ad causas Indicas make known to the Assembly several matters: xxxvi. 122.

1. That Samuel Dries (Drisius) had appeared before them, and had informed them of his inclination to serve the church of New Amsterdam in New Netherland; that he had also given such proof of his ability, and of his acquaintance with the Dutch language, that all the brethren were fully satisfied therewith.

2. That they have (notified) the Hon. Directors of the East India Company on certain matters. (These sixteen lines omitted).

3. That there had also been before them a certain Rev. John Olx, candidate in the Classis of Hoorn, who has offered his services as pastor in the colony of Renselaerwyck in New Netherland; but inasmuch as there are certain evil reports concerning him, they refer his case to the Classis. Meanwhile they had resolved to make inquiries concerning him. They herewith presented what information they had received on the matter from the Classis of Hoorn, in the shape of extracts from their proceedings, from time to time, concerning the case of said John Olx. From these it appeared that he had not only conducted himself offensively at Leyden; and had been a member of the church only six months before he was preparatorily examined in the Ommelanden, (neighborhood); but also after he had been accepted, as "Recommended", by the Classis of Hoorn, he had occasioned such scandal by his manner of life, in the church of Hoorn, that he had been suspended by the same, as well as by the Classis, for a time, and declared ineligible to the ministerial office. Nevertheless, on the 4th of December, 1651, he had been released from his censure, and restored to his former position.

The Assembly resolved, primarily, to consider these two subjects, in their respective order.

As regards the first: Since Rev. Samuel Dries (Drisius), was at the door, it was resolved to admit him. He informed the Assembly of his inclination for the said journey, and presented a commendatory testimonial of the entire consistory of the English church in this city, (Amsterdam.) It relates both to his life and church services in England, speaking highly of them. With this the brethren were fully satisfied, and the Deputies are charged to negotiate with the Hon. Directors, and to promote the said person as speedily as possible.

As regards the second: (Nothing is given. It probably related to the notification of the West India Company:)

And as regards the third: There also now entered, the said Rev. John Olx, candidate in the Classis of Hoorn. He presented a Classical testimonial of his examination in the West Ommeland, (neighborhood), and one from the Rev. Roylandus, secretary of the Classis of Hoorn. He requested the favor of this Assembly to be sent as pastor to the colony of Renselaerswyck.

The Assembly, taking into consideration his former offensive deportment, for which he was brought under severe censure, both by the church of Hoorn and the Classis, as mentioned above; and also that the testimonials which he exhibits concerning his present deportment are very sober and meagre: therefore it is resolved to reject him, and to tell him roundly, that the Assembly has no satisfaction in him, and can, at the present, give him no hope that they will advance him, according to his request.

Rev. John Episcopius.

And since it has also been mentioned that there is at Franeker, a very able student, Rev. John Episcopius of Campen, of whom the chief professor, Rev. John Cloppenburg speaks very highly; and inasmuch as hope is given concerning him, that he might

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be induced to this journey; therefore the Assembly authorizes the Deputati ad causas Indicas to recommend him, in case there be no other material, to the Patroon and the Co-partners of the colony of Renselaerswyck. In case they take pleasure therein, the Deputati shall summon him from Franeker, against the next ordinary meeting of the Classis, there to exhibit his testimonials, and to have himself in readiness, if possible, for his examination at that time; for the next departure of the vessels is now near at hand.

Rev. Samuel Dries. William Grasmeer.

The Deputati ad causas Indicas report, that the said Rev. Samuel Dries, on the recommendation of the Classis, has been accepted by the Hon. Directors of the West India Company as second pastor at New Amsterdam in New Netherland.

That they had also promised to heed the warning of the Classis against Rev. William Grasmeer.— xxvi. 122–125; v. 236–237.

William Vestens.

1652, April 2nd.

Rev. Wittenwrongel read a certain letter from William Vestens, Comforter of the Sick at New Amsterdam, in which he requests compensation for his office as sexton, which he exercises there; and that this may be recommended to the Hon. Directors of the West India Company.

Resolved, To charge the Deputati ad res Indicas with the adjustment of this matter.

The Deputati ad res Indicas also announce that they have presented Rev. Episcopius to the Patroons of Renselaerswyck, to be sent hither as pastor. The said Patroons desire first to confer with him concerning the salary contract.

Resolved That after the making of the contract the Rev. Deputies shall confer with them, and act pro re nata; and that a meeting of the Classis shall be called. The Rev. President, Scriverius, shall examine him.— xxvi. 122.

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DIRECTORS TO STUYVESANT; ..... NEW AMSTERDAM INCORPORATED; ..... REVS. DRISIUS AND GRASMEER.

.....

1652, 4th April.

We also agree with your proposition to establish there (New Amsterdam) a public school and believe a beginning might be made with one schoolmaster (hypodidasculum), who could be engaged at a yearly salary of two hundred to two hundred and fifty guilders. We recommend for this position Jan de la Montagnie,* whom we have provisionally appointed to it and you may use the building of the City Tavern, if you find it suitable.

At your urgent request for another preacher, whom you desire, if possible, to preach in the English language, we have made every effort; and at last, as if sent by the Lord, Domine Samuel Dries, a bachelor of about forty years, has made his appearance, who on account of the perturbances in England, where he had been preaching, being born of Dutch parents, has retreated from there. He has the reputation of being a very pious man and possessed of great gifts; is able to preach in both languages, English and Dutch, and if necessary even in French. He is said to be of a very peaceful disposition and agreeable conversation, so that we are confident, the community will be pleased with him and that he will be a great instrument for the propagating of God's hold word and glory; also a fit assistant to the old gentleman, Domine Megapolensis. We have allowed him a salary of one hundred florins per month, and two hundred and fifty florins a year for subsistence; and as he is unmarried, we have thought it might not be inconvenient, if he boarded with Johan de la Montagnie; but we do not wish to press such an arrangement upon either, and propose it only from pure affection.

As you now will have learned, that we do our very best to promote the spiritual and temporal welfare of New Netherland, we urge you most earnestly to use all proper and suitable measures in endeavoring to find means for defraying a part of all these extraordinary expenses: we think the community, whom we try to accommodate in everything, should make an effort to assist their ministers and supply their wants; for if everything were to remain upon our shoulders, we might at last find the burden too heavy.

Upon your recommendation we had an eye upon Domine Grasmeer, but found his affairs with the Reverend Synod so far from being settled, that he cannot sail this year: it is true, the charges against him have been satisfactorily disposed of by the Classis of Alckmaer; but the Synod had to approve of this decision, and it will not sit until next August: then the time to sail this year will have passed; the good man is much inconvenienced by it, but it is considered best for him, on all sides, that he should submit in everything to the ordinances of the Church of this country; and as God is a God of order, we doubt not that he will take care of him and all pious people.— Col. Docs. N. Y. xiv. 165, 169, 173, 174.

The following reminiscences, illustrative of things as they were, are deemed worthy of insertion. The quaint and elliptical language in which the latter is given, is characteristic of the author, Judge Benson. In his memoir, read before the New York Historical Society in 1816, speaking of John De La Montagne, ordinarily pronounced, Jan Montagne, sexton of the old Dutch church in Garden street, he says: "I saw him at the house of my parents; I in my earliest youth, he approaching to fourscore. He was on his way to collect the Domine's gelt; for the Dutch always took care the stipend to the minister should be competent, that so he never might be straitened 'to desire a gift.' He told me his father and grandfather before him (the names of all three individuals may be found in the old Directories), the latter probably the same as mentioned in the records, 'Jan De La Montagne, Schoolmaster, with two hundred and fifty guilders salary,' had

* The City Tavern occupied what is now 71, 73 Pearl st. For view, see Valentine's Manual, 1852, 378, 403,

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been the sexton of the congregation; so that, as I have it from the relation of others, the successive incumbents, having been as well of the same Christian as surname, the name had, as it were, become the name of the office, like Der Keyser, the Caesar, the Emperor; and, accordingly, when the English, having built a church, had also a sexton, the Dutch children, and not impossible some adults, called him, 'De Engelishe Jan Montagne.' He told me his grandfather was the sexton when the church was within the fort. On his (the third Jan's) death, the Consistory appointed his son Jan, who remained sexton till the dispersion of the congregation on the invasion of the city, 1776." —Dunshee's Hist. of School, 24.

1652, April 4.

Supplies of ammunition were sent out for distribution "at a decent price" to the inhabitants; the establishment of a public school was assented to, and the city tavern was to be appropriated to a school-house "if the same were practicable;" the Rev. Samuel Drisius, a clergyman of piety and parts, qualified to preach in English, French and Dutch, was sent out to assist "that worthy old servant, the Rev. Megapolensis."

Domine Drisius, (or Dries,) was at this time about forty years of age, and unmarried. He had sojourned some time in England, which country he had now quitted, in consequence of its disturbed state. His salary was fixed at one thousand four hundred and fifty guilders, or five hundred and eighty dollars. He subsequently married Lysbeth Juriaensen, (daughter of skipper Juriaen Andriessen and Jannetin Jans,) widow of Isaac Greveraet. "Elisabeth Drisius," and "Mother Drisius," are both mentioned in a tax list of the city of New York for 1677.—O'Callaghan's History of New Netherland, Vol. ii. 191.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1652, April 15th.

Rev. Herman Lanoyzius in the Chair.

Rev. John Episcopius, who, with the approval of the Hon. Patroons and Co-Directors, had been requested to fill the pastorate of Renselaerswyck, reported himself. He said that, in view of the dubious condition of affairs between England and this country, (Holland), his Reverence, at the instance of his friends, would pray to be excused from said undertaking.

Also, inasmuch as good testimonials have been presented concerning Gideon Schaets, schoolmaster at Beest and a German clerk, who has fulfilled the order of the Synod, and declared his willingness to accept the call from Renselaerswyck; therefore it was resolved to introduce him to the Rev. Classis. The Classis has given permission to treat with him concerning the said call. This he has accepted in the fear of the Lord. He was then immediately examined by the Classis, and has been sent thither with the call and proper credentials.— xx. 295.

Rev. Gideon Schaats.

1652, May 6th.

The Rev. Deputati ad res Indicas having also been ordered to look about for a fit person to be sent to Rensselaerswyck, did propose Rev. Gideon Schaats, schoolmaster at Beest, and Candidate in Sacred Theology. He appeared before the Classis, and after he had exhibited credentials both from the Classis and from the church, made a short exposition (sermon) on Matt. 11:28, which so pleased the Assembly that it was resolved to proceed to his examination. This was conducted by the Rev. President. Therein he gave sufficient satisfaction to the Rev. Assembly, to be sent as minister to Rensselaerswyck. Accordingly he was ordained by the President to the ministry of God, with the laying on of hands. He also signed the acts of the Formulae of Concord in the faith.— v. 241; xxvi. 126.

THE REV. GIDEON SCHAETS' CONTRACT.

1652, May 8.

This gentleman, the second clergyman in Albany, was born in 1607. He was originally engaged as minister of the Colonie of Rensselaerswyck, but in 1657 he was appointed, "at the request of the inhabitants of Fort Orange and Beverwyck," minister of the latter place, at a salary of twelve hundred guilders, to be collected for the greatest part from the inhabitants." The following is a copy of the contract under which he first came to this country:—

We, Johan van Rensselaer Patroon and Co-director of the Colony of Rensselaerswyck in New Netherland, having seen and examined the Actes granted by the Venerable Classis of Amsterdam to Domine Gideon Schaets, so have we invited and accepted the said Gideon Schaets as preacher in our aforesaid Colonie, there to perform Divine Service in quality aforesaid:—

To use all Christian zeal there to bring up both the Heathen and their children in the Christian Religion.

To teach all the Catechism there, and instruct the People in the Holy Scriptures, and to pay attention to the office of Schoolmaster for old and young.

And further, to do everything fitting and becoming a public, honest and Holy Teacher, for the advancement of Divine service and church exercise among the young and old.

And, in case his Reverence should take any of the Heathen children there to board and to educate, he shall be indemnified therefor as the Commissioners there shall think proper.

And he is accepted and engaged for the period of three years, commencing when his Reverence shall have arrived thither in the Colonie Rensselaerswyck, in the ship the Flower of Gelder, his passage and board being free; and he shall enjoy for his salary, yearly, the sum of eight hundred guilders, which shall be paid to his Reverence there through the Patroon's and Co-directors' Commissioners; and in case of prolongation, the salary and allowance shall be increased in such manner as the parties there shall mutually agree upon.

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And as a donation, and in confirmation of his reciprocal engagement, one hundred guilders are now presented to the Domine.

And in addition, the sum of three hundred guilders to be deducted from the first earned wages in the Colonie, which moneys he hereby doth acknowledge to have received, acquitting thereof the Patroon and Co-directors.

Finally, should the Domine require any money to the amount of one hundred guilders to be paid yearly here, and to be deducted there, the said payment, on advice from the Commissaries there, shall be made here to the order of the aforesaid Domine.

Whereupon, the call, acceptance, and agreement are concluded, each promising on his side with God's help to observe and follow the same, which each has promised, and in testimony thereof have both signed this. In Amsterdam, this eighth of May XVI hundred two and fifty. Was subscribed, Johan van Rensselaer, Toussaint Mussart, for the Co-directors; Gideon Schaets, called minister to Rensselaerswyck. Under which stood, Concordat haec copia cum suo originali quod attestor, and was subscribed, J. van de Ven, Not. pub.

After collation, the above was found to agree with the copy of the original, which witnesseth

D. V. Hamel, Secretarius of the Colonie Rensselaerswyck.— O'Callaghan's History of New Netherland, Vol. ii., 567.

INSTRUCTIONS OF PATROON VAN RENSSELAER, CONCERNING RELIGION.

1652.

Jan Baptiste van Rensselaer succeeded Van Slechtenhorst as Director, and Garrit Swart was appointed Sheriff or Schout-fiscaal of Rensselaerswyck in his place. Provision was made at the same time for the regular preaching of the Gospel, and the conversion of the heathen, by the appointment of the Rev. Gideon Schaats as minister of the colony, at a salary of eight hundred guilders, or three hundred and twenty dollars per annum. This stipend was afterwards raised to one thousand, and then to thirteen hundred guilders.

1652, May 8.

Instructions drawn up by Johan van Rensselaer, Patroon and Co-director of the colonie called Rensselaerswyck, for Gerrit Swart as Officer of the said Colonie, according to which he shall, in all good faith, regulate himself.

Having arrived with God's help at the Island of Manhattan, he shall proceed by the first opportunity to the Colonie, and report himself to Jan Baptist van Rensselaer, and make known unto him his quality, by exhibition of his Commission and Instructions.

He shall, above all things, take care that Divine worship shall be maintained in said Colonie, conformably to the Reformed Religion of this country, as the same is publicly taught in these United Provinces.

He shall, in like manner, pay attention that the Lord's day, the Sabbath of the New Testament, be properly respected both by the observance of hearing the Holy Word, as well as the preventing all unnecessary and daily labor on said day.

And whereas, it is a scandal, that the Christians should mingle themselves unlawfully with the wives or daughters of Heathens, the Officer shall labor to put in execution the placards and ordinances enacted or to be enacted against the same, and strictly enact the fines imposed thereby, without any dissimulation.— O'Callaghan's History of New Netherland, Vol. ii., 184, 565.

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THE MIRAGE SEEN, DURING THE NEGOTIATIONS BETWEEN THE REPUBLICS OF ENGLAND AND HOLLAND, MAY 29, 1652.

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Whilst these negotiations were going on, "signs and wonders in the heavens" portended the approach of events which were about to convulse the world. Hostile fleets appeared over the horizon drawn up in hostile array, and next engaged in close combat, to the great terror and astonishment of the humble fishermen who witnessed the phenomenon, whilst pursuing their laborious vocations off the coast of Holland. Men's minds had hardly ceased to dwell on this singular apparition,* when intelligence arrived that in vindication of the Dutch flag and the freedom of the seas, an engagement had taken place in the straits of Dover, between the Dutch and English fleets, the former under Van Tromp, and the latter under Blake.

SYNOD OF NORTH HOLLAND, AT AMSTERDAM.

Art. 29. Ecclesiastical Changes.

1652, Aug. 12 et seq.

. . . . . .

(Here follows the names of the ministers who have died in the East Indies, or were sent thither, or have returned thence:)

Sent thither: Rev. John Backerus.

Sent to New Netherland: To Amsterdam, Rev. Samuel Dries (Drisius).

To Rensselaerwyck, Rev. Gideon Schaats.

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* The following account of this singular mirage, is taken from Aitz. iii., 710. "With the rising of the sun, the pilot first perceived an appearance like that of a table-land about a man's height above the horizon. A large body of foot soldiers and cavalry seemed to him coming from out of the north, or noth-east. At sight of this he called his crew and boys, saying, Remark this miracle of God. The whole then in appearance vanished. Next appeared a fleet of ships against the clear sky, on the same side, coming from the north, some the mainsail half up, others in full sail, others reefed; amongst the rest was a large ship which immediately lost its topmast, but shortly afterwards another was rigged. This ship seemed so near, that its flag lay over our vessel. It was a flag of three colors, or a prince's flag. Shortly after a powerful fleet of various sizes appeared at the same height, coming from the south-east. Both fleets seemed sailing towards each other. Coming together, a thick mist-like smoke arose, as if they were fighting one against the other, which clouded the phenomenon. This dark mist afterwards disappeared, and then the first vessels were again seen so clear and perfect, that all their cordage and blocks could be perceived. This lasted an hour. Afterwards all the vessels disappeared as if they had sunk. But a little farther away, all the ships again showed themselves so clear, yea, so perfect in all respects, that it seemed as if they should heave on our board. Then appeared a great armed ship that seemed to touch the ground, and lay with its head in the water, but the stern stuck in the air, and another ship seemed to sail by. This sight continued during three hours, and created such terror among the crew, that they could not eat, they were so much frightened; so that the steersman took a book in his hand, called the Christian Sea Chart, and began to read from it, for the encouragement of himself and men. In the east-north-east appeared a great lion, remaining on the north side of the vessels. About the same quarter appeared some strange beasts, all of which turned into ships. But though the ships tacked or turned, the lion kept steady to the north, and so remained during the whole sight, about two or three hours." This mirage appeared about the White Water, twelve (Dutch) miles off the Waal. The weather was clear sunshine, and the particulars are attested by the whole of the crew.— O'Callaghan's History of New Netherland, Vol. ii. 202, 203.

Article 34.

Page 16 — Regarding Article 27, (1651), concerning Rev. William Grasmeer: The Rev. Synod having understood the procedures and Acts of the Rev. Classis of Alkmaer, with reference to the said Grasmeer, who has now arrived in the Fatherland, from New Netherland; and considering especially how he has been reconciled on certain conditions with the said Classis: and the Rev. Synod observing from the foregoing Acta of the Synod at Alkmaer Anno 1650, Art. 46, that his person and case were referred to Synod: Resolves to summon Rev. Grasmeer, who is now abiding at Hoorn, to appear at Amsterdam on Monday next, August 19, in order that the Rev. Synod — before which he will have to appear — may decide as to the propriety of his admission to the ministry of the churches, which has been already granted to him by the Rev. Classis of Alkmaer: even as heretofore it decided in regard to his deposition effected by the Rev. Classis of Alkmaer, and which was referred by and thro the same Classis to the Rev. Synod.

Article 39.

Rev. William Grasmeer appeared. It was proposed to him — whether indeed he had true sorrow and repentance for his sins, and for the painful scandals which had been brought on God's Church, and for which he had been lawfully deposed. His misdeeds and offences were placed duly before him by the Rev. President. He did in part, deny them in the face of all the facts; and as for the rest, he covered them up with groundless excuses, evasions, and glossings over; and on the whole made so meager and hesitating a confession, that the Rev. Synod resolved that he should have time for further reflection; with the admonition to confess his sins unfeignedly and without any reservation; and to promise in this Synod, and in the presence of the Lord, to conduct himself in the future as his Christian profession and the sacred ministry demands.

Art. 40. Rev. William Grasmeer.

Rev. Grasmeer, appeared the next day. Upon further reflections and by a more salutary explanation of himself, he openly confessed before the Synod that he was rightfully deposed by the Rev. Classis of Alkmaer for his scandals and sins, as specified in Article 46, of the Synod of Alkmaer, in 1650; and as laid before him by the Classis of Alkmaer in the reconciliation, and as here in this Synod specifically stated. He accordingly acknowledged that the approval of that deposition by the Synod, rested on good grounds. And inasmuch as he had deplored the said sins with all sincerity before the Rev. Classis of Alkmaer; and had protested that they grieved him from the heart; and thereupon had been reconciled with that Classis; he now requests that the Rev. Synod would ratify his readmission to the ministry, already granted him by the Classis, on the strength of a hearty acknowledgment of the said sins. He also promised that he would always speak in honor of the Rev. Synod and the Rev. Classis of Alkmaer in reference to the procedures taken against him, and that henceforth he would conduct himself as becomes a pious and godly minister, walking worthy of the Gospel, and the sacred ministry. The Christian Synod having heard this later and specific confession of his sins, his promise of improvement; and also from the brethren at Hoorn, where he is stopping, that he has conducted himself properly since his reconciliation with the Classis of Alkmaer so far as they know; concludes that the said Rev. Grasmeer be placed again in a condition to receive a call; and consequently give him permission publicly to preach before the people wherever he is lawfully invited, and can be heard to edification, in conformity with the resolution of the Rev. Classis of Alkmaer which was now publicly read. For this Rev. Grasmeer thanked the Synod, after an earnest address made to him by the President.

1652

FOUNDING OF NEWTOWN AND FLATBUSH, L. I.

1652.

Two settlements were commenced on Long Island in the course of this year. One of these was located immediately east of the old established plantation of Mespath, in contradistinction to which, it was familiarly called "the New Town," though its legal appellation was Middleburg. The Indian title to the lands composing the town was not extinguished until some years subsequent to this date. A church was erected here previous to 1655.

The other was situate in the "Vlacke-bos," or Flatbush, between Breukelen and Amersfoort, and received from Director Stuyvesant the name of Middelwout. Though endowed, at its foundation, with over a dozen parcels of land for the support of religion and schools, its progress was much impeded in its infancy. The Indians had not been paid for their property, and in their displeasure threatened to burn the bouweries of the early pioneers. Payment was promised, "but nothing came of it." The inhabitants continued in constant danger, and "the village did not thrive." These and other difficulties about Indian claims, superadded to the war with England, produced a good deal of confusion and discontent, and laid the foundation of another appeal ere long to the authorities in Holland.— O'Callaghan's History of New Netherland, Vol. ii. 194-195.

COURT MINUTES OF NEW AMSTERDAM — PRAYER AT THE OPENING OF THE COURT.

Feb. 6; 1653.

The first entry in the records of the magistrates of this city is a prayer, which, having been inserted at length in their minutes, is supposed to have been designed by them to go down to posterity, and is therefore given in full:

"O God of Gods, and Lord of Lords, Heavenly and most Merciful Father! We thank thee that thou hast not only created us in thine own image, but that thou hast received us as thy children and guests when we were lost; and in addition to all this, it has pleased thee to place us in the government of thy people in this place.

"O Lord, our God, we, thy wretched creatures, acknowledge that we are not worthy of this honor, and that we have neither strength nor sufficiency to discharge the trust committed to us, without thine assistance.

"We beseech thee, O fountain of all good gifts, qualify us by thy grace, that we may, with fidelity and righteousness, serve in our respective offices. To this end enlighten our darkened understandings, that we may be able to distinguish the right from the wrong; the truth from falsehood, and that we may give pure and uncorrupted decisions; having an eye upon thy word, a sure guide, giving to the simple wisdom and knowledge. Let thy law be a light unto our feet and a lamp to our path, so that we may never turn away from the path of righteousness. Deeply impress on all our minds that we are not accountable unto men but unto God, who seeth and heareth all things. Let all respect of persons be far removed from us, that we may award justice unto the rich and the poor, unto friends and enemies alike; to residents and to strangers, according to the law of truth; and that not one of us may swerve therefrom. And since gifts do blind the eyes of the wise, and destroy the heart, therefore keep our hearts aright. Grant unto us, also, that we may not rashly prejudge any one, without a fair hearing, but that we patiently hear the parties, and give them time and opportunity for defending themselves; in all things looking up to thee and to thy word for counsel and direction.

"Graciously incline our hearts, that we exercise the power which thou hast given us, to the general good of the community, and to the maintenance of the church, that we may be praised by them that do well, and a terror to evil-doers.

"Incline, also, the hearts of the subjects unto due obedience, so that through their respect and obedience our burdens may be made the lighter.

"Thou knowest, Oh Lord, that the wicked and ungodly do generally contemn and transgress thine ordinances, therefore clothe us with strength, courage, fortitude and promptitude, that we may, with proper earnestness and zeal, be steadfast unto the death against all sinners and evil-doers.

"Oh, good and gracious God, command thy blessing upon all our adopted resolutions, that they may be rendered effectual, and redound to the honor of thy great and holy name, to the greatest good of the trusts committed to us and to our salvation.

"Hear and answer us, Oh gracious God, in these our petitions, and in all that thou seest we need, through the merits of Jesus Christ thy beloved son, in whose name we conclude our prayer."—Valentine's New York, pp. 55, 56, 57.

Another Translation in Records of New Amsterdam, Vol. i, 48, 49.

FATHER PONCET'S CAPTURE.— VISITS FORT ORANGE.— RETURNS TO QUEBEC, 1653, AUG.-OCT.

War now interrupted all peaceful relations between the French and the Iroquois, and the persecution ceased in the Mohawk country solely through lack of fuel, when the savages of that quarter made another incursion into the heart of Canada, and captured Father Joseph Poncet, Aug. 20, 1653, who happened to be abroad "endeavoring to get some persons to cut the harvest of a poor widow." Hurrying the Missionary away, with other unfortunate persons who fell into their hands, they stripped the captives and forced them to run the gauntlet through half a hundred armed savages, then mounted them on a lofty scaffold and obliged them to sing. Yet uncertain of his fate, a woman asked that her child be permitted to cut off one of the Father's fingers. The favor was granted, and whilst the young barbarian was practicing this early lesson in cruelty, Poncet manifested his resignation by chanting sacred songs. For two days and three nights was he doomed to additional tortures, whilst one of his companions was roasted alive before his eyes, Sept. 8, 1653. But Providence abandoned not its servants. He was adopted by an old crone belonging to one of the castles, and a messenger arrived a few days after with intelligence that their warriors were on the eve of concluding a peace with the Governor of Canada, who insisted as a preliminary that "the black gown" should be restored. Father Poncet now found his situation wonderfully improved. He was

1653

immediately conveyed to Fort Orange to be supplied with clothing and proper surgical attendance. Here he was presented to Commissary Dyckman, Sept. 20, 1653, who, notwithstanding M. de Lauzon, the French Governor, had written recommending the Father to that officer's attention, received him coldly; and he was about to lie down supperless on the bare boards, having no bed, when "a worthy old Walloon" invited him into his house and treated him with the kindest hospitality. Other settlers furnished him with clothes, whilst a Scotch matron, "who was always kind to the French," sent a surgeon to dress his wounds. During his sojourn, Poncet was still alive to the duties of his calling. Having discovered two Catholics among the settlers — one a Brussels merchant, the other a young Frenchman who acted as interpreter to the settlement — he administered to them the consolations of religion, and then prepared for his return. On the day of his departure, his generous Dutch friends crowded around him with presents, and expressed the warmest regret at his leaving them. He cheered them with the promise that he should return again in the course of the ensuing summer, and consented to accept only an overcoat, a pair of moccassins, and a pair of shoes, with a blanket "to serve him as a bed on the road." A few fish were all his stock of provisions, and with these he set out for home, where he arrived in the course of the following month, Oct. 3, 1653. His journey to the Mohawk country had been by the Richelieu River and Lake Champlain. On his return he was conducted by way of the Oswego to Lake Ontario, and thence down the St. Lawrence to Quebec. It is more than probable he was the first white man that traversed that region. A peace was now solemnly concluded between the Mohawks and the French, the latter leaving two of their countrymen hostages for its faithful observance.

CLASSIS OF AMSTERDAM.

Correspondence from America.— There is an abstract of this letter in Vol. 26, p. 146, made by the Deputies.

Revs. Megapolensis and Drisius to the Classis of Amsterdam, Oct. 6, 1653.

Reverend, Pious and Learned Fathers in Christ:—

We acknowledge with grateful hearts the favor of God, the good will of the Directors, and the zealous care of your Reverend body, for the defence, and maintenance of the Reformed Religion in this foreign land, which is under the privileged government of the Honorable Company, and which has obligated the Governor by oath, in their commission to him, to permit no other religion than the Reformed.

We have hitherto enjoyed the full benefit of our religion in this province. But recently, on the 4th of October last, it happened that certain Lutheran residents here, prepared and presented a certain request to our Governor, (asking for) permission to call a Lutheran Minister out of Holland, and also to organize separately and publicly a congregation and church. This would tend to the injury of our church, the diminution of hearers of the Word of God, and the increase of dissensions, of which we have had a sufficiency for years past. It would also pave the way for other sects, so that in time our place would become a receptacle for all sorts of heretics and fanatics.

Observe that these petitioners have not only twice before made this request of our Governor, but have also addressed letters to their Hight Mightinesses, the States of Holland, and to the Hon. Directors of the West India Company. Therefore it is our humble and earnest request, that your Rev. body will use your influence with the Hon. Directors, of the Company, that they may so provide and determine, that the project of our Lutheran friends may be rejected, and thus the welfare, prosperity and edification of the church in this place, may be promoted. For as long as no

other religion than the Reformed has been publicly allowed, all who wish to engage in public worship come to our service. By this means it has happened that several, among whom are some of the principal Lutherans, have made a profession of religion, and united with us in the Lord's Supper. We have communicated these matters to the Hon. Directors (Heeren majores), in whom we have the greatest confidence, but we request your Rev. body occasionally to refresh their memories, lest through want of proper attention to the subject, the requested permission should be given.

Our Governor here is zealous for the Reformed Religion, and would rather relinquish his office than grant permission in this matter, since it is contrary to the first article of his commission, which was confirmed by him with an oath, not to permit any other than the Reformed doctrine.

Finally, we commend your Rev. body to the gracious protection of the Most High, whose blessing both you and we need for success in our sacred office.

Your Reverences' Obedient,
Johannes Megapolensis, V. D. M.
Samuel Drisius, V. D. M.

New Amsterdam,
Oct. 6, 1653.

DEDUCTION MADE BY THE DIRECTOR GENERAL AND COUNCIL, REGARDING THE REMONSTRANCE OF THE 11TH OF DECEMBER (1653, SIGNED BY THE BURGOMASTERS AND SCHEPENS OF THIS CITY AND SOME ENGLISHMEN.

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The third point.

The English do not only enjoy the right of nominating their own Magistrates, but some of them also usurp the election and appointment of such Magistrates, as they please, without regard to their religion. Some, especially the people of Gravesend, elect libertines and Anabaptists, which is decidedly against the laws of the Netherlands.*— Col. Docs. N. Y. xiv. 233, 235.

* The West India Company had begun to become alarmed at dangers which threatened New Netherland from New England. The boundary line was in dispute. Stuyvesant was compelled, though unwillingly, to listen to the advice of the principal citizens, and give up part of the revenue from the excise, but insisted that the city government should support the two clergymen, the schoolmasters and the secretary. But the Burgomasters and Schepens demanded that the whole city revenue should be surrendered into their hands, or they would resign. After much debate, Stuyvesant surrendered to them the excise on liquor upon condition that the Burgomasters and Schepens should furnish subsidies for the maintenance of the City work, and for civil and ecclesiastical affairs.— Brodhead's N. Y. i. 567-8.

COMMISSION OF REV. SAMUEL DRISIUS AS DIPLOMATIC AGENT TO BE SENT TO VIRGINIA.

Petrus Stuyvesant, on behalf of their Noble High Mightinesses, the Lords-States-General of the United Netherlands, and the Noble Lords-Directors of the Privileged West India Company, Director-General of New Netherland, Curacao, Bonayro, Aruba and dependencies, with the High Council; December 16, 1653.

To all who may read this, or hear it read, Greeting:

Know ye, that for the purpose of promoting a general peace and the welfare of both nations, we have in May last past deputed, commissioned and sent our extraordinary agents, the Honorable Cornelis van Tienhoven, Councillor and Fiscal of New Netherland, and Arent van Hattem, Burgomaster of this City, to the Very Honorable Richard Bennett, Governor and Captain General of Virginia and his Council of State, in order to covenant and conclude with them a close and firm alliance, correspondence and commerce between their and this our Government, without regard to the undesired and unexpected bloody differences, arisen to our great regret between their and our nation in Europe, as their credentials and commissions have further informed the said Honorable Governor and Council. However the said Honorable Governor, and the Council of State in Virginia, found themselves at that time unauthorized, to give a conclusive answer to the propositions made by our then agents, before they, as they honestly and frankly stated in their reply, had first submitted them to, and advised thereupon with their superiors, the Government of England, which they intended and agreed to do by the first opportunity. If this has been done agreeably to their sincere intention, we trust, that the said Honorable Governor and Council of State received some time ago an answer from their superiors, or may be in daily expectation of it.

Therefore the Director-General and Council of New Netherland have resolved, for the promotion of so laudable an object as the continuation of peace, increase of commerce and cultivation of correspondence between such old friends, neighbors and co-religionists living in such distant countries, to send once more an authorized and suitable person thither, to remind the said Honorable Governor and Council of Virginia of our former good intentions, which we still have, and our propositions, and to learn their reply. We have hereto requested, also authorized and commissioned, the Reverend and Very Learned Mr. Samuel Driesius, Minister of the Gospel in the City of New Amsterdam; and, fully relying upon his ability, wisdom and experience, we have directed him, as by this our open letter and commission we direct and empower him, to go to Virginia and address himself there to the said Honorable Governor, Richard Bennett, and his Council, in order to receive, in his quality as our embassador, from the said Governor and Council, an answer to our former propositions, and to learn what reply was given by their superiors upon the matter submitted. If the said Honorable Governor and Council should not yet have received it, then he is to propose and ask for a provisional continuation of the commerce and intercourse between the two places, a free pass or safeguard, signed by the Honorable Governor, for some of their merchants and yachts, to pay and collect debts among inhabitants of Virginia; as we on our side have given and are still willing to give, passes to come and go, to the ships and yachts coming to us from Virginia. All this to be only provisionally, until on either side we shall have received orders to the contrary from our superiors, and countermanded the provisional passes, of which such ships and yachts might be informed six or eight days beforehand; that thus private losses, general injury and further differences between nation and nation might be prevented. If this cannot be obtained, then he shall ask for a free pass for one ship to bring back our envoy free and unmolested by the Parliament ships.

1653

We further promise by this our open letter and commission, to ratify and carry out all that may be covenanted and concluded in this matter between the said Honorable Governor, his Council, and our present envoy, Domine Samuel Drisius.

Done at New Amsterdam in New Netherland, the 16th of December 1653.

P. Stuyvesant.

By order.

Cornelis van Ruyven,
Secretary. — Col. Docs. N. Y. xiv. 241, 242.

1653.

At the close of this year, "the Reverend and very learned Samuel Drisius, minister of the Gospel in the city of New Amsterdam," was sent to renew the former proposals to Gov. Bennett, and to conclude with him a commercial treaty, including a power to the merchants of New Netherland to collect debts due them in Virginia. Should these be accepted, the Director General pledged himself to ratify whatever his plenipotentiary might agree to, provided, however, that six or eight days notice may be given of any intention to revoke such agreement as may be concluded, "so as to prevent losses and animosities between nation and nation." This mission proved entirely successful.*— O'Callaghan, ii. 235.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1654

1654, Jan. 1st.

Request to the Hon. XIX, to prevent Lutheran Preaching and Public Assemblies in New Netherland, with Answer thereto.

Concerning the complaint of the church in New Netherland: The Lutherans there have desired to call a pastor from Holland, and organize public assemblies, (congregations.) They have requested consent thereto by letters to the Hon. XIX, as also to the Hon. States of Holland, as appears from the extracts, (folio 146) of their letter sent to our Classis. They request that our Classis would help to prevent this, with all earnestness, before the Hon. Directors of the West India Company, as it would be a circumstance very injurious to the Reformed doctrine there.

This complaint was presented by the Deputati ad res Indicas to the Hon. Directors. They have responded that they were inclined to oppose the plan of the Lutherans; that they, with the church in New Netherland, believe that such permission would be very injurious. They also declare their fear that other evil consequences might result; that the Mennonites, as well as the

* Domine Drisius's commission is in Alb. Rec. ix., 59. It embodies the statements in the text. It is rather singular that none of the historians of Virginia, (at least, so far as our research has gone,) gives any particulars of these early embassies.

English Independents, who are numerous there, might seek to introduce like public assemblies.

And as the Deputies represented that the Lutherans had not only made known their request to the Hon. Directors, but also to the Hon. States of Holland, and that it was to be feared that they might grant their petition; they reply thereto, that they would take care in this matter; that in case the Hon. States should incline thereto, they would give opposing reasons; that they would bind themselves to resist the request of the Lutherans, and would notify the Deputati ad res Indicas, that they might transmit (such information) to the church in New Netherland, in the city of New Amsterdam.— xxvi. 148.

FATHER LE MOYNE, FEB. 5,–AUG. 16, 1654. DISCOVERS THE SALT SPRINGS.

The friendship exhibited at this period by the savages covered, however, a deeper policy than the mere desire for peace. Their continual wars had thinned their ranks, and they were desirous to obtain the removal of the Hurons to their country to supply the places of those they had lost. This motive alone had induced them to restore Poncet. But this policy was not confined to the Mohawks. The Onondagoes had suffered also from their contests with the Chats or Cat Indians, and wished to embody the Hurons among their tribe. They were likewise anxious to be independent of the Mohawks, at whose hands they experienced considerable ill treatment in their passage through the lower country to the Dutch. They calculated that they could secure this by uniting themselves more closely with the French, whom they wished to build them a fort, where their wives and children might retire in time of danger. To accomplish all these purposes, they now visited Canada, Feb. 5, 1654, and solicited the Governor of that country to send, as a preliminary, a Jesuit Father among them. Simon Le Moyne, a missionary of much experience, who had already passed eighteen years among the Indians, was accordingly allowed to accompany them. He had not been gone many days, when a deputation of the Kayingehagas, or Mohawks strengthened with letters from the Dutch of Beverwyck, arrived July 4, 1654, to make a similar request. They were exceedingly disappointed when they learned that the Onondagoes had forestalled them. "We of the Five Nations have but one cabin," said their orator; "we make but one fire, and have always dwelt under the same roof. Is it not then by the door that the house should be entered, and not by the chimney and roof, unless you be a thief and desire to surprise the inmates? You do not enter by the door, which is on the first floor. We, Mohawks, are that door. You enter by the roof and chimney, for you begin with the Onondagoes. Are you not afraid that the smoke will blind you, as our fire is still burning? Do you not fear to fall from the top to the bottom, having nothing solid to rest your feet on?" Means were taken to pacify them, and they retired for a season to their homes.

Father Le Moyne was, meanwhile, far on his journey to the country of the Onondagoes. He sojourned among that tribe some ten days, and crowned his mission, on the 16th of August, 1654, by the discovery of the rich and exhaustless Salt Springs for which that district has been so long and so justly celebrated.— O'Callaghan's History of New Netherland, Vol. ii. 299-303.

1654

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1654, Feb. 23rd.

The request of the church of New Amsterdam in New Netherland, recorded on folio 148, has been granted by the Hons. Lords, Directors of the West India Company. They resolved, Feb. 23, 1654, not to permit any Lutheran pastors there, nor any other public worship than that of the true Reformed; and to transmit this, their resolution, at the first opportunity to their Governor, and to announce the same to the Church.

At the same time they declare, that if a suitable person could be found, willing to go to New Netherland, and there take charge of public worship upon a certain island,* they will also consent thereto, and that they had appropriated six hundred guilders as annual salary. They request the Classis of Amsterdam to look about and discover whether a suitable person could not be found for this service, and to make the same known to them.— xxvi. 158.

The Classis of Amsterdam to Revs. John Megapolensis and Samuel Dries (Drisius), Pastors in New Netherland; written and transmitted Feb. 26, 1654. For resolution of the XIX, see above.— xxvi. 158.

Reverend, Godly, Highly Learned, Brethren:—

Your letter of Oct. 6, 1653, came safely to hand. From it we learn with great joy that God the Lord has hitherto blessed your labors in his vineyard, so that the saving doctrine of the Holy Gospel grows and increases daily not only among the Dutch and other Europeans, but also among the blind heathen, whom God has heretofore suffered to walk in their own ways of errors.

We learn also from your letter that the Lutherans are very restless; that they hinder the pure doctrine and obstruct its

(* This reference is to Long Island, where no Dutch churches were as yet established).

course, requesting permission to hold public divine services for themselves, and to that end, that they may have a Lutheran pastor from Holland; also that they have transmitted their request to the Hon. XIX, and to the States of Holland.

This grieves us. But you have acted very well and prudently in that you have not only attempted to hinder their purpose through your Hon. Governor, but have also transmitted to the Hon. Directors your complaint, (asking them) not to grant their request. At the same time you have requested our Classis to lend you their helping hand. This we have willingly undertaken. We immediately charged our Deputati ad res Indicas to make known your necessary and just request, with your annexed reasons, to the Hon. Lords Directors, and to request favorable action thereon. This was done, and we have received a favorable answer concerning it, viz., that they would consider the request, which was also made known to them by yourselves, and would reply to us.

This they have done. They have notified us that they have refused the request of the Lutherans in every particular, and have resolved to tolerate no other (public) exercise of divine worship in New Netherland except that of the true Reformed Religion. They would also transmit their action to their Governor, by the first vessels, and have the same promulgated there. Hence we do not doubt but that the Reformed Doctrines will remain unembarrassed, and be maintained without being hindered by the Lutherans, and other erring spirits. May the merciful God grant to them his grace, and graciously bless you and your services, to the honor of his name, and the propagation of the true worship.

Thus done at Amsterdam, Feb. 26, (N.S.) 1654, in the name and by the order of the Classis of Amsterdam. Written and signed by .....

(In the volumes of Correspondence of the Classis, 26–32, the names of the writers are frequently omitted).

1654

To send a Preacher to New Netherland.

1654, March 2nd.

Inasmuch as the Messrs. Directors of the West India Company ordered the Deputati ad res Indicas to seek a candidate who is willing to sail as minister to New Netherland, and promise to give him a salary of six hundred guilders, ($240.) and some perquisites (privileges) besides, the brethren were asked if they happened to know of any such candidate. Inasmuch as at present no one was found, it remains further recommended to these Brethren to bear the subject in mind.— v. 319.

DIRECTORS TO STUYVESANT: CHURCH AFFAIRS.

Honorable, Worshipful, Pious, Dear, Faithful.

.....

We have decided absolutely to deny the request made by some of our inhabitants, adherents of the Augsburg confession, for a preacher and free exercise of their religion, pursuant to the custom hitherto observed by us and the East India Company, on account of the consequences arising therefrom; and we recommend to you also not to receive any similar petitions, but rather to turn them off in the most civil and least offensive way, and to employ all possible but moderate means in order to induce them to listen, and finally join the Reformed Church, and thus live in greater love and harmony among themselves.

We have been pleased to see the zeal of several of our inhabitants of a new village on Long Island for the Reformed religion; and that it may not cool, we have resolved, upon this representation, to contribute, in the beginning, six hundred florins yearly, and are looking about here for a fit and pious teacher or minister: we have also notified the Reverend Classis here, so that you and the people may expect him by the first opportunity. We are hereby reminded, that now and then complaints are made to us, of the inconveniences and troubles to which Domines Johannis Megapolensis and Samuel Drisius are unreasonably exposed there by the irregular and scanty payment of their respective salaries. We are astonished to hear, that even the former has to claim an arrear of several thousand guilders, although you had made a special agreement with him, that his salary should be paid there; while the other has been sent to you on the same condition: as this has always been your proposition, based upon so good and fair reasons, and was really necessary, as stated before, it surprises us, that you take no better care to place these men above want. To prevent this in future, we deem it requisite to charge you, herewith, and seriously recommend, that you satisfy the demands of these persons as best you can, there, so that no further complaints are made to us. March 12, 1654.— Col. Docs. N. Y. xiv. 250, 252, 253.

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CLASSIS OF AMSTERDAM.

Acts of the Deputies.— William Vestensz.

1654, May 11th.

Rev. Wittenwrongel mentions that he has received word from William Vestensz, in which he complains of slow payments. He requests, through the intervention of the Classis, some compensation for his four years' administration of the office of sexton; also that another be sent in his place, and he, upon his return, be transferred, as Visitor of the Sick, to the East Indies. This is referred to the Rev. Deputati ad res Indicas. xxvi. 169.

Ministers' Salaries.

1654, June 1.

The Fiscal is ordered and commanded to notify and inform Burgomasters and Schepens, that the ministers have applied to us, by petition, for their accrued salaries; and as a half-year's allowance has matured and become due since the excise has been drawn by the Burgomasters and Schepens; Burgomasters and Schepens will therefore please to furnish the accrued half-year's salary out of the receipt, according to promise. Done in the Session of the Hon. Director General and Supreme Council of New Netherland, in New Amsterdam, June 1st 1654.

Agrees with Register of Resolutions.

Cor. Van Ruyven, Sec.

— Records New Amsterdam, i. 206. Col. Docs. N. Y. xiv. 268-9.

..... DIRECTOR-GENERAL TO THE BURGOMASTERS ETC. OF NEW AMSTERDAM, ... PAY THE MINISTERS' SALARIES, ETC.

.....

To the Worshipful Burgomasters and Schepens of New Amsterdam: To-day we take God and our consciences, your Worships and other reuptable citizens, as witnesses, that we have now, and before this, repeatedly, reminded your Worships of the precarious situation; and requested to think of assistance and means. Your Worships' word and promise were good enough, and, influenced by them, we let your Worships have provisionally the Tavern keepers' Excise on the distinct promise, that your Worships would then provide means and take care, that the ministers of the Gospel should be paid their salaries.

.....

New Amsterdam, June 8th, 1654.— Col. Docs. N. Y. xiv. 271, 272.

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These propositions did not satisfy the Director General. The promise to complete the fort, after the city had been secured, was not redeemed. The monies already borrowed were expended in defending the city, and not in repairing the fort. Those who advanced that loan were urgent for its payment. The Burgomasters and Schepens had received the excise, but had not furnished the sub-

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sidies which they had so solemnly promised, and now presumed to fix their quota at three thousand guilders, when it was notorious that they had collected more than that sum. They had not contributed a farthing towards repairing the public works, yet they pretended, "very abusively," to give good example. As they had now failed in their duty, and had not paid the clergymen, schoolmaster nor beadle, the Director and Council reclaimed the excise, and farmed it out. "Both the gospel ministers" were paid, and the whole subject was again referred to the Lords Patroons in Holland for their decision. The Amsterdam Directors were not in the best of humor on receiving intelligence of the obstinacy of the city fathers. They immediately instructed Stuyvesant to use his authority to enforce the orders he had already received, "so that these men may no longer indulge in the visionary dream that contributions cannot be levied without their consent."— O'Callaghan's History of New Netherland, Vol. ii. 269, 270.

CLASSIS OF AMSTERDAM.

Correspondence from America.

1654, July 15th.

Revs. Megapolensis and Drisius to the Classis of Amsterdam.

Reverend, Pious, Very Learned Fathers and Brethren in Christ:

Your letter of 26th of February of this year (1654) is most acceptable. We understand from it, that our request that you would aid us as far as practicable in the matter of the Lutherans here, has been considered by you, and that through your representations, the Lutheran request before the Hon. Directors, (Heeren majores) has been rejected. Thus also the way for other sectaries is closed up. By this a great service has been rendered to our church, for which our thanks are due.

In addition to this, you make mention in your letter, that you have gathered from our letters, that the knowledge of the Gospel is making great progress among the Indians here. Speaking with all deference, we do not know or think that we have furnished any such intelligence in our letters. We greatly wish indeed, that such were the state of things among the Indians, but as yet, there is little appearance of it. It is indeed true that a sachem of the Indians has sojourned for a length of time among us at the Manhattans, who was diligent in learning to read and write, which he learned to do tolerably well. He was also instructed in the principal grounds of the christian faith,

and publicly joined in recitations on the catechism by christian children. We gave him a Bible that he might peruse it and teach his own countrymen from it. We hoped that in due time he might be the instrument of accomplishing considerable good among the Indians. But we acknowledge that he has only the bare knowledge of the truth, without the practice of godliness. He is greatly inclined to drunkenness, and indeed, is not better than other Indians. We do not indeed expect much fruit of religion among these barbarous nations, until they are brought under the government of Euorpeans, as these latter increase in numbers. Finally, we commend you to the care and protection of the Most High. Pray also for his blessing on our ministry.

Johannes Megapolensis.
Samuel Drisius.

New Amsterdam, July 25, 1654.

To the Worshipful, Worthy, Dear, Faithful, The Schout, Burgomasters and Schepens of the City of New Amsterdam, with Proclamation. (Peace between the Republics of England and Holland.)

1654, July 18. City Hall. Saturday.

On the date hereof, Burgomasters and Schepens of the city of New Amsterdam, in conformity with the following letter, cause to be published and affixed at the City Hall, after the usual preliminary ringing of the bell, the (Proclamation) of Peace, which has been concluded between the Republics of England and Holland, according to the printed copy.

Copy.

The Director General and Supreme Council of New Netherland:

Worshipful, Worthy, Dear, Particular:—

This serves to convey the Proclamation of Peace, Union and Confederation made and concluded on the 15th of April last (1654), at Westminster, between Messrs. the Commissioners of the Lord Protector of the Republic of England, Scotland and Ireland on the one part, and the Ambassadors of their Noble, High and Mighty the Lords States General of the United Netherlands on the other part. Which Proclamation sent us by their said Noble High Mightinesses, we have thought proper to communicate hereby to Your Worships, charging and commanding you, to cause the said Proclamation of Peace, Union and Confederation, to be published and affixed, where it is customary to be done; and the contents thereof; according to its form and tenor, you are to have observed and obeyed in good faith by all who are or may be placed under you. Wherewith ending, we commend Your Worships to the gracious protection of the Most High. New Amsterdam, in New Netherland, this 17th day of July, Anno 1654.

P. Stuyvesant.

By Order of the Director General and Supreme Council.
Corn. van Ruyven, Sec.— Records New Amsterdam, I. 215.

1654, Aug. 24th.

Catharine Polhemus, wife of the minister recently in Brazil requests the assistance of the Brethren, the Deputies, to procure her the money, which her husband, Rev. Mr. Polhemus, had earned. Her request was received, and Rev. Langelius will inquire of book-keeper Schaef, what the prospect is of her being paid. XX. 314.— See also Doc. Hist. N. Y. iii. 70.

COURT MINUTES OF NEW AMSTERDAM.

Support of the Church, etc., in New Amsterdam.

1654, August 24.

The Burgomasters and Schepens of the City of New Amsterdam all due reverence and respect represent:

That on the 21st of July being assembled collegialiter at the invitation of the Honorable Director General, his Honor did in the presence of two ministers, Dominies Megapolensis and Driesius, call their attention to the letter of the Directors of the Chamber of Amsterdam, the Lords and Patroons of this Province of New Netherland, and to their request, and therefore being admonished to think no more of all that had ever passed heretofore and to live in future in all friendship, which was mutually promised. At the same time the Honorable General delivered to the Burgomasters and Schepens a despatch sent by the Honorable Lords to the Burgomasters and Schepens, according to which we are determined to regulate ourselves and to obey all that is therein mentioned.

Therefore the Director General and Supreme Council have been pleased by a certain writing dated the 4th of August, delivered to us, partially to reprove us for certain omissions and to urge upon us the great necessity to devise some ways and means, to support and maintain the civil and ecclesiastical service and the Military, who have come in the ships from Fatherland and are still expected to arrive in others, and to make provision for the payment of the quota of all the money taken up for the making of the public walls and works, etc.; in addition thereto that the Burgomasters and Schepens had obtained last year the receipt of the Tapsters' Excise from the Director General and Council on the condition, that the Church expenses be paid out of it and that the Burgomasters and Schepens should furnish something else as a supplement thereto.

Whereupon Burgomasters and Schepens of the City of New Amsterdam who consider nothing else, but the welfare, union and advantage of this City and their Superiors of this Province, in order then first to put everything on a solid foundation, have as precursors offered as their quota the sum of three thousand guilders, as appears by Resolution of the 10th of August, transmitted to the Director General, and the other Courts contributing in proportion, they maintain, that the borrowed moneys and incurred debts can be paid off.

And whereas it has been decided by the Honorable Directors as Lords and Patroons of this Province, as appears from the 4th Article of the despatch sent to the Burgomasters and Schepens, that the excise shall be paid into our Treasury and be there received; Therefore we do, by these presents; offer to take upon us to support henceforth at the expense of this City of New Amsterdam:

Of the Church — One of the Ministers, one Precentor, being at the same time Schoolmaster, one Dogwhipper (Beadle).— Early Records of New Amsterdam, Vol. i. 232.

..... BURGOMASTERS AND SCHEPENS TO THE DIRECTOR AND COUNCIL: SALARIES OF THE MINISTERS, THE CHURCH OFFICERS, ... AUG. 31, 1654.

To the Noble, Very Worshipful, Honorable Director-General and High Council of New Netherland:

The Burgomasters and Schepens of the City of New Amsterdam show with due reverence and submission.

On the 20th of July, while in session, they were summoned before the Honorable Director-General, when his Honor in presence of two ministers, Domine Megapolensis and Driesius, communicated to them the letter from the Noble Lords-Directors, Department of Amsterdam, Lords and Patroons of this Province of New Netherland, and what their Noble Worships demanded. His Honor thereupon admonished them not to remember what had passed before, but to live henceforth in harmony, which was promised by both sides. Then the Honorable Director-General delivered to the Burgomasters and Schepens the letter addressed to them by the Noble Lords-Directors, by which we are willing to govern ourselves, following the directions contained therein.

Now the Honorable General and High Council have been pleased to censure us in a memorial sent us on the 4th August concerning some omissions and to lay before us the great necessity of providing a revenue, by which the civil administration, the church and the military (arrived by the last ships and to be expected in the following ones) might be supported and maintained; also to determine our quota of the amounts to be paid for the loan, for the building of the walls and breastworks around the City, and to remember, besides, that the Burgomasters and Schepens had obtained last year the revenues from the Tavernkeepers' Excise under condition, that the expenses of the ecclesiastical establishment should be paid therefrom, and that the Burgomasters and Schepens should make good the deficit from other resources.

.....

Whereas the Noble Lords Directors, as Lords and Patroons of this Province have consented, that the Excise shall be paid into the City's Treasury, as the 4th article of their letter to the Burgomasters and Schepens shows:

Therefore we agree and engage ourselves on behalf of this City of New Amsterdam to pay for the ecclesiastical establishment the salaries of

One of the preachers;

One precentor, who is to be schoolmaster at the same time; etc., etc.— Col. Docs. N. Y. xiv. 288, 289.

.....

ANSWER OF THE DIRECTOR GENERAL AND COUNCIL TO THE LETTER OF THE BURGOMASTERS, ETC., DATED AUGUST 31 (1654), REFERRING IT TO THE HOME AUTHORITIES.

.....

As the Burgomasters and Schepens do not fulfill their promise and carry out the conditions, to provide for some other revenue in place of the Tavernkeepers' Excise, and as they have failed to let out the same for the purpose of paying the salaries of the clergymen and placing them above want; the Director General and Council are compelled to let out the said Excise to the highest bidder in conformity with their resolution of the 13th of August last past, and to employ the proceeds in promptly providing for the support of the clergy. By these means the Burgomasters and Schepens will be excused and delivered from carrying out their offer, to support at their expense, one clergyman, one schoolmaster, and one

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beadle; the intentions and order of the Lords Directors will be executed, the jus patronatus will be preserved, and both the clergymen paid and placed above want.

.....

Given at New Amsterdam in New Netherland September 16, 1654.
P. Stuyvesant.— Col. Docs. N. Y. xiv. 291, 293.

ORDER ON A PETITION FROM THE COURT OF MIDWOUT AND AMESFOORT RESPECTING CHURCH MATTERS.

The Magistrates of Midwout and Amesfoort presented to the Council a petition, which is copied into the Book of Petitions, and to which the following answer was given.

It is resolved upon the petition of the Court of Midwout and Amesfoort, first concerning the proposition to continue the teacher; that they must proceed in this matter according to the rules of the Church, and await the answer of the Lords Directors to the request made by the said Court or its deputies. Meanwhile the Director General and Council are satisfied, that the present teacher, Domine Polhemius, attend to the divine service among them, until further orders shall have been received from the Fatherland; and they also consent, that he shall receive for his ministrations a proper and fair remuneration in conformity with the teachings of the Apostle Paul, "that he, who serves at the alter, shall live by it".

.....

Thus done etc. New Amsterdam, Oct. 13, 1654.— Col. Docs. N. Y. xiv. 294.

NOTE ON CHURCH AT MIDWOUT AND DOMINE POLHEMUS.

1654.

Hitherto, however, the Dutch towns on Long Island had neither clergyman nor church, and the inhabitants, of necessity, attended divine worship at New Amsterdam. The Reverend Johannes Theodorus Polhemus, who had been previously minister at Itamarca in Brazil, having now arrived in the province, received a call from Midwout, where a small cruciform church, some sixty feet by twenty eight, was soon after erected by general subscription. It was the first Dutch church on Long Island: the congregation was composed of the adjoining towns, and here divine service was performed every Sunday morning; the afternoon sermon being preached alternately at Breukelen and Amersfoort.*

* N. A. Rec.; Alb. Rec. iv., 179; ix., 238, 302; x., 332. Domine Polhemus was joined by his wife, Catherine, in 1656. He had two children Theodorus and Daniel, from whom have descended all those of the name in this country. By the arrival of the Rev. Mr. Selyns, in 1660, Breukelen was separated from the church of Flatbush. In 1665, the congregation of Amersfoort demanded to be put on an equal footing with that of Flatbush, in respect to church service, and that Mr. Polhemus should preach each alternate Sunday forenoon to them, for which they would pay him four hundred guilders a year, "light money," being the same as he got from Flatbush. The latter congregation objected to this arrangement, and persisted in retaining the Domine at four hundred guilders per annum, "wampum currency." This caused his Reverence to appeal to Gov. Nicolls, who decided that each church should have equal attendance, that is, morning and evening service on alternate Sabbaths, for which Amersfoort (now Flattlands) should pay a sum equal to what it agreed to give the Company for tenths, and Midwout four hundred florins a year, until her tenths would be due, when these were to be appropriated as those of Flattlands. Midwout (or Flatbush) would not agree to this, and a sharp letter (June 1st) came in consequence from the Governor's secretary. This was submitted to the congregation on the 18th, who resolved unanimously to content themselves with a Precentor, (voorleezer,) as the congregation was still weak. On the following day a resolution to the same effect was passed at a meeting of the constables, magistrates and consistory of the villages of Amersfoort and Midwout, and Domine Polhemus was dismissed. (Flatbush Rec.) He died 9th June, 1676, "the worthy and beloved pastor" of the church of Brooklyn, whereby (the Records of that church say) the congregation was "deprived of his pious instructions, godly example, and edifying preaching, especially in the administration of the Holy Sacrament of the Lord's Supper." — O'Callaghan's History of New Netherland, Vol. ii., 272.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, and their Correspondence.

1654, Nov. 11th.

The Classis of Amsterdam to the Ministers in New Netherland.
XXVI. 174.

Reverend, Godly and Highly Learned Brethren, the Ministers of the Divine Word of the Church in New Netherland:—

The Hon. Directors of the West India Company have requested us to look about for a suitable person to be sent as pastor to New Netherland. We have already given diligence to find such a person, but objection is made to the meagreness of the salary; for only six hundred guilders are promised. If now the salary could be increased and brought up to twelve hundred, or even one thousand guilders, we might hope to send a suitable person; but no one desires to undertake such a journey on so small a salary. There is also a certain William Vestensz, Visitor of the Sick, in New Netherland, who has discharged the office of sexton for four years and who has not been compensated therefor. Worthy Brethren, we unite with him in kindly requesting you, to be pleased so to manage that he may receive some compensation therefor.

William Vestensz also requests, since he intends to return, that some one else be sent in his place. We are not unwilling to look about for a substitute.

Herewith closing, we commend you, Reverend, godly and highly learned gentlemen, to the protection of the Most High, and pray God that he may bless your labors.

In great haste, Amsterdam, Nov. 11, 1654. In the name of the Classis, Your obedient,

Simon Wilmirdonx,
Minister of the Gospel in Amsterdam.

(1654, Dec. 13. Robert Livingston, born at Ancram, Scotland.— Doc. Hist. iii. 434.)

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APPOINTMENT OF COMMISSIONERS FOR BUILDING A CHURCH AND PARSONAGE AT MIDWOUT.

A vote having been taken on the request of the commissaries of the village of Midwout to have a Church built there and accommodation for the minister; it was resolved to prepare and build in the village of Midwout a house of about sixty or sixty five feet in length, twenty eight feet in width and twelve or fourteen feet high under the crossbeams, with an extension in the rear, where a chamber may be partitioned off for the preacher; while the divine service can for the present be held in the front part, until we have more funds and the material necessary for a Church has been collected. Then this building shall be used for a parsonage and barn.

To promote this work the Rev. Domine Megapolensis, Minister of the Gospel in the City of New Amsterdam, Jan Snediger and Jan Strycker are hereby appointed and authorized to make public and private contracts, as they may deem it most useful and advantageous for the community.

Thus done etc. New Amsterdam December 17, 1654.— Col. Docs. N. Y. xiv. 310.

ACTS OF THE CLASSIS OF AMSTERDAM.

Herm. Blom.

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1655, Jan. 4th.

Rev. Rudolphus vander Meer, Hermannus Blom, Theodore Sas, Paul Broeckhuysen, John a Burem, (or Burum), having handed in their credentials, beg to be received, as recommended. The credentials having been approved, and the propositions treated by them, having been heard with pleasure, their request is granted upon their signing the Formulae.— v. 359.

Rev. Polhemus.

Rev. Langelius informs us that he has understood that the Rev. Polhemus has arrived in New Netherland, and that he (Langelius) has been requested by the wife (of Polhemus) to assist her in obtaining his arrearages of salary; also that intelligence has been received here; that the church there was seeking the Directors' approbation, of the call made upon him; meanwhile, they were already employing him.

The Assembly resolved that the Rev. Deputies assist the wife of Rev. Polhemus, and that they also seek to obtain from the Directors the approbation of his call, (to Long Island.) — v. 360; xxvi. 175.

William Vestiensz.

1655 — January 26.

"William Verstius, [Vestiensz.] Schoolmaster and Chorister in this city, solicited the Council by a petition, as he had completed his service; and whereas there were now several persons fully competent to acquit themselves in this charge, that he might be favored with his dismission, and permitted to return to Holland in the first ship."— Dunshee, 22.

Council Minute. Domine Polhemius asks for pecuniary assistance. Aid asked for building a Church at Midwout, Long Island.

Tuesday the 9th of February (1655).

Before the Board appeared Domine Polhemius, provisional preacher in the village of Midwout, who asked pecuniary help producing a letter from the Honorable General, which read as follows:

Copy. His Honor the Fiscal will please to assist and accommodate during my absence the bearer hereof, Domine Polhemius, in some matters required by him, with wampum and also five or six pounds of powder. Done at New Amsterdam, the 15th of November, 1654. Signed P. Stuyvesant.

Being asked several times, how he might be accommodated and assisted now, he answered he would ask for no more than the Honorable Council was willing to give. The Council replied, that he had already received considerable sums and there was still some to be paid for his account to the merchants. He answered, that he would be satisfied to have thirty florins in wampum now. Their Honors directed the Receiver to give him that amount if feasible.

At the request of the Commissaries of Midwout for assistance by the inhabitants of Breukelen and Amesfoort in cutting and hewing timber to erect a building for the exercise of divine service, for which they received the permission by a resolution of their Honors, the Director General and Council in 1654, it was, upon the vote being taken, resolved that after the celebration of the Lord's Supper now at hand, a committee of the High Council shall go there with Domine Megapolensis.

Done at Amsterdam in New Netherland, date as above.— Col. Docs. N. Y. xiv. 311, 312.

Council Minute. Report of Domine Megapolensis on the Building of a Church in Midwout, L. I.

2nd of March (1655).

Before the Board appeared the Reverend Domine Johannes Megapolensis, minister of the Gospel in the City of New Amsterdam in New Netherland, as representative of the inhabitants of the village of Midwout, who showed, that the people of Midwout had received from their Honors, the Director General and Council, permission to erect a meeting house and make it in quarters for the preacher and that whereas such a work must cost a considerable sum, the people of Midwout aforesaid have asked the inhabitants of Breukelen and Amesfoort for assistance, promising to do the same for them under similar circumstances; that the latter pretended to be willing to contribute to the meeting house, but said in regard to the preacher's quarters, that if the people of Midwout desired them, they could make them themselves. He requested directions as to what he should do and the Honorable High Council replied, that the resolution of the 9th of February 1655 should be carried out.

Done at New Amsterdam in New Netherland, date as above.— Col. Docs. N. Y. xiv. 312.

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CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1655, March 8th.

Rev. Herman Langelius in the Chair. XX. 315.

The report, in the name of the Classis, of the Rev. Langelius, concerning the wife of Rev. Polhemus.

1. On account, received nothing as yet; on loan, two hundred guilders, (florins).

2. The request for the approbation (by the Directors) of Polhemus, as minister in New Netherland. Thus far, no answer; had heard certain rumors, to judge from the Classical record, not found to his disadvantage.

3. William Vestens, Comforter of the Sick, and Schoolmaster at Manhattan, requests by letter, as before, an increase of salary on account of his burdensome family.

Correspondence from America.

1655, March 18th.

Rev. John Megapolensis to the Classis of Amsterdam.

Reverendissimi Domini, Fratres in Christo, Synergi observandi:—

I feel it my duty, to answer the letter of your Reverences, dated the 11th of November, (1654.)

We have cause to be grateful to the Lords-Directors and to your Reverences for the care and trouble taken to procure for the Dutch on Long Island a good clergyman, even though it has not yet resulted in anything. Meanwhile, God has lead Domine Joannes Polhemius from Brazil, over the Carribean Islands, to this place. He has for the present gone to Long Island, to a village called Midwout, which is somewhat the Meditullium of the other villages, to wit, Breuckelen, Amersfoort and Gravesend. There he has preached for the accommodation

of the inhabitants on Sundays during the winter, and has administered the sacraments, to the satisfaction of all, as Director Stuyvesant has undoubtedly informed the Lords-Directors.

As to William Vestiens, who has been schoolmaster and sexton here, I could neither do much, nor say much, in his favor, to the Council, because for some years past they were not satisfied or pleased with his services. Thereupon when he asked for an increase of salary last year, he received the answer, that if the service did not suit him, he might ask for his discharge. Only lately I have been before the Council on his account, and spoken about it, in consequence of your letter, but they told me that he had fulfilled his duties only so-so (taliter qualiter) and that he did little enough for his salary. Some Jews came from Holland last summer, in order to trade. Later a few Jews came upon the same ship as De Polheymius; they were healthy, but poor. It would have been proper, that they should have been supported by their own people, but they have been at our charge, so that we have had to spend several hundred guilders for their support. They came several times to my house, weeping and bemoaning their misery. If I directed them to the Jewish merchants, they said, that they would not even lend them a few stivers. Some more have come from Holland this spring. They report that still more of the same lot would follow, and then they would build here a synagogue. This causes among the congregation here a great deal of complaint and murmuring. These people, have no other God than the unrighteous Mammon, and no other aim than to get possession of christian property, and to win all other merchants by drawing all trade towards themselves. Therefore we request your Reverences to obtain from the Lords-Directors, that these godless rascals, who are of no benefit to the country, but look at everything for their own profit, may be sent away from here. For as we have here Papists, Mennonites and Lutherans among the Dutch; also many Puritans or Independents, and many Atheists and various other servants of Baal among the

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English under this Government, who conceal themselves under the name of Christians; it would create a still greater confusion, if the obstinate and immovable Jews came to settle here. Closing I commend your Reverences with your families to the protection of God, who will bless us and all of you in the service of the divine word.

Your obedient

Johan. Megapolensis.

Amsterdam in New Netherland the 18th of March, 1655.

Addressed to the Reverend, Pious and very Learned Deputies ad res Ecclesiasticas Indicas, in the Classis of Amsterdam.

Polhemus.

1655, Mar. 22nd.

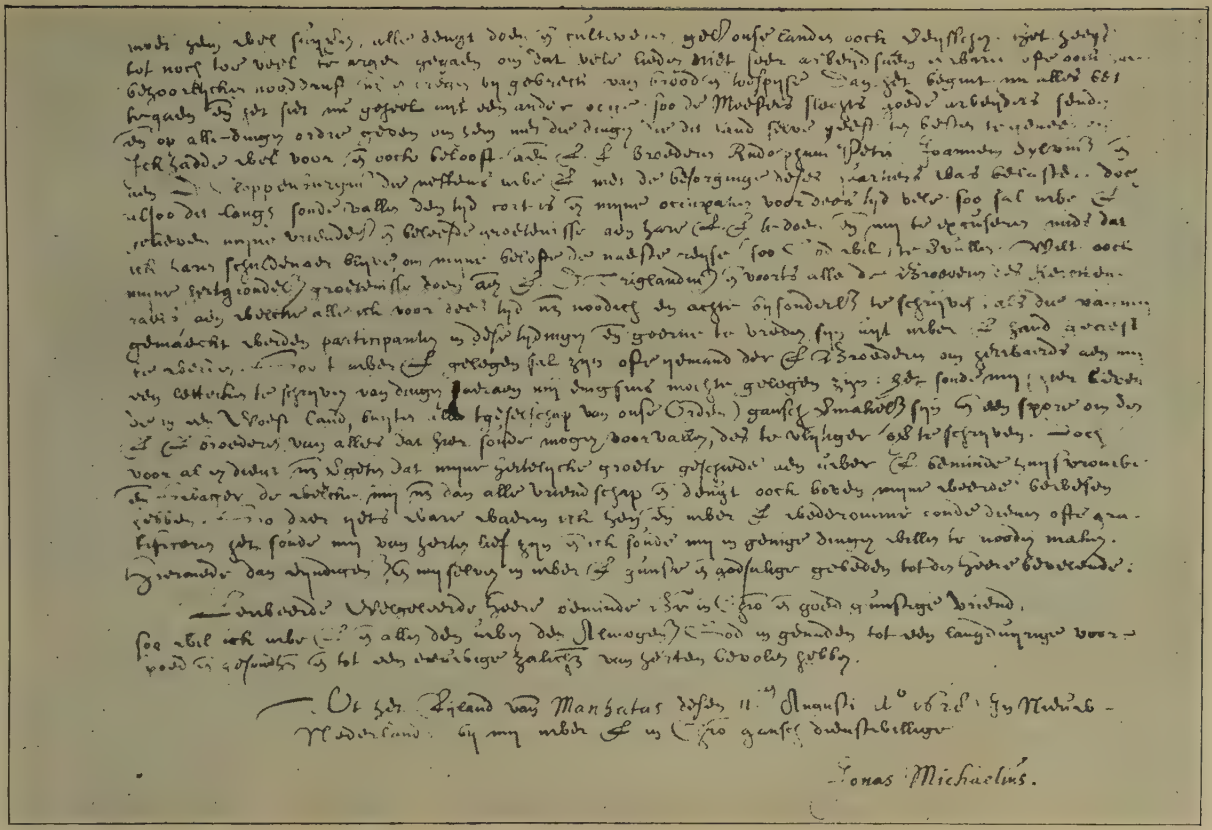
The Rev. Deputies report that they have secured for the wife of the Rev. Polhemus assistance from the Directors of the West India Company, to the amount of one hundred guilders, not on salary, but as a loan. But with respect to the approbation of the call of Rev. Polhemus, they had received answer, that that matter was not so urgent; that they had also learned something damaging to him, and therefore requested the Rev. Deputies to ascertain if aught of this had been brought before the Classis. XXVI. 177.

(Vol. xxvi. is the first of the volumes of the Correspondence; but contains, at first, sometimes, a few items of the Acts of the Deputies.)

Harmanus Van Hoboocken.

1655, March 23.

Whereas, William Vestiens, Chorister and Schoolmaster of this city (New Amsterdam) has earnestly and repeatedly sought permission to return to the Fatherland, his request is hereby granted. Therefore the Honorable gentlemen of the High Council, with the consent of the Rev. Consistory of this city, have appointed Harmanus Van Hoboocken as Chorister and Schoolmaster of this city



Old Manuscript.

at thirty five guilders per month, and one hundred guilders extra, per year, for expenses. He promises to conduct himself diligently and faithfully according to the instructions given, or which may be given him hereafter.

Nicasius De Sille.

Done in Amsterdam, in New Netherlands, March 23, 1655.—Dunshee's School, 23.

Affairs of Rev. Polhemius.

1655, March 23rd.

The Rev. Deputies report that they have secured aid for the wife of Rev. Polhemius so far that she has been assisted by the Directors of the West India Company to the amount of one hundred guilders, not on account of his salary, but as a loan. In regard to the approval of (the call on) Rev. Polhemius, they (the Deputies) had been answered that this matter needed no great haste; that they had learned of something detrimental to him, and to this end (the Directors) requested that Rev. Deputies would inquire if anything of that nature had come to the knowledge of the Classis. v. 367.

Polhemius.

1655, April 5th.

The wife of Rev. Polhemius makes known to the meeting, that her husband had requested in letters, that she, with her children, should come to him to New Netherland. Having arrived there, he had great hope of being called to the service of a church in that locality. She requested the advice of this Assembly as to what she should do in the premises. Whereupon the Rev. Deputati ad causas, reported that the Messrs. Directors of the West India Company had written to the Governor asking his position, in reference to this call. To this inquiry no answer had yet come. Therefore this Assembly cannot yet advise her to address herself to that journey, until further information is received. And

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whereas, in the meantime, she and her four children are plunged (lit. stuck fast) in the utmost poverty, it was resolved that the Deputies shall do their utmost to obtain something for her support from the Worthy Directors. The Classis assigned for her immediate need the sum of a hundred guilders.— v. 371; xix. 1.

..... DIRECTOR IN HOLLAND TO STUYVESANT: JEWS: .....

26th of April 1655.

Honorable, Prudent, Pious, Dear, Faithful:

.....

We would have liked to agree to your wishes and request, that the new territories should not be further invaded by people of the Jewish race, for we foresee from such immigration the same difficulties, which you fear; but after having further weighed and considered this matter, we observe, that it would be unreasonable and unfair, especially because of the considerable loss, sustained by the Jews in the taking of Brasil and also because of the large amount of capital, which they have invested in shares of this Company. After many consultations we have decided and resolved upon a certain petition made by said Portuguese Jews, that they shall have permission to sail to and trade in New Netherland and to live and remain there, provided the poor among them shall not become a burden to the Company or the community, but be supported by their own nation. You will govern yourself accordingly.

.....

The preacher Polhemus, arrived there from Brasil, has informed us by letter of his willingness to remain in New Netherland and take charge of the congregation at Midwout. If you think he is wanted there and the said Polhemius is found to lead an irreproachable life, we have no objection to his becoming minister there provisionally and until our further order at a salary already provided for by the congregation, without becoming a burden to the Company.— Col. Docs. N. Y. xiv. 315, 317.

.....

ACTS OF THE CLASSIS OF AMSTERDAM.

William Vestiens.

1655, June 14th.

William Vestiens, returning home, from New Netherland, and having been a Visitor of the Sick there, asks that he may be sent in the same capacity to the East Indies. His church credentials having been read, his request is recommended to the Deputies ad res Indicas. Also his request of the Messrs. Directors of the West India Company, that he may receive some recognition for the services of sexton, done by him for some time, (is recommended.)— v. 378.

ORDER ON A PETITION OF THE MAGISTRATES OF MIDWOUT AND AMESFOORT FOR ASSISTANCE IN MAINTAINING THEIR MINISTER.

Tuesday, 15th of June, 1655.

After reading the petition of the Magistrates of Midwout and Amesfoort showing that for the accommodation of Domine Polhemius, their present Minister, they had erected a convenient dwelling and also allotted to him a parcel of land and asking that, as they were still very poor, they might receive assistance by voluntary contributions.

It was resolved to consider the petitioners' request, when the building is completed, the land fenced in and the account of expenditures for the same presented to the Council. Date as above.— Col. Docs. N. Y. xiv. 327.

SYNOD OF NORTH HOLLAND, AT EDAM.

1655, Aug. 17 et seq.

Art. 42. Rev. Polhemius and his wife.

Regarding Article 48, treating of Rev. Polhemius and his wife: The Rev. Deputati relate that after many difficulties he had arrived in New Netherland, and had been recommended by them and by the Deputies of Amsterdam to the Messrs. Directors (of the West India Company), so that, so far as they could effect it, he be employed in the Sacred Ministry there. They had also promised to make inquiries about him, and to aid as much as possible towards his employment. They also made known to the said Directors the distress of his wife, who is now at Amsterdam. She asks for the arrears of her husband's salary, but could obtain nothing; except that one hundred guilders had been given her by them. All the Classes also have done their part, except Haarlem, which remained in statu, because they had not heard about her. Regarding the church of Moordrecht, Edam excuses itself; Hoorn has done its share; the other Classes remain in statu.

RESOLUTION TO EXEMPT THE JEWS FROM MILITARY SERVICE.

August 28, 1655.

The Captains and officers of the trainbands of this City having asked the Director General and Council, whether the Jewish people, who reside in this City, should also train and mount guard with the Citizens' bands, this was taken in consideration and deliberated upon: first the disgust and unwillingness of these trainbands to be fellow-soldiers with the aforesaid nation and to be on guard with them in the same guard house and on the other side, that the said nation was not admitted or counted among the citizens, as regards trainbands or common citizens' guards neither in the illustrious City of Amsterdam nor (to our knowledge) in any city in Netherland; but in order that the said nation may honestly be taxed for their freedom in that respect, it is directed by the Director General and Council, to prevent further discontent, that the aforesaid nation shall, according to the usages of the renowned City of Amsterdam, remain exempt from the general training and guard duty, on condition that each male person over sixteen and under sixty years contribute for the aforesaid freedom towards the relief of the general municipal taxes sixty five stivers* every month and the military council of the citizens is hereby authorized and charged to carry this into effect until our further orders and to collect pursuant to the above the aforesaid contribution once in every month and in case of refusal to collect it by legal process. Thus done in Council at Fort Amsterdam, on the day as above. (It was signed).

P. Stuyvesant,
Nicasius De Sille,
Cornelis Van Tienhoven.

— Col. Docs. N. Y. xii. 96.

EXPULSION OF SWEDISH MINISTERS FROM DELAWARE.

1655, Sept. 25.

Immediately after the surrender of Fort Christina, Stuyvesant offered, in compliance with his instructions, to restore the place to Rysingh, on honorable and fair conditions, and made him, accordingly, a tender of the keys, but these the Swede refused. The matter was no longer within his province, and he preferred to abide by the capitulation. A proclamation was, thereupon, issued, ordering all who wished to remain in the country to take the oath of allegiance. Twenty persons gave in their adhesion. Two out of three of the Swedish clergymen, then on the river, were summarily expelled the country; the third was saved from similar ill treatment solely by intelligence that the Manhattans and adjoining settlements were a prey to all the horrors of an Indian foray.— O'Callaghan's History of New Netherland, Vol. ii., 289.

FATHER LE MOYNE AT BEVERWYCK.

1655, September.

Shortly after the installation of the new Vice Director [John de Decker,] Father Le Moyne took occasion to pay his respects to the Dutch at Beverwyck. He was received with much respect by the Hollanders; and the Mohawks whom he visited for the purpose of concluding a treaty, on the part of the French, evinced more than ordinary gratification at seeing him. But the Father had not well left the country when a body of one hundred of these Indians presented themselves at Fort Orange. They were on the eve of setting forth on a war excursion against the Canada Indians, and fearing "that the French had poisoned the ears of their Dutch brothers against them," now asked the latter to remain neuter.— O'Callaghan's History of New Netherland, Vol. ii., 306.

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* One stiver — Two cents.

COURT MINUTES OF NEW AMSTERDAM.

1655, Oct. 11th.

For the greater security of the City of Amsterdam, there was a large voluntary subscription and taxation. In this list, which covers five and a half pages, and which represents, in some sense, the ability of the several inhabitants, we find the following:—

Peter Stuyvesant	fl. 150.
Domine Megapolensis,	50.
Domine Drisius,	50.
Cornelius Steenwyck,	100.
Isaac Kip,	20.
Hendrick Kip,	25.
Warner Wessels,	25.
Pieter Jacobszen Marius,	20.

The total amounted to six thousand three hundred and five florins or two thousand five hundred and twenty-two dollars.— Records of New Amsterdam, i. 366-375.

RELIGIOUS CONDITION OF NEW YORK, 1656.

"Until 1654 the ecclesiastical policy of the government of New Netherland had not, practically, departed from that of the Fatherland, where, notwithstanding the establishment of a National Reformed Church, we have seen that all other sects were tolerated, and allowed the use of their several forms of worship. The West India Company recognized the authority of the established Church of Holland over their colonial possessions: and the specific care of the Transatlantic churches was early entrusted, by the Synod of North Holland to the Classis of Amsterdam. By that Body all the colonial clergy were approved and commissioned. With its committee Ad res exteras, they maintained a constant correspondence. The Classis of Amsterdam was, in fact, the Metropolitan of New Netherland. For more than a century its ecclesiastical supremacy was affectionately acknowledged; and long after the capitulation of the province to England, the power of ordination to the Ministry, in the American Branch of the Reformed Dutch Church, remained in the governing Classis in Holland, or was exercised only by its special permission".

"The clergymen commissioned by the Classis of Amsterdam were, of course, Calvinists. They were generally men of high scholarship and thoroughly theological training; for the people, who at Leyden preferred a university to a fair, insisted upon an educated ministry.

"The colonial clergy had much to do, and peculiar difficulties to encounter. A lax morality, produced by the system of government and the circumstances of the province, undoubtedly prevailed among many of the New Netherland colonists. It was difficult to administer the offices of religion to scattered farmers and isolated traders. It was still more difficult to teach the Word to the savages. Yet, Megapolensis, contemporaneously with Jogues, had attempted to instruct the Mohawks several years before Eliot had begun his missionary labors near Watertown and Dorchester. At Manhattan, too, the work was tried, but with very indifferent success. The Dutch colonists themselves gladly listened to the Gospel which they had heard in the Fatherland; and churches were built, partly by voluntary contributions of the commonalties, at Manhattan, Beverwyck, and Midwout. To these churches the country-people made toilsome journeys, to bring their children to baptism, to hear the words of the preacher, and to join in that simple but majestic music which they had first sung far across the sea, where the loud chorus overpowers the diapasons of Haerlam and Amsterdam".— Brodhead's N. Y. i. 614-615.

"In the beginning of 1656, there were four Reformed Dutch Clergymen in New Netherland. Megapolensis and Drisius were colleagues at New Amsterdam; Schaats ministered at Beverwyck; and Polhemus had the joint charge of Breuckelen, Mid-

wout and Amersfoort. Besides his regular services at New Amsterdam, Drisius occasionally visited Staten Island, where a number of Vaudois or Waldenses soon settled themselves; and his knowledge of the French language enabled him to preach satisfactorily to these faithful men, who fled to Holland and to America from the tyranny of their despotic sovereign.— Brodhead, i. 615.

Early in 1656, [March] Megapolensis and Drisius complained to the Director that unqualified persons were preaching and holding conventicles at Middleburg, from which nothing could be expected but discord, confusion, and disorder in Church and State. Stuyvesant was himself a zealous son of the Church. He was an over strict constructionist, and loved the display of arbitrary power. A proclamation, assuming "to promote the glory of God, the increase of the Reformed religion, and the peace and harmony of the Country", soon appeared, forbidding preachers "not having been called thereto by ecclesiastical or temporal authority", from holding conventicles not in harmony with the established religion as set forth by the Synod of Dort, "and here, in this land, and in the Fatherland, and in other Reformed Churches observed and followed". Every unlicensed preacher who should violate this ordinance was subjected to a penalty of one hundred pounds Flemish; and every person who should attend such prohibited meetings became liable to a penalty of twenty five pounds. The ordinance, however, expressly disclaimed "any prejudice to any patent heretofore given, any lording over the conscience, or any prohibition of the reading of God's holy word, and the domestic praying and worship of each one in his family".— Brodhead's N. Y. i. 617.

ORDER ON A PETITION OF THE CLERGY AGAINST CONVENTICLES AND PREACHING BY UNQUALIFIED PERSONS AT NEWTOWN, LONG ISLAND.

January 15th, 1656.

Present in Council their Honors, the Director General Petrus Stuyvesant, Messrs. Nicasius de Sille and La Montagne and the Fiscal Cornelis van Tienhoven.

After having read the petition of the preachers of this City of Amsterdam, hereafter following, the following order was made:

Concerning the conventicles and the assuming to teach the Gospel by unqualified persons, placats shall be issued against them; as to the last, the petitioners are requested to proceed to Middleburgh when convenient, to inquire with the advice of the Magistrates and some of the best informed inhabitants for a person fit to act as reader there: after which, their petition shall be taken into further consideration. Done in Council, date as above.

P. Stuyvesant.
N. de Sille, La Montagne.

To their Noble Honors, the Director General and Council of New Netherland.

Copy.

Show with due reverence the preachers in this City, that they have been informed by several persons living at Middleburgh in this Province, that since the removal and during the absence of Mr. Moore, lately preacher there, some inhabitants of that place and unqualified persons have ventured to hold conventicles and gatherings and assumed to teach the Gospel, from which nothing but quarrels, confusion and disorders may be expected in Church and communalty not only in that place, but also, by giving a bad example, in other places of this Province.

They request therefore, that some provision be made by your Honors' authority and during Mr. Moore's absence some suitable person be appointed, who by reading the Bible and some other edifying and orthodox work on Sunday would continue among the inhabitants the forms of religious worship, until your Honors should make other provisions. Which doing etc.

Johannes Megapolensis
Samuel Drisius.

— Col. Docs. N. Y. xiv. 336, 337.

COURT MINUTES OF NEW AMSTERDAM.

New Graveyard. Board of Churchmasters appointed.

1656, January 24.

Whereas the Honorable General has had it proposed to him, that it is highly necessary to divide the Old Graveyard, which is wholly in ruins, into lots to be built upon, and to make another Graveyard south of the Fort, and to remove the houses standing there, on a valuation, what resolution should be taken thereupon?*

The Burgomasters and Schepens decide on the

1st. That it is highly necessary to establish a Graveyard at another suitable place, or to put it into good order where it now is: but that it is not, at present, advisable to throw down the houses, south of the Fort and to locate it there. But it was considered, that it would be better, west of the Fort, in the neighborhood of the Windmill, where there is a good hill clear of timber.

2nd. Whereas the Church in the Fort is more and more out of repair, without anything having been done to it, and the Honorable General is at present the only Churchmaster; if it be not advisable that a new Churchmaster be appointed and the Honorable General discharged?

On the second was decided

That four persons be proposed by the Burgomasters to the Honorable General and Council, to select and commission two therefrom as Churchmasters.— Records of New Amsterdam, Vol. ii. pp. 24, 25.

ACTION OF THE DIRECTOR AND COUNCIL ON CONVENTICLES.

1656, Feb. 1.

The Director General and Council have been credibly informed, that not only conventicles and meetings have been held here and there in this Province, but also that unqualified persons presume in such meetings to act as teachers, in interpreting and expounding God's Holy Word, without ecclesiastical or secular authority. This is contrary to the general rules, political and ecclesiastical of our Fatherland; and besides, such gatherings lead to trouble, heresies and schisms.

Therefore, to prevent this, the Director General and Council strictly forbid all such public or private conventicles and meetings, except the usual and authorized ones, where God's Word, according to the Reformed and established custom, is preached and taught in meetings held for the religious service of the Reformed Church, conformably to the Synod of Dort, which is to

* The Old Graveyard was on the West side of Broadway, a short distance north of the present Morris Street. It covered one hundred feet square, and in 1665, as will appear in a later volume, it is represented as in a shamefully dilapidated condition.

be followed here, as in the Fatherland, and in the other Reformed Churches of Europe; under a fine of one hundred pounds Flemish, ($240.), to be paid by all who, in such public or private meetings, except at the usual authorized gatherings on Sundays or other days, presume to exercise, without due qualification, the duties of a preacher, reader or chorister; and each man or woman, married or unmarried, who is found at such a meeting, shall pay a fine of twenty five pounds Flemish, ($60.)

The Director General and Council, however, do not hereby intend to force the consciences of any, to the prejudice of formerly given patents, or to forbid the preaching of God's Holy Word, the use of Family Prayers, and divine services in the family; but only all public and private conventicles and gatherings, be they in public or private houses, except the already mentioned usual, and authorized religious services of the Reformed. And that this order may be the better observed, and nobody plead ignorance thereof, the Director General and Council direct and charge their Fiscal, and the inferior Magistrates and Schouts, to publish the same everywhere in this Province, and to prosecute transgressors; inasmuch as we have so decreed this, for the honor of God, the advancement of the Reformed services, and the quiet, unity and welfare of the country generally.

Thus done, etc., February 1, 1656.

NEW CHURCH AT FORT ORANGE.

1656.

The church erected in 1643 had long since become inadequate to the accommodation of the community, and it had been determined in the course of the preceding year to erect a new building. To assist this good work, the Patroon and co-directors subscribed, Feb. 18, one thousand guilders, or four hundred dollars, and fifteen hundred guilders were appropriated from the fines imposed by the court at Fort Orange. A site, at the junction of what is now State street and Broadway, was selected, and in the early part of the summer, Rutger Jacobsen, one of the magistrates, laid the corner-stone of the sacred edifice, in the presence of the authorities, both of the town and colonie, and of the assembled inhabitants, June 2. A temporary pulpit was, at first, erected for the use of the minister, but the settlers subscribed twenty five beavers to purchase a more splendid one in Holland. The Chamber at Amsterdam added seventy five guilders to this sum, for "the beavers were greatly damaged;" and "with a view to inspire the congregation with more ardent zeal," presented them in the course of the next year with a bell "to adorn their newly constructed little church."— O'Callaghan's History of New Netherland, Vol. ii., 307.

PETITION OF THE MAGISTRATES OF MIDWOUT AND AMESFOORT FOR AUTHORITY TO TAKE UP A COLLECTION FOR THE SUPPORT OF THEIR MINISTER.

Tuesday, 15th of February, 1656.

Copy.

To the Noble, Very Worshipful, their Honors the Director General and High Council of New Netherland.

Show with due respect and reverence the Magistrates of Midwout and Amesfoort upon Long Island in New Netherland, that they have adopted a resolution for the common welfare, as they think, to take up a voluntary collection in the villages of Breuckelen, Midwout and Amesfoort and depending places for the support of a Minister or teacher, to which they believe many are willing to contribute; but as they have no authority to do it without having first informed their Noble Worships the Council of New Netherland, the aforesaid Magistrates request hereto your Worships' approbation and favorable order, that they may carry out their well meant project and resolution; the Magistrates aforesaid engaging themselves to give to your Worships or to your Worships' delegates a full and true account and statement of the moneys received, if it is necessary and they are called upon to do so. Which doing etc.

The Magistrates of Midwout, Amesfoort and adjacent places.

By their order

Peter Tonneman as Secretary.

Done 8th of February 1656.— Col. Docs. N. Y. xiv. 337.

COURT MINUTES OF NEW AMSTERDAM.

Harmen van Hoboocken, Schoolmaster.

1656, February 21.

Endorsement on the petition of Harmen van Hooboocken, Schoolmaster. The Schout having exhibited, in conformity to instructions from the Honorable Director General and Council, the request of the Schoolmaster, Harmen van Hooboocken, in Court, they endorsed — Said Schoolmaster shall communicate to the Burgomasters and Schepens, what he is allowed for each child per quarter, pursuant to instructions from the General and Council, which being done, further order shall be taken on petitioner's request.— Records of New Amsterdam, Vol. ii. p. 39.

PETITION OF THE MAGISTRATES OF BROOKLYN, THAT THE MINISTER OF MIDWOUT PREACH ALTERNATELY IN BROOKLYN.

February 25, 1656.

To their Honors the Director General and Council of New Netherland.

Show with due reverence the Committee of the Schepens of the village of Breuckelen and depending places, that they have learned and see, that the people of Midwout, belonging in their, the petitioners', jurisdiction, are going about taking subscriptions or a collection for the support of the Minister in the said village of Midwout; and as the Rev. Domine Johannes Polhemius is performing the duties of his charge only at Midwout, the inhabitants of Breuckelen and adjacent places are disinclined to subscribe or promise anything for the support of a minister, whose services they do (not) enjoy. The petitioners therefore respectfully request, that the said Domine Johannes Polhemius officiate for the present alternately at

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Midwout and Breuckelen (which he appears willing to do); then they are willing to contribute to his support according to their means; or else that they and the inhabitants of Breuckelen and the adjacent places may be excused from contributing to the support of a Minister, whose services do not benefit them. Awaiting your Honors' favorable decision we are and remain,

Your Honors obedient servants

Joris Dircksen,
Albert Cornelissen,
The mark X of Joresey Rapailje.

The foregoing petition having been read in Council and a vote taken thereon, it was resolved to decide as follows:

The Director General and Council of New Netherland have no objection against Domine Johannes Polhemius officiating alternately at both places, wind and weather permitting.

Done in Council, date as above.— Col. Docs. N. Y. xiv. 338.

COURT MINUTES OF NEW AMSTERDAM.

Churchmasters.

1656, February 28.

To the Honorable Director General and Council of New Netherland residing in Fort Amsterdam.

The Burgomasters of this City of Amsterdam respectfully represent, that the Church requires some necessary repairs; and whereas some Churchmasters have either left or died, therefore the Honorable Director General is requested in his capacity, to attend to the said Church; in order, however, to relieve the Honorable Director General of trouble, and to forward the repairs of the Church, the Burgomasters respectfully request, that your Honors would be pleased to appoint Churchmasters.

Endorsement.

The Heer Nicasius d' Silla and Govert Loockermans are elected for this year Churchmasters, to enter on first of March of this year. Dated xii Feb. 1656. Amsterdam in New Netherland. Was subscribed.

P. Stuyvesant.

By order of the Honorable Director and General and Supreme Council of New Netherland.

Signed C. v. Ruyven, Secretary.

— Records of New Amsterdam, Vol. ii, pp. 50, 51.

COUNCIL MINUTE. APPLICATION FROM THE MAGISTRATES OF MIDWOUT FOR ASSISTANCE TO PAY THEIR MINISTER, AND ANSWER OF THE COUNCIL.

The Schepens of the village of Midwout appeared before the Council and demonstrated, that the subscription obtained for the support of their present Minister Domine Johannes Polhemius amounting to six hundred guilders was only a voluntary contribution and that they could not rely upon it every year, as the inhabitants of the said village, who had settled there only lately and were still without means, would find it a heavy tax and burden upon themselves to contribute so much every year. Now as the said Domine had requested, that they should not only pay him the arrears, but also give him henceforth a fixed salary or else he would remove as soon as an opportunity offered, they ask for advice, what to do and how much the Director General and Council would contribute for the minister's support in the name of the Honorable Company.

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The answer of Director General and Council is: They authorize the said Schepens to make a contract with the said Domine Polhemius, provided that they take care to fulfill the engagements they make and collect the means thereto from the community, as the Company has had many and heavy expenses for years, without receiving any assistance. Besides seven hundred guilders have already been advanced to the said Domine Polhemius for account of the Company during the eighteen months of his residence here and considering the present troubles and scarc' · of funds in the Company's treasury, they cannot promise or consent to do so in the future. This may serve for their government. Date as above (March 28, 1656).— Col. Docs. N. Y. xiv. 345.

COUNCIL MINUTE. ..... RESOLUTION TO OFFER FOR SALE THE HOUSE AND LOT CALLED THE OLD CHURCH, ON THE EAST RIVER, NEW AMSTERDAM. .....

April 4th, 1656.

.....

Resolved, that on Saturday, the 8th of April, the house, lot and buildings thereon called the Old Church and formerly tenanted by Captain Newton, situate and lying on the East River in the alley running between it and Fiscal Tienhoven's house, opposite the house of Sr. Hendrick Kip be sold at public auction to the highest bidder.— Col. Docs. N. Y. xiv. 346.

CLASSIS OF AMSTERDAM.

1656, April 18th.

Acts of the Deputies. Rev. Heydanus in the Chair.

Rev. Langelius presented a little catechetical book, (written by Rev. Mr. Megapolensis), for revision and printing. The Rev. Meeting approved the reading of the book, but did not take the indorsement of it upon themselves, but referred it to the Classis. — xx. 353.

Catechism Book of Rev. J. Megapolensis.

1656, May 1st.

The Deputati ad causas Indicas reported, that there had come to their hands a certain little Catechism Book, which had been heretofore prepared and published by Rev. John Megapolensis, minister in New Netherland, at (New) Amsterdam, and which it is sought, to reprint. The Assembly thinks it advisable that an effort be made to prevent this undertaking. Therefore the Deputati ad res Indicas shall wait upon the Directors in reference to this matter; shall write to the same effect, in a friendly man-

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ner, to the Rev. Brethren in New Netherland, requesting them to be kind enough to maintain henceforth in this, and in all other matters that come up, good and christianlike correspondence, such as has been customary hitherto. vi. 13; xix. 13.

Acts of the Deputies and their Correspondence. 1656, May 12.

The Classis of Amsterdam to Rev. Consistory in New Netherland. xx. 357–360.

May 26, 1656.

Reverend, Godly, Wise and Learned Brethren:—

For some time past we have been learning with much satisfaction, through the verbal statements of many who came to us from New Netherland, that the church there, although small, is in a good and peaceful condition; also that the extension of Christ's Kingdom among the blind heathen is taken to heart, although not accompanied with that success that could be wished. While we give thanks to the Almighty for his grace, and commend the zeal of the brethren, we would have preferred to learn the situation of the church from letters of your own, especially in matters of importance. But no letters from you have come to hand since your last, under date of October 6, 1653. After the receipt of that letter, we wrote to you in two letters, dated respectively February 26 and November 11, 1654, what efforts had been made by the Hon. Directors, and with what good results. Since then either you have not written, or else our letters did not come to your hands. From this we conclude that the Lutherans must have abandoned their intention of procuring a minister of their persuasion. Our Rev. Classis, indeed, looked upon this matter as an affair of great consequence; for the Mennonists and English Independents, of whom there is said to be not a few there, might have been led to undertake the same thing in their turn, and would probably have attempted to introduce public gatherings. In fact we are informed that even the Jews have made request of the Hon. Governor, and have also attempted in that country

to erect a synagogue for the exercise of their blasphemous religion. Out of all these things, indeed, there would have arisen a very Babel. One cannot contemplate, without great emotion of soul, how greatly a pastor's labor would have been increased under such circumstances, and beset with obstacles, and what difficulties would have arisen to interfere with their good and holy efforts for the extension of the cause of Christ. The Hon. Directors appear to have acted in this matter in a very Christian manner. Let us then — we here in this country and you there — employ all diligence to frustrate all such plans, that the wolves may be warded off from the tender lambs of Christ.

There came to hand lately a certain catechism drawn up by Rev. John Megapolensis, with request for our approval, and that it be prepared for printing. The Rev. Classis resolved, in conformity with their action of January 30, 1651, in reference to this and like matters, that although the diligence of his Reverence is to be commended, yet that it is inadvisable to permit the printing, much more the introduction of the same for the instruction of youth. Such a course would war against the general order and usage of our church, both in this country and in distant churches, planted by and dependent on us. In these churches no other catechisms besides the Heidelberg and the Compendium of the same, called the Short Inquiry, is in use in the catechetical sermons, catechetical classes and schools.

Dear Brethren, the general Formula, the doctrines which are good, tried, and established by long practice, to which old and young have everywhere become accustomed, and which have been used with much edification, should not be lightly changed. Hence also this matter belongs to the order and laws of the National Synod, and which no Particular Synod, much less a Classis or Consistory, may alter. We leave it to your own forecast to decide, whether other churches, should such a practice be permitted, would not likewise assume the same liberty, and not only use other catechisms, but different ones at different times in the

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same place? Neither would this liberty be limited to this one matter of the Catechism. It would also extend to other matters, either of a similar or of a different nature. Out of this, what sad disputes, schisms, and all manner of confusions, would arise. Beloved, let us ever maintain unity, not only in the doctrine of truth, but also in the Formula of the same, as well as in those things which pertain to Order. Thus will the unity of the spirit, in the bond of peace, be promoted.

We wrote you on November 11, 1654, concerning the proposal of sending a minister to Long Island. As we understand it, he was to receive six hundred guilders salary, by voluntary contributions of the inhabitants, who would bind themselves to furnish, each one, his share. We have indeed looked about for such a good minister, but the proposed sum of money was considered altogether too moderate, especially since he had a pretty large family. The Rev. Classis has therefore been unable to secure anyone. The Rev. Brethren then requested that an effort be made to raise the sum to twelve hundred or at least one thousand guilders, but nothing subsequently was accomplished, so far as we know. We have heard, however, that Rev. Mr. Polhemus has undertaken the charge there, having come from Brazil. He lost his charge there by reason of the sad failure of the Company. We would like to know how this arrangement is working. Those coming from that place, (Long Island), with whom we have conversed, tell us that there are not a few members of the church there; and they also declare that his Reverence is recognized by all as the regular minister; that he performs all the functions of a pastor; and sometimes preaches at New Amsterdam, as well as at Midwout, (Flatbush), and that his labors are appreciated, and are not without fruit. We request, however, further information about all these things.

As far as we are concerned, we have nothing against his Reverence being and remaining pastor there according to (Church) Order. The Rev. Mr. Polhemus has written to his wife that he

is inclined to remain there. He says that he can get along with the salary, and will continue his labors there, and directs her and the children to come over. We have not wished to dissuade her from this journey to her husband, but have rather sought to help her designs with the Hon. Directors. She is a very worthy matron, and has a great desire to join her husband. She has struggled along here in poverty and great straits, and has always conducted herself modestly and piously.

We greatly desire, moreover, to learn how matters stand in the church in Renselaerswyck on the south river; [this must be a mistake in one word or the other. Either south river must be read north river, or else New Amstel should be read in place of Renselaerswyck] and if there be any other churches thereabout; what schoolmasters are there, and what they are doing; what efforts towards the conversion of the heathen, whether adults or children, are made, or ought to be made, or might be made; in particular, what wants the Rev. Brethren would wish to have supplied in the way of Catechisms and Compendiums. Perhaps ere long, a wide door will open for the spread of the Gospel among the heathen. To this end you and we should use all diligence, trusting that our labor will not be in vain in the Lord.

William Vestens, having come over to us, has, at his own request, departed as Visitor of the Sick to the East Indies, with the vessels which sailed in December last. Nothing else remains except our greeting and committing you to God. Signed this 26th of May, 1656, by

J. Heydamus.
Casparus de Carpentier.

(Megapolensis. Polhemus.)

1656, June 13th.

Rev. Heydanus reports that he went to see the Messrs. Directors of the West India Company, and made known to them the Reso-

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lution of Classis in regard to the Catechising-book of Rev. Megapolensis, which resolution suited them. Item: that the wife of Rev. Polhemus was permitted to leave, to join her husband on Long Island in New Netherland, and that aid was promised her; and that she had received this to some extent.— xx. 357.

A letter written in the name of the Classis to the Rev. Consistory in New Netherland, which will be delivered by Rev. Heydanus, and reads as follows:

See letter above dated May 26, 1656.— xx. 357–360.

DIRECTORS TO STUYVESANT: ..... JEWS; LUTHERANS; .....

The 14th of June 1656.

.....

Honorable, Vigorous, Pious, Dear, Faithful: We have seen and heard with displeasure, that against our orders of the 15th of February 1655, issued at the request of the Jewish or Portuguese nation, you have forbidden them to trade to Fort Orange and the South River; also the purchase of real estate, which is granted to them without difficulty here in this country; and we wish it had not been done and that you had obeyed our orders, which you must always execute punctually and with more respect: Jews or Portuguese people however shall not be employed in any public service, (to which neither are they admitted in this city), nor allowed to have open retail shops; but they may quietly and peacefully carry on their business as before, and exercise in all quietness their religion within their houses, for which end they must without doubt endeavor to build their houses close together in a convenient place on one or the other side of New Amsterdam,— at their own choice — as they have done here.

We would also have been better pleased, if you had not published the placat against the Lutherans, a copy of which you sent us, and committed them to prison, for it has always been our intention, to treat them quietly and leniently. Hereafter you will therefore not publish such or similar placats without our knowledge, but you must pass it over quietly and let them have free religious exercises in their houses.*

.....

The wife of Domine Polhemius goes over in the ship "Gulden Otter"; we gave her permission, as to all other private parties, to go there as cabin passengers, the Company paying the fare for her and her children on condition, that the amount shall be deducted from the salary earned by her husband in Brazil.— Col. Docs. N. Y. xiv. 350, 351, 352.

.....

* This paragraph is also in the volumes of Classis of Amsterdam, Vol xx, 372-3. It is found in many histories pertaining to New York, under several different translations.

PAPERS REGARDING THE DISPUTE BETWEEN THE DIRECTOR-GENERAL AND THE PATROON OF RENSSELAERSWYCK AS TO THE PRIVILEGES OF THE LATTER.

1656, June 20.

Remonstrance made by Jean Baptist van Rensselaer, Director of the Colony of Rensselaerswyck situate on the North River of New Netherland, to his Noble Honor, General Petrus Stuyvesant and the High Council of New Netherland.

.....

As to the orders received by your Honors in regard to the tenths (tithes, for Church support) from the bouweries in our Colony, that is altogether contrary to the privileges, declared legal by the Honorable Company and the Assembly of the xix, and also of the 6th Article of high and low jurisdiction.— Col. Docs. N. Y. xiv. 355, 356.

Action on Van Rensselaer's Remonstrance, so far as tithes are concerned.

The remonstrance made by Jan Baptist van Rensselaer, who calles himself Director of the Colony of Rensselaerswyck on the North River of New Netherland, to their Honors, General Petrus Stuyvesant and the Council of New Netherland, was received and read.

Upon this we answer in the first place, that the Director General and Council have no knowledge of his appointment as Director of the Colony etc., of which nevertheless they ought to have been informed pursuant to the 9th and 28th articles of the exemptions.

Inasmuch, however, as the remonstrant at the end of his protest shows the burdens to be borne by the Patroons in supporting their servants and officers, in which we suppose the officers of the Church are included, for whom apparently the tithes are ordered to be gathered and set aside in the old testament, the Director and Council provisionally and until further order consent in this point to the prayer of the remonstrant so far, that this question of the tithes shall once more be referred to our superiors in the Fatherland: save that an agreement be made with him in regard to the tithes demanded for this year, principally in order to meet possible exceptions made by others and if our superiors in the Fatherland or arbitrators appointed by them decide, that neither the Colony of Rensselaerswyck nor any of its bouweries is subject to tithing, then the Director General and Council engage to refund the sums agreed upon as tithes. 1656, June 27.— Col. Docs. N. Y. xiv. 359. See 435.

ORDER IN FAVOR OF THE WALDENSES.

1656, June 30.

Burgomasters and Regents of Amsterdam, hereby authorize the Commissioners of the Exchange Bank in the said city, to give and pay to Mr. John van Berckel, Receiver-General of Holland and West Friesland, the sum of seventeen thousand, five hundred and sixty six guilders, eleven stivers and eight pence, say fl.17,566:11:8, which sum, on producing receipt therefor, shall be allowed said Commissioners in rendering their account of the moneys collected within this city for and on the behalf of the Waldenses. Done the 30th June, 1656.— Col. Docs. N. Y. i. 618.

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Waldenses and Huguenots emigrate to the South River, 1656–1663. Population, 1664.

In 1656 and 1663 a large body of Waldenses and other colonists, with some orphans, were sent to the South River by the City of Amsterdam; and a considerable number of Huguenots, originally from Rochelle, arrived in the country in the course of the latter year, in addition to those who, for similar reasons, had already emigrated from Savoy and settled on Staten Island.

From these and natural causes the population of the province quintupled in seventeen years. At the commencement of Stuyvesant's administration, the number of persons capable of bearing arms is stated to have been between two hundred and fifty and three hundred, in and around the capital. Including Rensselaerswyck, this would give a population of two thousand souls. In 1664, the number is estimated at "full ten thousand." New Amsterdam contained, in 1656, when first surveyed by Capt. de Koninck, one hundred and twenty houses, and one thousand souls. The former increased in 1660, when a map of the capital was made, to over three hundred and fifty, whilst the population augmented, in 1664, to fifteen hundred. Of these, not quite two hundred and fifty were male adults; the balance, between twelve and thirteen hundred, consisted of women, and children below eighteen years of age.— O'Callaghan's History of New Netherland, Vol. ii., 540.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1656, July 10th.

Rev. Mr. Schoonhovius in the Chair.

Since it is understood that the Lutherans have again requested of the Directors here the privilege of the public exercise of their religion in New Netherland, in conformity with the custom in this country; and since this has been granted to them there, as well as to all other sects, even as it is in this country; therefore the Rev. Meeting has resolved to make this fact known to the Rev. Classis.— xx. 361.

Lutheran Worship in New Netherland.

1656, Aug. 7th.

The Deputati ad res Indicas made known to the Rev. Classis that they had learned that the Directors of the West India Company had given consent to the public exercise of the Lutheran Religion (worship) in New Netherland. The Rev. Classis is grieved thereat, and finds it necessary at the earliest opportunity, even this very day, to wait upon the Directors in regard to this matter. Having learned from them the exact (entire) situation

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of affairs they will take such further action to-morrow as the case may demand.— vi. 20; xix. 14.

Lutheran Worship in New Netherland.

1656, Aug. 8th.

As regards the permission of public Lutheran Worship in New Netherland, the Brethren the committee ad causas Indicas report, that they had spoken thereupon with some of the Directors. They said that they knew not of any such complete toleration of the Lutherans there, but neither did they know what more there might be of such designs. The Rev. Classis finds it advisable and resolves that this matter be more carefully watched and inquired into, and, if possible prevented. vi. 25, 26.— xix. 15.

COURT MINUTES OF NEW AMSTERDAM.— THE OLD CHURCH LOT.

1656, August 15.

Pieter Jacobsen Marius appears in Court requesting that the Bailiff be authorized to levy execution on the judgement against Jacob van Couwenhoven, inasmuch as he, otherwise knows not when he shall obtain his own. Whereupon, J. v. Couwenhoven being called into Court, appearing requested, as he was an old Burgher, that execution may not yet be proceeded with; saying that he had already given the deed of his house and lot on the Strand* to the Bailiff to be sold, as security.

SYNOD OF NORTH HOLLAND, AT ALCKMAER.

1656, Aug. 15 et seq.

Article 32.

Preachers recently ordained for the service of the Churches in the East Indies: .....

In New Netherland the ministers are as follows:* At New Amsterdam, Rev. John Megapolensis, Rev. Samuel Drisius; At Rensselaerswyck, Rev. Gideon Schaats.

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* This was first known as the "Old Church Lot",— a wooden church having been built on it as early as 1633. It was situate on the North side of the present Pearl St., about sixty or eighty feet East of Whitehall. The lot together with the old Church having been purchased by Jacob Wolphertsen van Couwenhoven April 8, 1656, was confirmed to him by patent of June 30, same year, and pursuant to the order in this case again sold, Isaac de Foreest becoming the purchaser September 8, 1656. The latter, having built on the lot a house, "which is an ornament to the City," obtained in 1664 the grant of the lane adjoining to build a woodshed etc. Calendar of Dutch MSS., p. 383; Valentine, Manual, 1861, p. 589. It subsequently became the property of Allard Anthony.— Records of New Amsterdam, Vol. II. pp. 153, 154.

* It will be noticed that the name of Rev. J. T. Polhemus is not mentioned, although he had been officiating on Long Island for two years, but only in an informal way.

DRAFT OF CONDITIONS OFFERED BY CITY OF AMSTERDAM TO EMIGRANTS, TO THE SOUTH (DELAWARE) RIVER.

1656.

As to Religion:

* * *

7. Said City (of Amsterdam) shall cause to be erected about the Market or in a more convenient place, a public building suitable for Divine service; item, also a house for a School which can likewise be occupied by the person who will hereafter be Sexton, Psalmsetter and Schoolmaster; the City shall, besides, have a house built for the Minister.

8. The City aforesaid shall provisionally provide and pay the salary of a Minister and Schoolmaster, unless their High Mightinesses or the Company think otherwise. — Col. Docs. N. Y. i. 620.

CONDITIONS OFFERED BY THE CITY OF AMSTERDAM TO SETTLERS ON THE DELAWARE RIVER.

1656, Aug. 12.

7. The City of Amsterdam shall send thither a proper person for Schoolmaster, who shall also read the Holy Scriptures and set the Psalms.

8. The City of Amsterdam shall provisionally and until further opportunity provide the salary of said Schoolmaster.— Col. Docs. N. Y. i. 631.

1656, August 2/12.

Resolution of the States General on these conditions. To be investigated.— Col. Docs. N. Y. i. 636.

1656, August 6/16.

Report of the Committee of the States General on the same.— Col. Docs. N. Y. i. 636-7.

Their High Mightinesses have thanked the Committee for the trouble they have taken, confirmed the report and ratified the agreement entered into respecting the population. But when there are two hundred families or thereabouts, a preacher and consistory shall be installed without any expense to the Company (generaliteit). — Col. Col. Docs. N. Y. i. 637.

RATIFICATION OF REPORT BY THE STATES GENERAL.

1656, Aug. 16.

Which being considered, their High Mightinesses have thanked the Gentlemen of the Committee for the trouble they have taken, and it is further Resolved and concluded, hereby to approve and ratify the aforesaid agreement or conditions entered into by the abovementioned Chamber with the Burgomasters of Amsterdam, all nevertheless saving and without prejudice to the right, jurisdiction and possession of the Colonies heretofore given out in the aforesaid countries and of the property purchased in said district; with this understanding also, that whensoever there shall be in that place two hundred families or thereabouts, a preacher and consistory shall be installed there without any expense to the Company. And all this saving also the division of the districts which may be made among the respective Chambers. It is hereby recommended to the aforesaid Chamber at Amsterdam so to moderate the public duties that the population there may be encouraged, and not obstructed.— Col. Docs. N. Y. i. 637.

Acts of the Classis of Amsterdam.

New Netherland.

1656, Oct. 3rd.

In the matter of the Lutheran meeting in New Netherland, it was reported in the Rev. Classis, that there was reason to apprehend that there, as well as in all the colonies public worship by Lutherans would be permitted; and whereas it has been determined to establish other rules and regulations, in which the Worshipful Magistracy of Amsterdam shall have a hand; that some of the Noble Mightinesses (Officially of Amsterdam) together with some Directors of the West India Company were delegated for the particular purpose, that all sorts of persuasions might be permitted to exercise their special forms of worship; The Rev. Classis is grieved to learn of such a circumstance, and finds it highly necessary to give careful heed to this matter. Therefore the Directors and their Noble Mightinesses (the Officials of Amsterdam), and especially their committee on this subject, shall be waited on, and the injuriousness of this general permission of all sorts of persuasions shall be earnestly deprecated, stating that first of all, and above all, the Church and the glory of God should be cared for, etc. This matter remains recommended to the Deputies ad causas Indicas. vi. 33; xix. 25.

Resolution of the States General on Mr. van der Capelle's Petition.

Wednesday, the 4th October, 1656.

Read at the meeting a certain Remonstrance of J. Hendrick van der Capelle to Ryssel, Lord of Essel and Hasselt, Burgomaster of the City of Zutphen, Ordinary Deputy in their High Mightinesses' Assembly, requesting that a Commission be issued for a proper person of the Reformed Religion, which he would send as Commander to his people of Staten Island in New Netherland, as was granted last year, 1655, to Messrs. Adriaen and Cornelis Lampsins for the Island of Tobago and St. Martin. Which being considered, it is resolved and concluded to refer the petition aforesaid to the Directors of the West India Company here, for advice.

1656

Resolution of the Assembly of the XIX. on Mr. van der Capelle's Petition.— Extract from the resolutions of the Committee of the respective Chambers of the Incorporated West India Company, representing the Assembly of the XIX., holden at the Hague.

Thursday, the 5th of October, 1656.

Read at the meeting a certain petition presented by Mr. Hendrick van der Capelle thro Ryssel, Lord, etc., to their High Mightinesses, together with their High Mightinesses' postil thereon, dated 4th of October, 1656, that the Directors in attendance. from the respective Chambers representing the Assembly of the XIX., may furnish their advice on the said opinion presented as above.

It is resolved and concluded, that the petition concerns exclusively the Chamber of Amsterdam with which the said gentlemen hath specially contracted; that the Directors of said Chamber in attendance are earnestly requested, as well out of respect for the case as for his Honor, to bring this petition before the Chamber of Amsterdam, and to second and recommend it, in the most favorable manner, which, also, they have undertaken to do on the earliest opportunity. Agrees with the Register aforesaid.

(Signed) L. van Seventer, 1656.

— Col. Docs. N. Y. i. 640.

Resolution of the States General.

Thursday, the 5th of October, 1656.

Read at the meeting a certain Resolution of the attending Committee of the Directors of the West India Company representing the Assembly of the Nineteen of this day's date, in substance that Mr. Van der Capelle to Ryssel's remonstrance presented yesterday, to obtain a Commission for a Commander to be sent by him to his people of Staten Island in New Netheland concerning exclusively the Chamber of Amsterdam, with which that Gentleman had specially contracted, and consequently they the Directors in attendance had earnestly requested said Chamber to bring, out of respect for the case and his Honor's person, the petition before said Chamber of Amsterdam and to recommend it most favorably; which they have undertaken to do at the earliest opportunity. Whereupon no resolution is adopted. — Col. Docs. N. Y. i. 641.

COURT MINUTES OF NEW AMSTERDAM.

Repairs of the Church.

1656, October 9.

Evert Duycking requests by petition to be informed, from whom he is to receive payment for the glass, which he put in the Church for Schout, Burgomasters and Schepens, demanding two and a half beavers for each. Whereupon the Court decides, that petitioner shall go to each one, for whom the glass was, for his payment either in trade or as he can agree for the same.— Records of New Amsterdam, Vol. ii. p. 183.

PETITION OF THE LUTHERANS TO THE GOVERNOR AND COUNCIL, TO BE PERMITTED TO ENJOY THEIR OWN PUBLIC WORSHIP, OCT. 24, 1656.

To the Noble, Very Worshipful, the Honorable Director-General and High Council of New Netherland:

We the united adherents of the Unaltered Augsburg Confession residing here in New Netherland, with all respect, do show, that

we have obediently acted upon your Honors prohibitive order, published by edict, and have not gathered anywhere to hold divine services with reading and singing; nevertheless our friends in the Fatherland, acting in our behalf, have petitioned the Noble, Honorable Lords Directors of the West India Company, our Patroons, in reference to this matter. Upon their petition, they have obtained from their Lordships, as they report to us, in a full meeting, a resolution and decree that the doctrines of the Unaltered Augsburg Confession should be tolerated in the West Indies and New Netherland under their jurisdiction, in the same manner as in the Fatherland under its praiseworthy government.

We turn therefore to your Noble Honors, your Worships, knowing us to be humble and obedient subjects, and pray, that henceforth we may not be hindered in our services. These with God's blessing we intend to celebrate, with prayer, reading and singing, until, as we hope and expect, a qualified person shall come next spring from the Fatherland to be our minister and teacher, and remain here as such. We are your Honors humble and faithful subjects, who await your favorable answer.

Amsterdam in New Netherland
this 24th of October 1656.

Another translation in O'Callaghan, ii. 320.

After the question had been considered the following answer was made:

This will be sent to the Lords Directors of the Privileged West India Company by the first ships, and their further orders requested. Meanwhile the Director-General and Council persist in the above mentioned order and placat, issued and several times renewed, against conventicles and public gatherings, except those for the divine service of the here prevailing Reformed Church. Neither the petitioners nor anybody else shall meanwhile suffer for this belief, nor be prevented each in his family, from reading prayers, thanksgivings and singing according to their faith.

1656

Done at the meeting of the Director-General and Council, held at Fort Amsterdam in New Netherland, the 24th of October 1656.

After comparison with the original petition and the order thereon, this has been found to agree therewith.

Cornelius van Ruyven, Secretary.

8/8 1657.

Lutherans in New Netherland.

1656, Nov. 7th.

The same Revs. Deputies did also report concerning their errand and business with the Messrs. Directors of the West India Company, as well as with the gentlemen appointed a committee on behalf of the city of Amsterdam; that having wished them God's blessing in reference to this affair, they had spoken to them about the Lutherans and others in New Netherland; but from all the circumstances, they could only learn that this affair is still unsettled, and the settlement a good way off; (lit. raw and far to be sought.) That nothing may be neglected (wasted) in this matter, the Rev. Brethren, the Deputies are enjoined to be vigilant in every particular. vi. 39.

COURT MINUTES OF NEW AMSTERDAM.

Harmen van Hoboocken. Rent Allowed for a School.

1656, November 7, [or Sept. 7?]

To the Honorable Lords Burgomasters and Schepens of the City of New Amsterdam. Harmen van Hoboken, Schoolmaster of this City, respectfully requests that your Honours would be pleased to grant him the hall and the side room for the use of the school and as a dwelling, inasmuch as he, the petitioner, does not know how to manage for the proper accommodation of the children during winter, for they much require a place adapted for fire and to be warmed, for which their present tenement is wholly unfit. He, the petitioner, burthened with a wife and children is greatly in need of a dwelling for them; and his wife is expected from hour to hour to be confined, so that he anticipates great inconvenience, not knowing how to manage for the accommodation of the school children; and if your Honors cannot find any, he, the petitioner, requests your Honors to be pleased to allow him the rent of the back room which Geurt Coerten at present occupies, which he, petitioner, would freely accept for the present, as he is unable to pay so heavy a rent as a whole house amounts to. He therefore applies to your Honours, expecting hereupon your Honors favorable endorsement. Was subscribed,

Your Honors Servant,

Harm: van Hoboken.*

* There is a place in the southwestern part of Holland called Hoboocken, and a large Dutch family called by the name of Van Hoboocken. The name of this school-

Dated 4 Nov. 1656.

Endorsement.

Whereas the City Hall of this City, the hall and little room whereof the petitioner now requests for a school and dwelling, are not at present in repair, and are, moreover, required for other purposes the same cannot be allowed him; but in order that the youth, who are here quite numerous, may have the means of instruction as far as possible and as the circumstances of the City permit, the petitioner, for want of other lodgings, is allowed to rent the said house for a school, for which one hundred guilders shall be paid him yearly on a/c of the City for the present and until further order. Done in Court this 4th November 1656. At Amsterdam in New Netherland.

Allard Anthony,
Oloff Stevensen,
Jacob Strycker,
J. Vinje,
Will. Beeckman,
Hendrick Kip.

— Records of New Amsterdam, Vol. ii. pp. 219, 220. Abridged in Dunshee, 26.

SENTENCE OF WILLIAM HALLETT, OF FLUSHING, FOR ALLOWING BAPTIST CONVENTICLES IN HIS HOUSE; AND OF WILLIAM WICKENDAM FOR OFFICIATING AS MINISTER OF THE GOSPEL AT FLUSHING.

[Nov. 8, 11; 1656.]

Whereas William Hallett, born in Dorsetshire, in England, about forty years old, a resident of the village of Flushing, and now a prisoner, has had the audacity to call and allow to be called conventicles and gatherings at his house, and to permit there, in contemptuous disobedience of published and several times renewed placats of the Director General and Council of New Netherland, an exegesis and interpretation of God's Holy Word, as he confesses; the administration and service of the sacraments by one William Wickendam, while the latter, as he ought to have known, had neither by ecclesiastical nor secular authority been called or appointed thereto; and whereas he with several others has been present at and listened to this exegesis and interpretation and after hearing it has with others from the hands of the said William Wickendam received the bread in the form and manner, in which the sacrament of the Lord's Supper is usually celebrated and given; all of which is in direct contradiction with the general political and ecclesiastical rules of our Fatherland, and especially contrary to the said placats of the Director General and Council, which he as Schout in the aforesaid village was bound to uphold and strictly enforce; which, however, he has not only failed to do, but himself has trangressed and disobeyed.

Therefore the Director General and Council of the New Netherlands, in pursuance of the tenor of the said placats, first dismiss the said William Hallett from his office as Schout in the said village of Vlissingen; and furthermore condemn him to a double fine, to wit, fifty pounds Flemish, because being Schout and executive officer, he should have prevented these proceedings and enforced the placats of the Director General and Council; he is also banished from this Province of New Netherland, and shall be detained in prison, until the said fine with the costs and mises of law incurred in this case have been paid.

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master naturally suggests the thought that the city of Hoboken, N. J., obtained its name from him. But Winfield, in his history of Hudson County, N. J., claims for it an Indian origin, especially since the deed to Michael Pauw, dated as early as July 12, 1630, for Pavonia describes the land as that which is called Hobocan-Hackingh, and says Hobocan means a tobacco-pipe.— Winfield, 13-15.

1656

Thus decreed and sentenced in Council of Director General and Council at Fort Amsterdam in New Netherland the 8th of November 1656.

Whereas William Wickendam, a native of Oxfordshire in England, forty two years old, now a prisoner, has had the audacity to call to and hold conventicles and gatherings; and in disobedience of published and repeatedly renewed placats of the Director General and Council of New Netherland has, as he himself confesses, usurped the office of Minister of the Gospel in expounding and interpreting God's Holy Word and administering and officiating in the Sacraments of Baptism and the Lord's Supper, without being called or appointed thereto by any ecclesiastical rules of our Fatherland; and especially to the said placats of the Director General and Council, expressly forbidding all such conventicles and gatherings, public or private, except the usual meetings, which are not only lawfully permitted, but also based upon God's Word and ordered for the service of God, if they are held, conform to the Synod of Dort here, in our Fatherland and in other Churches of the Reformed Faith in Europe.

Therefore the said William Wickendam, in pursuance of the said placats, is condemned to a fine of one hundred pounds Flemish and is banished from this Province of New Netherland; but to remain in prison, until the said fine with the costs and mises of law, incurred in his case, shall have been paid.

Thus decreed and sentenced in Council, etc., the 8th of November 1656.

Whereas the Director General and Council have been credibly informed and told, that the aforesaid William Wickendam is a very poor man with a wife and several children, and a cobbler by trade, to which he does not properly attend, so that nothing can be obtained from him.

Therefore the Director General and Council have remitted the aforesaid fine of six hundred florins and allowed him to remove, on condition, that if he is caught here again, he must pay it.

November 11th, 1656.— Col. Docs. N. Y. xiv. 369, 370.

LETTER FROM DOMINE POLHEMIUS TO DIRECTOR STUYVESANT; COMPLAINING THAT HIS HOUSE IS NOT INHABITABLE.

Noble Sir, Honorable General in New Netherland.

I am compelled to respectfully complain to your honor, that I must see the planks, given by your honor out of compassion and presented to the community here to finish my house against this cold winter, being taken and lost this way or that; for instance two were lost on the way here by having been left on the beach in nobody's care: after having been brought into the village without my knowledge, twenty four were delivered to Jan Eversen Meyer; six were put down at the Church for benches; of the balance sixty nine were taken away with the consent of Jan Snedicker and Jan Strycker; seventeen carried to Thomas Swartwout and his brother Aldert Swartwout to dry malt; so that my house remains open as it was and I with my wife and children must live and sleep on the bare ground and in the cold. They say, there is no carpenter here, that I should procure one to have the work done. In order not to make my situation worse by keeping silence, I write this to your Honor.

In haste,

Your Honor's obedient servant,

Joh. Th. Polheym.

Midwout, the 14th of December 1656.

To his Honor, General P. Stuyvesant, at New Amsterdam.— Col. Docs. N. Y. xiv. 370, 371.

EXTRACT FROM A LETTER OF THE DIRECTORS TO STUYVESANT: SETTLERS TO DWELL IN VILLAGES; DELEGATIONS TO NEW ENGLAND; TENTHS; RENSSELAERSWYCK; REVENUES; FRENCHMEN AMONG THE INDIANS.

.....

The report made to you there, that some Frenchmen with a Jesuit from Canada have come into the country of the aforesaid Sennequens, and began to make a settlement there, was not agreeable news to us, for it can only be to the disadvantage of our Province and the inhabitants. However we have not as yet deemed it advisable to come to a final resolution in this matter, as being premature and the matter perhaps of small consequence only, until we are better informed about it; we desire you to make a close investigation and report the result of it to us, while you must take care and make arrangements for the security of Fort Orange, that no mishap befall us there.

.....

We should have sent you, as requested by the inhabitants of Fort Orange and Beverwyck, the little bell for their new church; also two others for the villages of Hempstead and Midwout, but as they could not be found ready made and the time for making them is too short, you will have to wait till the spring.

.....

December 19, 1656.— Col. Docs. N. Y. xiv. 371, 374.

LETTER FROM DIR. STUYVESANT TO THE MAGISTRATES OF MIDWOUT ABOUT THE MINISTER'S HOUSE.

Honorable, Dear, Faithful. When last with you in Breuckelen at the house of Albert Cornelissen it was agreed in parting, by mutual consent and approbation of yourselves and the other delegates from the villages of Breuckelen and Amesfoort, that you should together make an estimate of the funds, out of which the preacher, Domine Polheym, was to be paid and placed above want and report it to us and the Council within eight days. As this time has passed and we are not yet informed of the result, we have deemed it necessary to remind you of it through the Schout and this open letter, that you fulfill your promise; else we shall be compelled by our official position and duties to take steps and give such orders and provide for such means, that the Minister be duly paid and placed above want. The said Domine Polheym, who was then present, complained further of the uninhabitable state and inconvenience of his dwelling house, which has as yet neither ceiling or wainscotting, so that he and his family are compelled to sleep on the floor. The winter being imminent, this is unbearable and improper, and in order to remedy it we sent you for the ceiling and wainscotting of the house one hundred hemlock planks, which parties deputed by you received and carried to my brother's-in-law Backer's house. I am however credibly informed now, that the said boards have not been used for the purpose intended by us, but that the Commissaries dispose of them privately according to their pleasure; for instance, so I am told, twenty four have been given to the hired man of Jan Evertsen; six ordered to be cut up for benches, seventeen given by Jan Snedicker to the Swartwouts, so that the boards disappear here and there, while nothing whatever is done to finish the Minister's house, which is most urgent to do, the winter being so near at hand. We command therefore herewith, that the boards be brought together again upon receipt hereof, and put to their proper use and to no other,

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as we have ordered. If you fail herein, we shall take proper measures: whereupon relying, we commend you all with the usual greetings to God's protection, and remain,

P. Stuyvesant.

Done at Amsterdam in New Netherland the 21st of December, 1656.— Col. Docs. N. Y. xiv. 376.

PETITION OF DOMINE POLHEMIUS FOR AN ADVANCE OF HIS SALARY TO ENABLE HIM TO PAY FOR A PARCEL OF LAND.

To their Noble Honors, Petrus Stuyvesant, Director General and Council of New Netherland: Shows with due reverence Johannes Theod. Polheym, preacher, that he, the petitioner, has some time ago bought from Cornelis Aerssen a parcel of land lying in the village of Midwout, to better provide thereby for himself and his family, hoping, when the time for payment came, to be in a condition to pay for it: but as the petitioner has been disappointed in this hope, because his salary is not paid as he expected, and as a payment of one hundred florins has become due, the petitioner finds himself compelled, nay, forced to turn respectfully to your Honors and to request, that your Honors will be pleased to pay for his account, debiting the same for it, so much to Cornelis Aerssen. Awaiting a favorable decision he commends your Honors to God's protection and remain,

Your Honors servant,

Joh. Th. Polheym.

December 21st, 1656.— Col. Docs. N. Y. xiv. 377.

JOURNAL.— OF BRIAN NUTON, CAPT. LIEUTENANT; CORNELIS VAN RUYVEN SECRETARY AND CAREL VAN BRUGGE COMMISSARY, APPOINTED BY THE HEER DIRECTOR-GENERAL STUYVESANT TO GO IN A BOAT A SECOND TIME TO OOST-DORP.

Anno 1656, 29th December.

Having received our instructions from the Heer General we rowed out with the boat of the Honorable Company's ship from before Fort Amsterdam on the 30 ditto. about seven o'clock in the morning to proceed on our Journey to Oostdorp, accompanied by Claes Bordingh as pilot, as the Company's Skipper was never through Hell-gate, and the Skipper of the Company's bark and a sailor to row us thither.

.....

On our arrival at John Lords we communicated to him the object of our Journey, and requested him to have the inhabitants summoned in the morning at daylight by an Indian. He answered us — 'Tis our Sabbath morning; the Inhabitants will not come. We asked him to learn the opinions of the principal settlers at once, as we could explain our business in half an hour, without hindering their service. Which he proceeded to do. But brought us for answer, No — that they were in no way so inclined. Although we would fain reach home by Sunday noon, we were obliged to remain there until Monday, as they would not be prevailed on to assemble on Sunday.

31st ditto. Sunday.

Went to examine the village somewhat. It is a very stony place, thickly covered with trees. At noon were invited to dine at Mr. Newmans. After dinner Cornelis van Ruyven went to the house where they assemble on Sundays, to observe their mode of worship, as they have not as yet any clergyman. There I found a gather-

ing of about fifteen men ten or twelve women. Mr. Baly made a prayer, which being concluded, one Robbert Basset read a sermon from a printed Book composed and published by an English Minister in England. After the reading Mr. Baly made another prayer and they sung a Psalm and separated. In the evening we were invited to supper to Robbert Basset's, and having taken our leave we went to sleep at John Lord's house: neither he nor any of the members of his family came home this night, which much surprised us.— Doc. Hist. N. Y. iii. 557, 558.

This first January Anno 1657: In east towne in the New Netherlands.

Wee hose hands are under writen do promes to oune the governor of the manatas as our governor and obay all his magastrates and lawes that are made acordin to god so long as we live in his Jurisdiction.

Robbert Basset
his
George X Reith
mark
John Finch
John Wilson
Richard Horton
Thomas Taylor
His
Hendrick X Cornelyssen
mark
Thamis Martin
Nick Lookerly
John Quimble
Josiah Gilber
Obodiah Gilbert
Jonathan Llockwood
his
Robert X Meacker
mark
his
Jeffrey X Fferris
mark
— Doc. Hist. N. Y. iii. 559.

Petition of the Magistrates of Midwout for Power to Make an Assessment to Pay Their Minister, to Farm the Excise, etc., and Order Thereon.

To their Noble Honors, Director General Petrus Stuyvesant and the Council of New Netherland. Show with great humility and due respect the delegated Schepens of the jurisdiction of Midwout, that pursuant to the resolution, adopted by the Honorable Director General Petrus Stuyvesant after consultation with and with the assent of the Courts of Breuckelen, Midwout and Amesfoort on the 29th of December 1656 last past, the inhabitants of Midwout were to contribute to the yearly salary, promised to the Reverend pastor, Domine J. Theodorus Polhemius, four hundred florins, those of Breuckelen three hundred florins and Amesfoort a like sum of three hundred florins. That after several meetings, they could find no other way, than to impose upon each lot and parcel of land, of which there are about forty in Midwout, a tax of ten florins yearly is proportioned. This tax of ten florins yearly for every lot proportionally would make up the sum of four hundred florins, which we of the Court of Midwout have promised in presence of the Honorable Director General to contribute to the yearly pay of the said Domine Polhemius. But as every one of the inhabitants and neighbors has not the same amount of property, one having less, the other more, we must and cannot tax all alike, but each in proportion to his property and real estate. If we receive your Honors' approbation to such a cotization and tax up to four hundred florins for the yearly pay of the said Domine Polhemius, we promise to levy it directly and continue in it, each according to his ability and to make the assessment conscientiously, provided we are supported by your Honors against unwilling parties, which we hope will not make any opposition. We promise also, to take care and pay attention, that at the expiration of each six months the salary then due shall be paid to Domine Polhemius and we think, that the said Domine Polhemius might be satisfied with it.

.....

January 13, 1657.— Col. Docs. N. Y. xiv. 379, 380.

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PETITION OF THE MAGISTRATES OF AMESFOORT, PRAYING CONFIRMATION OF AN ASSESSMENT FOR THE MINISTER'S SALARY; GRANTED.

[Jan. 13, 1657.]

To their Noble Honors, Petrus Stuyvesant, Director General and the Council of New Netherland: Show respectfully and with due reverence, the delegated Schepens of the village of Amesfoort, as well in their official capacity as individually, that pursuant to the resolution, adopted in the presence of the Honorable Director General, Petrus Stuyvesant, on the 29th of December 1656, last past, after conferring with, and with the consent of, the Courts of Breuckelen, Midwout and Amesfoort, we considered it determined, that we of the jurisdiction of the said village of Amesfoort should in proportion to our neighbors of the villages and jurisdictions of Breuckelen and Midwout find and raise as our quota of the annual salary and pay promised to the Reverend preacher Domine J. Theodorus Polhemius the sum of three hundred guilders. After several considerations and deliberations, conferring also with the congregation and inhabitants, under correction, we have, in order to raise the aforesaid three hundred florins in the easiest way, appraised and assessed the property of each person conscientiously and to the best of our knowledge and made the cotisation and taxlevy, here below given in detail, which with what some parties from Gravesend have voluntarily promised to contribute, will make up the sum of three hundred florins. When we shall have received your Honors' approbation we promise to carry it out, hoping for your Honors' assistance against a few, say two or three, evil minded persons, who might oppose and resist our good intention and project.

The persons assessed and provisionally taxed for the contribution of the said three hundred florins are the following:

Peter Classen promises to pay	20	florins
Marten Jansen likewise	20	"
Elbert Elbertsen is taxed	32	"
Joris Jacobsen	20	"
Cornelis Dircksen	20	"
Jan Leyck	16	"
Albert Bestevaer's farmer	20	"
Hendrick Pietersen	10	"
Peter Roeloffsen	10	"
Hendrick Cornelissen	10	"
Hans Jansen	16	"
Jan Claesen	16	"
Cornelis Antonisen	10	"
Roeloff Cornelissen	10	"
Jacob Pietersen	6	"
Peter Cornelissen	16	"
Harpert Claesen	15	"
	267	florins

Commending ourselves to your Honors' good favor, we, the Magistrates of Amesfoort, await most humbly your Honors' favorable decree, which doing etc.

Your Honors' humble and obedient servants,
The Magistrates of Amesfoort
By Order
Peter Tonneman, Secretary.

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On the 13th of January, 1657, at Amesfoort on Long Island, in New Netherland.

Having received and read the foregoing petition of the Court of Amesfoort, dated the 13th of the month of January, the Director General and Council of New Netherland find the request therein contained to be just, and therefore the said Magistrates of Amesfoort are authorized to carry out their tax levy and to proceed legally against renitent parties.

Done at Fort Amsterdam in New Netherland, the 16th of January 1657.— Col. Docs. N. Y. xiv. 378, 379.

PETITION OF THE MAGISTRATES OF BROOKLYN AGAINST THE ASSESSMENT FOR THE MINISTER'S SALARY AND OBJECTING TO THE APPOINTMENT OF REV. POLHEMIUS.

[Jan. 16, 1657.]

Noble, Very Worshipful, Very Learned, Wise and Prudent, Honorable Director General in New Netherland etc. Very Worshipful Sir:

Pursuant to the resolution adopted by your Honor on the 29th of November (sic:) last past at Breuckelen in our meeting, the delegates from Midwout and Amesfoort being present, Midwout was to contribute to the yearly salary of the Rev. Domine Polhemius four hundred florins, Breuckelen three hundred florins and Amesfoort three hundred florins which we then thought a heavy tax and took in consideration to inform and submit to your Honor our decision after having made our calculation. Now we, your Honor's humble servants, the Magistrates of Breuckelen, report and submit to your Honor the impossibility to contribute yearly three hundred guilders, because this sum cannot well be collected from a weak and impoverished community, many members of which have suffered great losses and damages in the times of war through surprises by the Indians and otherwise, which have disabled them. With the best they can do, some will not be able to raise what they would like to contribute; nor has the said Domine Polhemius ever been called or engaged by us as pastor, but he has intruded here against our wishes, desiring to preach in the public street in the open air; on account of which the house of the Schepen Joris Dircksen here in Breuckelen was provisionally given him to avoid giving offence to any one. The burghers and inhabitants of Breuckelen generally and the neighbors say, that for such meager and unsatisfactory service as they have had hitherto, even if they could, they would not resolve to contribute anything, for during the two weeks he comes here only for a quarter of an hour on Sunday afternoon, gives us only a prayer instead of a sermon, from which we learn and understand little and when we think, that the prayer or sermon, whatever it be called, is beginning, it is already over, so that he gives small edification to the congregation. It has happened to us only on the Sunday before Christmas, the 24th of December last, that in place of a sermon, which we had expected to have, we had to listen to a prayer so short, that it was over, before we had collected our thought; it was also nearly evening, before he, Polhemius, came over, so that he had really not much time and was compelled to break off and leave hastily to return home, and this was all the edification — little enough — which we have had during the Christmas holidays. We maintain therefore, that we shall enjoy the same, if not more edification by appointing some one of our midst to read a sermon from a book of homilies (huys postille) every Sunday, than we have hitherto received by the sermon or prayer of said Domine Polhemius.

We do not intend, however, by this our request and remonstrance anything to the dishonor of the said Polhemius or to the injury of his good reputation, but say only, that his great age is the cause of all and that his faculties are evidently not what they were formerly; we see also, that Polhemius is not deficient in good will, but as he has not been called by us, we cannot conclude to contribute to his support aside from our inability already explained and submitted to your Honor. Although we, the Magistrates of Breuckelen, have resolved to

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contribute to the salary of the said Polhemius, the congregation here cannot come to such a resolution, as there are many, who cannot make any contribution and whom it would be more necessary to support; there are besides many bouweries unoccupied and vacant, for instance that of Mr. Paulis, the one of Frerick Lubbertsen on the strand, while a very simple and poor man lives on his other bouwery, who is also unable to give anything, and Lodwyck lives upon the Poor Bouwery while his lot is vacant, the same as Peter Cornelissen's, Elbert Elbertsen's, the land of Black Hans, Grabiels land, Peter Mallemocque, Peter Manist, Jean Martyn and others more of whom there is quite a number. From the foregoing your Honor may well consider and conclude, what can be raised and given here and although every one shall be assessed by us and put on the tax list, nobody will be able to resolve to contribute anything for such slender services, as we have hitherto enjoyed. We finally submit with due respect, that whereas the people of Midwout have engaged Polhemius alone without our knowledge or consent, we are very willing and well satisfied, that the Midwout people shall enjoy the services of Domine Polhemius alone, if the Domine wishes again to perform the service and prayer instead of a service as formerly, we shall not be bound by it to anything, except to what from inclination and free and unbiased will may be added to his salary, as several among us here are well inclined to him, although we do not enjoy his, Polhemius', services. Closing herewith we commend your Honor to the gracious protection of the Almighty and wish a Happy New Year besides a prosperous and blessed administration until the end, and commending ourselves to your Honor's good favor we are and remain

Your Honorable Worship's humble servants The Magistrates of Breuckelen,

Albert Cornelissen,
Joris Dircke,
Willem Bredenbent.

By their order,
Peter Tonneman, Secretary.

Breuckelen, January 1657.

After having read the foregoing letter the following answer was made:

Mr. Tonneman is hereby commissioned by the Director General and Council to remind the people of Breuckelen once more to fulfill their obligation and promise concerning the salary of their pastor, Domine Polhemius, else the Director General and Council will give such orders and make such dispositions as are necessary. Date as above (16th of January 1657.) — Col. Docs. N. Y. xiv. 380, 381, 382.

LETTER OF THE MAGISTRATES OF BROOKLYN TO THE DIRECTOR AND COUNCIL ABOUT THE SALARY OF THEIR MINISTER.

Noble, Worshipful, Honorable, Very Learned, Wise and Prudent, your Honors the Director General and Council of New Netherland. Gentlemen: We respectfully submit as our answer to the decision made by your Honors on the 16th of January of this year 1657, by which we were to find means to supply the amount of three hundred florins yearly for the salary, promised without our consent and knowledge by the people of Midwout and Amesfoort to the Rev. Domine Polhemius, that we of the Court of Breuckelen do not know, that we have ever promised or agreed to pay anything, but requested only time to gather information and make a calculation, whether it was feasible and means might be found; that we fear and apprehend, it cannot be done in so weak and impoverished a congregation, as ours and the neighborhood. It was not our intention or wish, to be constrained thereto by the Director General and Council and therefore, not desiring to oppose the Director and Council herein, we have resolved at last to collect and contribute the said three hundred florins, how or where ever we might be able to collect it, on condition that from the expiration of the first year of Domine Polhemius' engagement, which is on the 7th of April 1657,

we shall be excused for this and the following years, unless in the meantime we should hear of improvements and favorable changes (God grant it) here in this country and the Fatherland, as we hope, when we shall make a proper agreement with Domine Polhemius and promise to fulfill our former conditions, to which we have bound ourselves, but we cannot engage ourselves for subsequent and more years as above stated.

Closing herewith we commend your Honors to the gracious protection of God wishing a prosperous and happy administration until the end and commend ourselves to your Honors' good favors, with which we are and remain,

Your Honors' humble servants, the Schepens of the Court of Breuckelen.

Albert Cornelissen.
Joris Dircksen,
The mark X of Jooris Rapalihe,
William Bredenbent.

By their order,
Peter Tonneman, Secretary.

(January, 1657.) — Col. Docs. N. Y. xiv. 382, 383.

PETITION OF INHABITANTS OF MIDDLEBOROUGH (NEWTOWN) L. I., ABOUT THE HOUSE BUILT FOR THEIR PASTOR. ORDER OF THE DIRECTOR THEREON.

To the honorable gouernor worthie ser we whose names are underwritten desire to make our humble requests knowen, in respect to the house bulded here by the towne of Midleburrough for publicke use for a minister for continewance and some of the towne hath given it away to mr more for his owne proprietie; and his affer him wherein we thinke we are wronged and the towne left destitute if mr more please to leave us or if he should die for we know men are mortal we are to seke both for minister and house to entertaine him into therefore we doe humbly entreat your Honor that you would be pleased to take it into consideration and accordingly Judge the equitie of the thing and the damage that may ensew; thus leauing you to God and his grace we rest.

John Burroughes.

The mark IL of John Laiton
The mark RP of Robert Pudington
Francis Swaine
The mark of Thomas Hornish
The mark E of Nikles Carter
Samuell Coe.

Janeuaries the 22nd (sic.) 1657.— Col. Docs. N. Y. xiv. 383.

Anno 1657, 25 January.

Answer to the foregoing writing.

Whereas Wee ware informed that the house off the Minister (being bild for a publicq use and successively for the Ministerij:) by som off the inhabitance off the Towne off Middleborch was disposed off, and given unto Meester More, for his private use, it beeingh soo, as wee doe not hope, or thinke, then this are to require the Magistraats off the said Towne, to make their appijrance before us, for to give information and reasons, uppon wath Grounds, and Wherefore it was done alsoo; In the mayntyme the Magistraats are required and ordered to proceed no further against the bearer John Layton. Soe after mee Love ij rest.

Your friend and Gouvnernr.

Fort Amsterdam in New Netherland.— Col. Docs. N. Y. xiv. 384.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Feb. ? 1657.

The Classis of Amsterdam to the Church of New Amsterdam, Feb. 15, 1657. (According to Dr. Thos. De Witt, Dec. 15, 1656). Referred to in letter of Megapolensis and Drisius of Aug. 5, 1657.

Acts of the Deputies.

(Gouwester. New Netherland.)

1657, Feb. 12th.

Jacob Pietersen Gouwester, living in the Boomdwars straat, next to the King Solomon (straat) desired to go to the East Indies or to New Netherland. He gave good satisfaction in everything. xx. 368.

Correspondence from America.

1657, March 6.

Rev. John Megapolensis to the Classis of Amsterdam.

March 6th, 1657.

ADMINISTRATIVE MINUTES OF NEW AMSTERDAM.

Election of a Church Master.

1657, March 8.

Whereas according to extracts from the Resolves of the Honorable Director General and Council of New Netherland dated 6th March of this year Pieter Tonneman is elected from those nominated by Burgomasters and Churchmasters in place of the retiring Nicasius de Silla, the said Tonneman is therefore hereby requested and authorized to attend to and fill the said office of Churchmaster for the ensuing year with Govert Loockermans. Done this 8th March 1657, at the Court of Burgomasters of this City of Amsterdam in New Netherland.— Records of New Amsterdam, vol. vii. p. 142.

ADMINISTRATIVE MINUTES OF NEW AMSTERDAM.

Accounts of Churchmasters.

1657, March 9.

Whereas one Churchmaster is retired and another having been appointed in his stead, it is customary according to the practice of our Fatherland, that a/c be rendered of their administration; Burgomasters have resolved to communicate it to the Honorable General, to know whether a/c shall be rendered to his Honor, or to the Burgomasters.— Records of New Amsterdam, vol. vii. p. 144.

RESOLUTIONS OF THE COMMON COUNCIL OF THE CITY OF AMSTERDAM RESPECTING NEW AMSTEL, DELAWARE.

1657, March 9.

The Directors of the new Colonie in New Netherland have stated, through the Burgomasters, that they had collected about three hundred Colonists, and therefore requested permission to engage a Minister, and to employ one of the city's ships for their conveyance, and for the advancement of everything, to be allowed to raise the sum of thirty six thousand guilders. Which, being considered, it is resolved that the city's ship called de Wage be employed for that purpose, a Minister engaged, and the aforesaid sum of thirty six thousand guilders borrowed by them either from the Orphans Chamber or the Exchange Bank, according as the Burgomasters deem proper. It is, also, further resolved that the Treasurers be requested to pay attention to the employment of this and the foregoing moneys, and to keep the account of the one and the other.— Col. Docs. N. Y. II. 4.

ACTS OF THE CLASSIS OF AMSTERDAM.

New Colony in New Netherland.— Call of a Minister to New Netherland.

1657, March 19th.

In pursuance of the request (lit. outwriting) of this Classis, Rev. Deputati ad causas Indicas have rendered a report and account (opening) of the entire situation of the Church of the New Colony (on the Delaware) in New Netherland; that other religions, and especially the Lutheran, have crept in there, and what efforts they had made about this affair in respect to the Burgomasters and the committee of the Directors ad hanc causam; and that finally, after all their efforts they had secured consent to call a competent and ordained minister and to send him to those regions.

The Rev. Assembly took this matter into serious consideration and exercise, in the fear of the Lord, as to what person would best be invited and called for this purpose. After mature consideration of every point, it was resolved to find out (to cast the eye upon) some ordained minister. The Rev. Assembly at length let its eye fall with favor upon the Rev. Nicholas Mullerius. He was waited on, (saluted) and spoken to as to his inclination. He declared himself disinclined to undertake such a call and journey.

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The Rev. Assembly then suffered its thoughts to turn towards other candidates. Having invited several to appear before them, who also came, and after calling upon the name of the Lord, the Rev. Everardus Welius was finally called. The call having been accepted by him, his examination was set for the 10th of April. He will expound (preach) Psalm 127. verse 1. vi. 39–40. xix. 41.

The Lutherans in New Netherland.

1657, March 19th.

Whereas the Lutherans in New Amsterdam, and principally in New Netherland, are strengthening themselves and are putting forth every effort to establish their position (lit. foot), and Forms of worship, therefore did the Rev. Deputati ad causas Indicas report their heavy hearted considerations thereon to the Assembly. They request advice as to what is to be done in the matter, in order to counteract this approaching evil. The Rev. Assembly deems it in the highest degree necessary to watch against this thing; and that the worthy burgomasters of the city of Amsterdam as well as the committee of the Directors of this New Colony shall be very earnestly addressed, and also waited on by the Rev. Deputati ad causas Indicas, and shall seek to persuade them with all serious arguments on the subject in order to check at the beginning this toleration of all sorts of religions, and especially of the Lutherans, lest God's Church come to suffer more and more injury as time goes on. v. 41; xix. 42.

LETTER FROM THE DIRECTORS TO STUYVESANT: WAMPUM; CURRENCY; RENSSELAERWYCK; NEGROES; CULTIVATION OF SILKWORMS; LUTHERANS. THE CURRENCY.*

..... Duplicate. The 7th of April 1657.

We send herewith the small bell, which the inhabitants of Fort Orange and the village of Beverwyck requested for their newly built little Church; as the twenty five beavers, brought over by Dirck Jansen Croon to pay for making a

* Wampum, peage, wampumpeage or sewant were the names given to the Indians' currency which the Dutch found in use among the aborigines, when they came to settle on the Hudson. Wampum was black and white perforated

pulpit, have arrived much damaged and therefore the proceeds therefrom were not sufficient; we have at his request advanced for this purpose the sum of seventy five florins as an encouragement to the community there. As to the other two bells for the villages of Midwout and Hemstead, we shall have them made here also and send them to you by the first ships, when ready.

.....

We have by no means the intention, to grant to the Lutherans any more liberty regarding the exercise of their religion, than stated in our letter of June 14, 1656, by which we still stand.— Col. Docs. N. Y. xiv. 386, 387, 388.

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ADMINISTRATIVE MINUTES OF NEW AMSTERDAM.

Oath of Burghers.

1657, April 9.

Follows the Oath taken by the Burghers; drawn up by the Right Honorable General and Council.

I, N. N., promise and swear in the presence of Almighty God to be true and faithful to the sovereignty of the Noble, High Mighty Lords States General of the United Netherlands and Supreme Jurisdiction of the Honorable Lords Directors of the Privileged West India Company as Lords and Patroons of this New Netherland Province, their Director General and Council already appointed or hereafter to be appointed; and to shew in the first place them, the Burgomasters and Rulers of this City, present and future, all respect and reverence and to obey them in all honest and just matters as a faithful subject and good Burgher is bound to do, as long as I shall continue in this Province. So Truly Help me God Almighty.— Records of New Amsterdam, vol. vii. p. 154.

ACTS OF THE CLASSIS OF AMSTERDAM.

Everardus Welius.

1657, April 10th.

The candidate Everardus Welius having expounded the text Psalm 127:1, was then examined on the principal heads of the Christian religion. He gave the Assembly excellent satisfaction in both. They therefore gladly permitted him to be invested with the Sacred Ministry, in that New Colony in New Nether-

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beads from three sixteenth to three eighth of an inch in length and one eighth in thickness. The Quahaug or Whelk (Buccinum undatum), a shellfish formerly abounding on the coast of Long Island, but now rather rare, furnished the material, from which the black (in reality it was dark purple), and more valuable, also called Suckauhock, was made. The white beads were made from another shellfish, called Meteauhock, Periwinkle (Turbo littoreus, Lin.) and were more strictly the wampum. Isaac de Razieres, Treasurer of New Netherland in 1627, introduced wampum in the New England Colonies, much to the disgust of the inhabitants, who declared it the "Devil's work and money". See in Laws of New Netherland the Ordinances rel. to wampum.— B. Fernow.

.....

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land, (Delaware,) which is under the jurisdiction of the city of Amsterdam. Unto this field he was elected by the Classis, with the approval of the Worthy Burgomasters. He was also ordained to the office with the laying on of hands in the presence of the Assembly, and the rich blessing of the Lord was invoked upon him.— vi. 44.

Lutherans and Sects in New Netherland.

1657, April 10th.

Rev. Deputati ad causas Indicas report that they have fulfilled their commission of opposing the free and public exercise of worship by the sects, and in particular, by the Lutherans in New Netherland, both in respect of the Messrs. Directors and the Worshipful Burgomasters of Amsterdam, and the Directors of the New Colony. It was found that not only have requests to that end been addressed to the Directors, but that a resolution has already been adopted, tending to permit free worship of the sects, by connivance; but that they had employed all diligence and labor to induce the gentlemen, by many arguments, and powerful motives, never to consent to the permission by connivance, or in any other way. This had borne some fruit, but not so perfectly that it should heal together out of existence. However it was resolved by the Directors to abide by the resolution of the preceding year. The Lutherans are to be permitted quietly to have their exercises at their own houses; a copy of which resolutions were copied by the brethren ad causas Indicas. In conformity with this resolution, the gentlemen have written to New Netherland. As regards the Burgomasters in particular, they showed hesitation in expelling the minister which the Lutherans had there (in Amsterdam); but upon the urgent request of the Rev. Brethren, accompanied with powerful arguments, they had taken the subject under advisement, and would give heed thereto at the proper time. Now inasmuch as all these things are fraught with anxious considerations, and do not place the Assembly completely

at their ease, it was further resolved that every endeavor should be made to prevent these evils, both with regard to the Burgomasters and the Directors, as well as the Commissioners of the New Colony (on the Delaware.) It was also resolved to encourage the Rev. Consistory in New Netherland, (New Amsterdam,) to continue in their good zeal, to check these evils in every possible way. The Rev. Heydanas and the Deputati ad causas Indicas shall attend to these matters.— vi. 45.

ADMINISTRATIVE MINUTES OF NEW AMSTERDAM.

Petition of Jews denied.

The 11th April, 1657.

Jacob Cohin Hendricus, a Jew, appears in the Court of Burgomasters; requesting permission to bake and sell bread within this City, as other bakers, but with closed door. Which being deliberated on, 'tis decreed, as this is directly contrary to the privilege granted by the Honorable Director General and Council to the Burghery of this City and also against the orders given by the Honorable Lords Majores, the petitioners request cannot be granted.

.....

Asser Levy, a Jew, appears in Court; requests to be admitted a Burgher; claims that such ought not be refused him, as he keeps watch and ward (tocht en wacht) like other Burghers; shewing a Burgher certificate from the City of Amsterdam, that the Jew is Burgher there. Which being deliberated on, tis decreed as before that it cannot be allowed, and he shall apply to the Director General and Council.— Records of New Amsterdam, vol. vii. p. 154.

VICE DIRECTOR ALRICHS TO THE COMMISSIONERS OF THE COLONIE ON THE DELAWARE.

1657, April 13.

I also fully hope, and have placed my entire reliance on a Clergyman coming over in the first ship, so that all our work may begin in the fear of the Lord, and obtain the blessing of the Almighty; that those who have little knowledge or light may not become backsliders; and those who are still weak in the faith may be further strengthened. A learned and aged man who hath good gifts and is well acquainted and conversant with Church government, would be of much use there. This should not be deferred, as it is a scandal not to have either Church or Minister there, whenever any of the neighboring people, and even of those who intend to settle, come. I, therefore, request that this may be taken into the greatest consideration, with an effort to accomplish it most speedily.— Col. Docs. N. Y. ii. 7.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1657, April 23rd.

Rev. Schoonhovius in the Chair.

The Commissioners of the new colonies in behalf of the city of Amsterdam, have satisfied Rev. Mr. Welius concerning the conditions, and a call will be placed in his hands as soon as possible, according to the custom in vogue in such matters.....

The Brethren have reported their several endeavors with the Messrs. Directors in relation to the strife among the sects, especially the Lutherans. They have at last received as answer that the old resolution should remain in force, in accordance with what the Messrs. Directors had before written to the General, and the Council of New Netherland. It was judged expedient to transcribe verbatim in the journal the extracts from that communication, which the Brethren requested permission to make.

Extract from the communication in behalf of the West India Company, to the Governor, Peter Stuyvesant, and the Council in New Netherland, June 14, 1656. See this elsewhere.— xx. 372–3.

Rev. Welius.

1657, May 7th.

The Deputies report that Rev. Welius is contented with his salary. What remains yet to be done in this matter, the brethren shall further perform. Instructions shall be given him. The organization (placing) of the Consistory in the New Colony remains commended to his prudence. All this shall be communicated to him, on the part of this Assembly. vi. 47; xix. 43.

Acts of the Deputies.

(Hermanus Blom, declines the chaplaincy.)

1657, May 7th.

In compliance with the Resolution of Classis, the Noble Mightinesses (Admiralty Board?) at Amsterdam, have been spoken to

about the salary of the proponents, who should go to sea with Mr. Tromp. Their Noble Mightinesses had said, that when a good person had been found for the said service, they would come to an agreement about the conditions. Thereupon the Assembly busied itself to select someone from the proponents heretofore sent. The lawful election fell upon Rev. Hermanus Blom, whom the brethren presented to their Noble Mightinesses; but the conditions submitted by their Mightinesses were not acceptable to Rev. Blom, as they promised him but thirty guilders ($12.) per month. Therefore this good work, so well begun, has hitherto proved without fruit.— xx. 373.

Lutherans and Sects in New Netherland and the Colony.

1657, May 7th.

The Deputati ad causas Indicas, laboring in compliance with their instructions to oppose the Lutherans in New Netherland, and on the South (the Delaware) River have learned that in the treaty made with the Swedes in the New Colony, it was stipulated and consented to by the (New Netherland) Colonies that a Lutheran minister might abide there. There was also sent to the North River, (the Hudson) a Lutheran minister named John Earnest Gutwasser (Goedwasser.) It was judged by the Assembly that if it (free worship) were granted to the Swedes; on account of the contrast, it could hardly be disallowed to the (Dutch) Lutherans (in New Amsterdam.) But inasmuch as it is understood that the Swedes have mostly gone away, further efforts should be made (to induce) the Burgomasters to oppose the Lutherans and other sects (in New Amsterdam;) and that they should be requested to recommend this matter to Director Aldrix (Aldrich) in their letters, even as it shall be urged upon the Directors (of the West India Company) that in their district, which had been hitherto, by their good care, well managed, the Lutherans shall not be permitted any permission freely to exercise their forms of worship. vi. 48, 49; xix. 44.

Acts of the Deputies and their Correspondence.

1657, May 7th.

Rev. Mr. Winckelius in the Chair. xx. 373–377.

The Classis of Amsterdam to the Consistory of New Netherland, Sent with Rev. Everardus Welius.

May 25th, 1657.

Reverend, Very Learned, Godly and Well Beloved Brethren in Christ Jesus:

We cannot allow the excellent opportunity which is offered us to pass, without sending this communication to you. The Hon. Mayor of this city (Amsterdam) as well as the Hon. Commissioners of the affairs of the new colony (New Amstel) planted on the South River in New Netherland, have approved, in accordance with the published conditions concerning the same, (Art. 7, of the previous year,) the sending provisionally, to that place, of a schoolmaster, who will also visit the sick, and publicly read God's Word, and sing the Psalms. Accordingly we have sought out, for this purpose, a worthy man, named Evert Pieterson. He has been examined in all the above named particulars, and is considered properly qualified. He therefore undertook his journey thither, (March 9, 1657,) in the fear of the Lord. We doubt not but that he has already arrived, and has edified many. By him a certain letter was sent over to your Reverences, in which we gave account of those things which we judged necessary to communicate to you. (See Col. Docs. N. Y. ii. 4–22, 48–74.)

The Gospel door seems ever to be opening more widely. Several families are about to remove hence, being willing to be transported thither. Who knows what the Lord God purposes in respect to the extension of his kingdom, and the conversion of the heathen. Indeed this good work has been so greatly taken to heart here, that it has been deemed necessary to send a lawful minister there, to institute religious meetings in which God's

Word may be preached with soundness, the sacraments administered according to Christ's ordinances, and God's name publicly honored. Accordingly the Rev. Classis has been occupied in choosing one from among the recommended candidates, to go over in the capacity of minister. The lawful choice has fallen upon Rev. Everardus Welius, a young man deserving of much praise in many respects. For he is such a one in life, in study, in gifts, in conversation, that we expect nothing else than to hear, in due time, that he fills his office with fruitfulness, under God's blessing and grace. Therefore also he has been ordained to his office, after a proper final examination, by the laying on of hands in the Classical Assembly.

We request, in case he should stop over in passing, in your localities, (New Amsterdam), that you will treat him with brotherly consideration, and assist him in everything wherein he may have need of your services. We hope that the Lord of the harvest will make him a useful and successful laborer in the harvest which is yet to be gathered there; that he will increasingly endue him with strength of body and of soul; for surely his Reverence will, especially at first, find trouble enough to fashion everything into a well ordered form of church government. To this end, indeed, a friendly correspondence between him and you, so far as possible, will not be unserviceable to him. And the work of the ministry will be very difficult, since there are already there, and in time more people will come, of all manner of pernicious persuasions. Every one can therefore, easily perceive how much diligence and labor are required to prevent false opinions and foul heresies from becoming prejudicial to the pure truth.

In order also, that divers sects, in that colony, may not be able to lift their heads, we have earnestly urged upon the Mayor and Commissioners here (at Amsterdam) that their Honors should do something to establish some (ecclesiastical) Order, in opposition to general license. They have given us quite a satis-

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factory answer, namely, that they could not force the consciences of men, which indeed, we had expressly stated we did not wish; but they said, that should information arrive that the sects carried on their exercises of religion (in public) then they would look to it to prevent such a thing, after examination of the facts.

We have requested your Reverences to inform us from time to time, by writing, concerning the condition of affairs in the church over which the Holy Ghost has made you overseers. We hear indeed one thing and another, through different private sources. But meantime we are awaiting agreeable letters directly from you; but now for years we have received no answers to our communications. This circumstance makes us somewhat fearful lest this friendly correspondence should gradually cease. This we hope not to see.

Meanwhile, as regards your church, we did not sit still in the matter of the Lutheran controversy, of which frequent mention has been made in our former letters; but so far as was practicable, we have held a watchful eye upon it. It was rumored that they had again petitioned the Directors to be permitted to enjoy, in that land, freedom in the public exercises of their religion. But their request was not granted. After they had repeatedly pressed their suit, the said gentlemen dismissed them, finally, with the answer, that their petition should be presented rather to the States-General than to them. We were further informed that the Directors had examined the list of persons who had journeyed thither, and had found among the number, the name of one John Ernest Goedwater, (Gutwasser,) who for all we know, was examined by the Lutheran church here, ordained as preacher, and sent over there in that capacity. This is indeed a matter of great importance, which might most signally hinder the progress of the truth. Therefore the Rev. Brethren, the Deputies of the Classis, have been occupied since last year, in seeking to stop the growth of this evil. They have diligently plied the Directors with persuasive arguments, and have perse-

vered, until the above mentioned gentlemen resolved to abide by the old resolution, in conformity with what they had previously written to the General and his Council in that place. Of this writing an extract was asked and granted. In this we observe that the Lutherans were permitted the free exercise of their religion in their own houses. We cannot interpret this in any other way than that every one must have the freedom to serve God quietly within his dwelling, in such a manner as his religion may prescribe, without instituting any public gatherings or conventicles. When this interpretation is recognized, our complaints will cease.

It therefore remains to you, worthy brethren, to be vigilant, lest your congregation, which we learn is at present in a good and encouraging condition, suffer from the liberty which the sects may assume. But should it happen that this evil is not remedied to your satisfaction, although we hope it may be otherwise, if we can serve you in any way, we gladly offer a helping hand, in the name of the Classis, whenever our body is furnished by your Reverences with proper information. This we will use as occasion permits.

Herewith we conclude. Meanwhile we hope that the Lord God may long bless you in your duties, and may preserve you in good health, to the honor of his Holy Name, to the signal edification of your congregation, and to your temporal welfare and eternal salvation.

Signed,

Caspar de Carpentier
Abraham Roeloff
Conrad Schoonhoven.

Actum Amsterdam,
May 25, 1657.

VICE DIRECTOR ALRICHS TO THE BURGOMASTERS OF AMSTERDAM.

1657, May 25.

And, as there was scarcely any storehouse, I have been obliged to fix something tent fashion, to preserve the goods which, in such a manner or with such covering, are not sufficiently protected from rain, rotting, etc. Therefore, necessaries are required to be sent hither for a large storehouse; also suitable boats

and a Minister, all which are of the greatest necessity. As there was no powder-house here, I have had a cellar constructed under the walls, so that the powder may be preserved in a sure place which is beyond danger. Meanwhile, the ship Bever, has been discharged within ten allowed days.— Col. Docs. N. Y. ii. 9.

VICE DIRECTOR ALRICHS TO THE COMMISSIONERS OF THE COLONY ON THE DELAWARE.

1657, May 7.

Honorable, Worshipful, Wise, Right Prudent Gentlemen:—

My last to your Honors was dated the 8th instant, whereunto I refer; nevertheless, I am under the necessity to repeat here, and again herein respectfully to request you to be pleased, should you not have already sent out the materials necessary for a suitable warehouse, as well two carpenters at least, who, without whom we cannot get along, and the requisite boat and clergyman, no longer to postpone forwarding them, for, in consequence of the heavy rain that frequently falls here in great quantities, which will leak through any old sails, there is imminent danger that whatever is dry or susceptible of damage, will be spoiled.— Col. Docs. N. Y. ii. 13.

ACTS OF THE CLASSIS OF AMSTERDAM.

Lutherans in New Netherland.

1657, June 5th.

About the restraint of the Lutherans and other sects in New Netherland and the New Colony (on the Delaware), the gentlemen were waited on, and this business was earnestly recommended to them. They promised to be on their guard against their exercising public worship, and not permit it, but endeavor to prevent it.— v. 55; xix. 45.

Correspondence from America.

1657, June 27th.

Rev. Gideon Schaats to Rev. Domine Laurentius.

The Peace of Christ!

Very Dear Father and Brother in Christ, Domine Laurentius:—

In the beginning of November, last year, (1656,) in conjunction with Domine Megapolensis, I wrote to you at the request of the Rev. Classis, concerning the state of the church in general, in this country, and in particular about myself, with the design

of having the same communicated to the Rev. Brethren. But, as we have learned that the ship "Otter", by which we sent our letters, was lost on the coast of England, and as we have received no answers to them, we now repeat the information.

About the church and congregation here: Much could be said of the indiscreet walk of many. There are many hearers, but not much saving fruit. The place increases, but when the wind is from the South, the people, who carry on trade, by which this place alone exists, pass away like grass growing on the (meadow.)

We have here about one hundred and thirty members, most of whom I found here. I think that I have received about thirty. May God sanctify them! But we have been also considerably deceived by certain ones, so that on account of their inconsistent walk, although with but little assistance, I have been obliged to suspend them from the Lord's Table. The people are rather reckless; many remain away from the Lord's Table for a kernel of oats, (the slightest reason); disputes often arise on account of trade. But they ought never to be left without a preacher, as there are sometimes between three and four hundred at church, notwithstanding the distance some have to travel; and if they were all well inclined, there might be an audience of six hundred, besides the merchants, who frequent the place during the summer; but the taverns and villainous houses have many visitors. The colonists have not more than fourteen or fifteen country places (farms); the Company has around the fort a "Factory" village of one hundred and twenty houses, if not more, and others are springing up daily; a small new church has been located in the heart of this village, Beaverwyck, where by God's grace I now preach. But inasmuch as most of the people are under the Company, Rensselaer neither will nor can continue me after my term expires. This, according to the last agreement made, will be on the 24th of July, 1657. [A marginal note in the same hand writing says: This contract was made on the 20th

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of September 1656 or thereabouts, at which time he was already intending to resign.] Then I shall be free from my duties here. I wrote about this in my last letter. This matter gives me a great deal to think about, and the uncertainties cause me much trouble. I am free from van Rensselaer, or will be; but not a word was said by the officers of the Company about my salary, before I received my discharge. No preacher has ever yet been appointed here by the Company, and the Company says that the congregation must pay the preacher. But they (the people?) prefer to gamble away, or lose in bets, a ton of beer at twenty three or twenty four guilders, or some other liquor. I will say nothing against the better class; but of these there are too few to make up the salary. The Company's people are not very liberal, as may be seen in the case of Domine Polheymius, preacher at Flatbush, whom the poor farmers pay a scanty salary. On the whole, frequently. I do not know what to do; nor can I tell what my final resolutions shall be. Perhaps when I am free, I shall be pleased to make use of that freedom in the coming spring, 1658, and travel with my children to the Fatherland. Here they learn nothing but rudeness, instead of useful things. This journey is desirable especially for my sons, each of whom is fit now to undertake something to his liking. In the meanwhile, and at the request of the Consistory here, I shall not cease to do my duty, until the time that you and the Rev. Brethren can do something for me in this matter. If the Company, which made the first beginnings at this place, would also make a beginning in the appointment of a preacher, then let them also provide for him, as they do for the preacher at New Amsterdam. The work here is very hard for one minister, while they have two at the Manhattans; and because above the Minades such a dearth is felt; for victuals are three times more easily procured at the Minades, as the English live in that neighborhood, and they are also on the sea. The salary of the old

preacher there who keeps house is two thousand guilders including his house rent; and besides he has free fuel, which here we have not. Fire wood costs us about two hundred guilders, for which the price at the Minades is hardly one hundred and fifty. This is because of the difficulty in hauling it from the woods. Neither is there any house for the preacher here. All the houses are occupied, so that there are none to rent. Everybody must build for himself, and at great expense, for everything is four times as dear as in the Fatherland; as for example carpenters wages, and everything pertaining to building. The houses here cost a great deal. A decent domicile cannot be rented for less than four hundred to four hundred and fifty guilders, while Rensselaer will not allow me more than two hundred guilders for rent; and the congregation is not willing to build me a house. But a Poor-house has been established here, and, God be praised, as there are yet very few poor people here, I have made arrangements with the deacons, and lived therein until now. The Brethren must therefore take care, that no preacher is sent here, and that I am not ordered to remain here, without being decently treated, as other ministers are. Nevertheless, I fare so well, that I would not care to leave my congregation, if I had only means to send my sons, one after the other, to the Fatherland. But I am already very much behind. I might indeed sell all my movable property, which I brought here, and then all would go well, if I could immediately start on my travels; and if my wife, who has not yet succumbed, had traded a little more, without which we would have been still more miserable. I often take my God as witness, that we have never lived luxuriously, and I do not wish to. We have lived more simply than any other minister, and yet how different is my condition, in this respect, from the common inhabitants here. I thank God for what he gives; only I find myself conscientiously compelled to write this, that the dear Brethren might see to it, that no other brother

be misled into these parts, as I have been. The Rensselaers knew, that the ministers were not to be returned home at their own expense, but that was concealed from me in my contract. It was mentioned in the contract of the other minister, (Megapolensis), made by the late pious Kilian van Rensselaer, with several other conditions favorable to him, but too long to repeat here. I have myself read them in the contract. I had forgotten to say, that there is no prelector nor precentor here, which duties I have had to fill. All this is information for the Brethren, for them to act upon. At the request of the Classis I communicate this to you, hoping that you will inform them thereof. In closing, I commend you and your dear wife and children, with the best wishes of my family, to the grace of God, and remain, this 27th of June, 1657, of Your Reverence, the humble colaborer in the work of God.

Gideon Schaats,

Pastor at Rensselaerswyck.

PETITION OF THE REVS. MEGAPOLENSIS AND DRISIUS TO THE BURGOMASTERS, ETC., AGAINST TOLERATING THE LUTHERANS.

July 6, 1657.

To the Hon. Burgomasters and Schepens of the city of Amsterdam, New Netherland:—

The ministers of this city, with all due respect, desire to send in this, their remonstrance. They have understood that there has arrived by the ship "De Molen", a Lutheran minister; that he designs settling, in his official capacity, in this important place; that it is evidently their intention, if they obtain a foothold in this place, to extend themselves, which they may then do the more easily, to other parts of this province. In our opinion this must operate injuriously to the policy of the government, as well as of the Reformed Religion, unless it be successfully opposed at the beginning. For

1. The Lutherans and their adherents have been forbidden heretofore, to hold their separate conventicles, altho' they have repeatedly solicited this privilege of the Hon. Directors in vain. They nevertheless obstinately and perseveringly persist in prosecuting their object against the known and declared will of the government of this place. If they should gain this object, they would doubtless attempt to proceed further.

2. We feel sure that great contention and discord will develope therefrom, not only among the inhabitants and citizens in general, but also in families, of which we have had proofs and complaints during the past year. For example, some husbands have forced their wives to leave their own church, and attend their conventicles.

3. Large numbers of Lutherans have been found in the East Indies, and also, formerly, in Brazil, but we do not know that the public exercise of their religion was ever allowed them; doubtless because strife in religious matters would produce confusion in political affairs.

4. Thus, also, the number of hearers in our (Reformed) church would be perceptibly diminished. Many of that persuasion have continued attentive hearers among us, and several have united themselves with our church. These would separate themselves from us, if separate worship, according to the Lutheran form, should be allowed.

5. The treasury of our deacons, (the poor fund) would be considerably diminished, and become unable to sustain the burdens it has hitherto borne. It is known to your Hon. Body that there is no other means provided for the support of the poor, save what is collected in the church. This is given to widows, orphans, and to all who make suitable application whatever may be their religious persuasion. This could not be done under any other arrangement.

6. If the Lutherans should be indulged in the exercise of their (public) worship, the Papist, Mennonites and others, would soon make similar claims. Thus we would soon become a Babel of

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confusion, instead of remaining a united and peaceful people. Indeed it would prove a plan of Satan to smother this infant, rising congregation, almost in its birth, or at least to obstruct the march of truth in its progress.

We therefore request your Hon. Body earnestly to consider the measure referred to, as injurious to the political as well as to the religious interests of this place; and, following in the footsteps of your predecessors in authority in this city, as well as in the Province at large, will take measures to arrest the evil ready to creep in, and prevent it according to your best ability. So doing, etc. Your Honors' Obedient

John Megapolensis.

July 6, (12) 1657. Samuel Drisius.

Endorsed on this letter is the following:—

The Burgomasters and Schepens having read the request herein presented, by the ministers of the Holy Gospel, return thanks to them for their care in this matter. They refer them to the request of their Honors on this subject, heretofore made to the Government, and the reply thereto, which are hereunto annexed.

By the order of the Burgomasters and Schepens,

Timotheus Gabry, Secretary.

August 13, 1657,
at the City Hall, in
Amsterdam, New Netherland.

REPORT OF THE MAYOR AND ALDERMEN OF NEW AMSTERDAM UPON THE PETITION OF THE MINISTERS AGAINST ALLOWING LUTHERAN SERVICES.

1657, July 14th.

To the Noble, Honorable Director-General and the Honorable Council of New Netherland:—

With all due respect, the Burgomasters and Schepens of this city show, that the ministers of the Gospel here appeared yester-

day before us with the annexed petition, concerning the arrival of a Lutheran preacher, who had come by the ship "Goude Meulen" (Golden Mills). They allege several reasons and motives, why the spread of that doctrine ought to be prevented here. These having been taken into consideration by us, the aforesaid Lutheran preacher, named Johannes Ernestus Goetwater was summoned before us. We asked him, with what intentions he had come to this country. He thereupon frankly answered, he had been sent on behalf of their Consistory, to occupy the position of a preacher here, as far as it would be allowed. He also trusted that a letter of permit would come by the ship "Waegh" (Balance), giving them freedom of religion as in the Fatherland; also that the Directors (of the West India Company) had this matter under consideration, about which a resolution should follow at the next opportunity; and that he had writings from the Lutheran Consistory of Amsterdam, to be delivered to their congregation here.

When we deliberated on all this, we could not believe that the Hon. Directors would tolerate in this place any other doctrine, than the true Reformed Religion. This is fully sustained by the oath, which your Honors administered to us upon our entering upon our duties, and which the Honorable, the Lords-Patroons, approved. By this we bound ourselves under oath to help maintain the true Reformed Religion, and to suffer no other religion or sects. Therefore we have charged the said Goetwaeter, not to hold public or private exercise in this city, and not to deliver to the congregation, as he called it, the letters from the (Lutheran) Consistory (at Amsterdam) until further orders. As this is a matter which concerns not only this place, but the whole Province, we address ourselves further to your Honors, and request that measures may be found, by which the true Reformed Religion will be maintained, and all other sects excluded, that the blessing of the Lord may increase in its flow

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upon us. Thus all our good inhabitants will feel obliged to show their gratitude to your Honors, for doing this, etc.

By order of the Hon. Burgomasters and Schepens,

Timotheus Gabry,

Secretary of Amsterdam, in New Netherland.

Received the report by the Burgomasters and Schepens of this city, accompanying the petition of the ministers.

The Director-General and Council are well pleased with the zeal and desire, shown by the Burgomasters and Schepens of this city for supporting the Reformed doctrine and excluding schismatics, and praise them therefor. The Director-General and Council agree in every particular with the report. They request and order the Burgomasters and the Schepens of this city, as well as all other inferior Courts, that the orders and edicts formerly issued and repeatedly published against this thing; and especially the order, repeated on the first of February, Anno 1656, shall be retained and enforced strictly. We consider this to be necessary for the maintenance and conservation not only of the Reformed divine service, but also of political and civil peace, quietness and harmony. Thus done at the meeting of the Honorable Director-General and Council, held at Fort Amsterdam in New Netherland, the 14th of July, Anno 1657.

Signed by order of the Noble, Honorable
Director-General and Council,

C. van Ruyven, Secretary.

Report of the
Burgomasters and Schepens
of Amsterdam, to Director-General
and Council about maintaining the Reformed Religion,
with (exclusion of sects.)

GOV. STUYVESANT TO THE MAGISTRAATS OFF HEEMSTEAD.

17 July, 1657.

Lovinge Frindes — Before mi departure from you I was in hoopes; off a good act amongst you both in settlingh off mister denton's continuance according to agreement off the tents for the present year: Butt Beeinge in hest Back and ready for mi returne; Both were Broock off By sum turbelent Spirits iff in the neme off the whole or any is yet ignorant; but not satisfeyt therefore you may be pleased to understand by these presents that wee are yett expected the tenths uppon the field for the year present and accordanse to the value off them for the yeare past this therefore is ordered by these present that before the gatheringe off the crop you shall give tymly noticij that we may send a men for the such or watt is the patrons due, and for the ministry: You al doe know that Mister Robert fordim sum tymes minister of the town off heemsted; did leave the plaeic and alsoo the exercys of the ministery without our wish or knowledge and for no little reasons therefore wee ken not admitt him in such a mennor of comminge againe. Soe after my servis recommendinge you all unto the proteckcon off the Almeytig I rest.

Answer to the above.

Right Wortschipfull — Yours wee have received bearing date the 17th Jully wheare in wee understand you are unsatisfied heering summe speeches from sume pitlur (i. e. private) man or men not being imployed by the towne nor by ther knowledg or consent nether doe the towne owne what they have said wee hoope according to the agreement made for a hundredth skeepell of wheeat for the tentes you will be content the which the towne agreed with you and are willing to performe, our desiers are to Imbrace Mr. dentons ministrie if God be pleased to continue hime amongst us and as for yourselife we have had sufficient experience of your willingnesse and doubt not but you are the same by your late free and noble profer. Soe hoping will not take any exceptions against the whoolle for sume p'tillr Estravigant speches for soe it will sumtimes fall out wheare a generall voat is wee have sent Mr. Simons the hearer heare of hee shall further informe your woorshipe soo not further to truble your woorschepe att present wee remaine yours in all service to command according to our power

Richard Gildeersleue, in the name and
behaulfe of the towne of Hempsteed,
this 25th of July, 1657.

Addressed.

"To the Right Worschipfull peeter Stiuasnt Gouernor Generall of the new Netherlandes at his house foort amsterdame thesse present." — Doc. Hist. N. Y. iii. 118.

GOV. STUYVESANT'S REPLY.

Lovinge friendes:—

Your letter sent by Mr. Semins and his information have given us full satisfaction so that wee sal rest in your promise off hundert schepels off Weat for the tentes for the present yeare — about the continuancy off mister denton amongst you wee sal use al endevors we ken iff hee ken nott bee persuaded; you must locke for another Abel and Godly man weerunto we on our seyde sal contribu what is in our power — soo etc.

Heemsteid sent the 29th of July ady 1657.— Doc. Hist. N. Y. iii. 119.

CLASSIS OF AMSTERDAM.

Correspondence from America.

1657, July 31st.

J. T. Polhemus to the Classis of Amsterdam.

Reverend, Learned and Esteemed Gentlemen, the Preachers of the Classis of Amsterdam, and dearly beloved Brethren in the Lord:—

With respectful salutations and hearty thanks for all the favors shown to my wife in my absence, I am glad to inform you herewith, that she arrived here safely and in good health on the 4th of September. For this the good God be praised above all, and then your Reverences, who have helped her. I wrote to you, to her, and to others, in the year 1655, and am very sorry to learn, that these letters have been kept back. But as I requested then, so I entreat your Reverences now, that you will not interpret, to my disadvantage, the circumstance that I had not written sooner. The reason was, that I was uncertain about my remaining here, and I was in doubt, whether I should not carry my news myself. I had no idea, that there could be any dissatisfaction with myself or my service. I also sent over my dismissal (from Brazil) and my testimonials. Now, Reverend Brethren, please not to give too much credence to backbiters; they are but human. With God's help I shall give satisfaction to those who watch here, as well as to your Reverences and to all pious people. May the merciful God help us all. Herewith I commend your Reverences, collectively and individually, to God's Almighty keeping.

Your Reverences faithful and sincere servant,

J. T. Polhemus.

Midwout in New Netherland,
Ultimo July, 1657.

Correspondence from America.

1657, Aug. 5th.

Revs. J. Megapolensis and S. Drisius to the Classis of Amsterdam.
P. S. Aug. 14.

Reverend, Pious and Learned Gentlemen, Fathers and Brethren in Christ Jesus:—

The letters of your Reverences, of the 13th of June 1656, and of the 15th of October of the same year have been received. We were rejoiced to learn of the fatherly affection and care which you show for the welfare of this growing congregation. We also learned thereby of the trouble, you have taken with the Lords Directors, to prevent the evils threatened to our congregation by the creeping in of erroneous spirits; and of your Reverences' desire, to be informed of the condition of the churches in this country.

We answered you in the autumn of the year 1656, and explained all things in detail. To this we have as yet received no reply, and are therefore in doubt, whether our letters reached you. This present letter must therefore serve the same end.

The Lutherans here pretended, last year, that they had obtained the consent of the Lords Directors, to call a Lutheran Pastor from Holland. They therefore requested the Hon. Director and the Council, that they should have permission, meanwhile, to hold their conventicles to prepare the way for their expected and coming pastor. Although they began to urge this rather saucily, we, nevertheless, animated and encouraged by your letters, hoped for the best, yet feared the worst, which has indeed come to pass. For although we could not have believed that such permission had been given by the Lords Directors, there nevertheless arrived here, with the ship "Meulen" (The Mill) in July last, a Lutheran preacher Joannes Ernestus Goetwater, to the great joy of the Lutherans, but to the special displeasure and uneasiness of the

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congregation in this place; yea, even the whole country including the English, were displeased.

We addressed ourselves, therefore, to his Honor, the Director-General, the Burgomasters and Schepens (Aldermen) of this place, and presented the enclosed petition. As a result thereof, the Lutheran pastor was summoned before their Honors and asked, with what intentions he had come here, and what commission and credentials he possessed. He answered, that he had come to serve here as a Lutheran preacher, but that he had no other commission, than a letter from the Lutheran Consistory at Amsterdam to the Lutheran congregation here. He was then informed by the Hon. authorities here, that he must abstain from all church services, and from the holding of any meetings, and not even deliver the letter, which he brought from the Lutherans at Amsterdam without further orders; but that he must regulate himself by the edicts of this Province against private conventicles. He promised to do this, adding, however, that with the next ships he expected further orders and his regular commission. In the meantime, however, we had the snake in our bosom. We would have been glad if the authorities here had opend that letter of the Lutheran Consistory, to learn therefrom the secret of his mission, but as yet they have not been willing to do this.

We then demanded that our authorities here should send back the Lutheran preacher, who had come without the consent of the Lords Directors, in the same ship in which he had come, in order to put a stop to this work, which they evidently intended to prosecute with a hard Lutheran head, in spite of and against the will of our magistrates; for we suspect that this one has come over to see whether he can pass, and be allowed to remain here, and thus to lay the foundation for further efforts; but we do not yet know what we can accomplish.

Domine Gideon Schaats wrote to you last year about the congregation at Rensselaerswyck or Beverwyck, as he intends to do

again. We know nothing otherwise than that the congregation there is in a good condition; that it is growing vigorously, so that it is almost as strong as we are here at the Manhatans. They built last year a handsome parsonage. On the South River, matters relating to religion and the church have hitherto progressed very unsatisfactorily; first because we had there only one little fort, and in it a single Commissary, with ten to twenty men, all in the Company's service, merely for trading with the Indians. Secondly: In the year 1651 Fort Nassau was abandoned and razed, and another, called Fort Casemier, was erected, lower down and nearer to the seaboard. This was provided with a stronger garrison, and was reinforced by several freemen, who lived near it.

But the Swedes, increasing there in numbers, troubled and annoyed our people daily. After they had taken Fort Casemier from us, they annoyed our countrymen so exceedingly, that the South River was abandoned by them. However in the year 1655 our people recovered Fort Casemier, and now it is held by a sufficiently strong garrison, including several freemen, who also have dwellings about. One was then appointed, to read to them on Sundays, from the Postilla. This is continued to this day. The Lutheran preacher (Peter Hjort) who was there was returned to Sweden.

Two miles from Forst Casemier, up the river, is another Fort, called Christina. This was also taken by our people, at the same time, and the preacher there (Nertunius) was sent away, with the Swedish garrison.

But because many Swedes and Fins, at least two hundred, live above Fort Christina, two or three miles further up the river, the Swedish Governor made a condition in his capitulation, that they might retain one Lutheran preacher, (Lokenius) to teach these people in their language. This was granted then the more easily. First, because new troubles had broken out at Manhattan with the Indian, it was desirable to shorten proceedings here and re-

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turn to the Manhattans to put things in order there. Secondly because there was no Reformed preacher here, nor any who understood their language, to be located there.

This Lutheran preacher (Lokenius) is a man of impious and scandalous habits, a wild, drunken, unmannerly clown, more inclined to look into the wine can than into the Bible. He would prefer drinking brandy two hours to preaching one; and when the sap is in the wood his hands itch and he wants to fight whomsoever he meets. The Commandant at Fort Casimir, Jean Paulus Jacquet, brother-in-law of Domine Casparus Carpentier, told us, that during last spring this preacher was tippling with a smith, and while yet over their brandy they came to fisticuffs, and beat each others heads black and blue; yea, that the smith tore all the clothing from the preachers body, so that this godly minister escaped in primitive nakedness, and although so poorly clothed, yet sought quarrels with others. Sed hoc parergiccos.

On Long Island there are seven villages, belonging to this Province, of which three, Breuckelen, (Brooklyn) Amesfoort, (Flatlands,) and Midwout (Flatbush) are inhabited by Dutch people, who formerly used to come here (to New Amsterdam) to communion and other services to their great inconvenience. Some had to travel for three hours to reach this place. Therefore, when Domine Polheymus arrived here from Brazil, they called him as preacher, which the Director-General and Council confirmed.

The four other villages on Long Island, viz., Gravensand, (Gravesend,) Middelburgh, (Newtown,) Vlissingen, (Flushing,) and Heemstede are inhabited by Englishmen. The people of Gravensand are considered Mennonites. The majority of them reject the baptism of infants, the observance of the Sabbath, the office of preacher, and any teachers of God's word. They say that thereby all sorts of contentions have come into the world. Whenever they meet, one or the other reads something to them.

At Vlissingen, they formerly had a Presbyterian minister (Doughty) who was in agreement with our own church. But at present, many of them have become imbued with divers opinions and it is with them "quot homines tot sententiae." They began to absent themselves from the sermon and would not pay the preacher the salary promised to him. He was therefore obliged to leave the place and go to the English Virginias. They have now been without a preacher for several years. Last year a troublesome fellow, a cobbler from Rhode Island in New England, came there saying, he had a commission from Christ. He began to preach at Vlissingen and then went with the people into the river and baptized them. When this became known here, the Fiscal went there, brought him to this place, and he was banished from the Province.

At Middelburgh, alias Newtown, they are mostly Independents and have a man, called Joannes Moor of the same way of thinking, who preaches there, but does not serve the sacraments. He says, he was licensed in New England to preach, but not authorized to administer the sacraments. He has thus continued for some years. Some of the inhabitants of this village are Presbyterians, but they cannot be supplied by a Presbyterian preacher. Indeed, we do not know that there are any preachers of this denomination to be found among any of the English of New England.

At Heemstede, about seven Dutch miles (twenty one English miles) from here, there live some Independents. There are also many of our own church, and some Presbyterians. They have a Presbyterian preacher, Richard Denton, a pious, godly and learned man, who is in agreement with our church in everything. The Independents of the place listen attentively to his sermons; but when he began to baptize the children of parents, who are not members of the church, they rushed out of the church.

On the west shore of the East River, about one mile beyond

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Hellgate, as we call it, and opposite Flushing, is another English village, called Oostdorp, which was begun two years ago. The inhabitants of this place are also Puritans or Independents. Neither have they a preacher, but they hold meetings on Sunday, and read a sermon of some English writer, and have a prayer.

About eighteen (Dutch) miles (fifty four English miles) up the North River, half way between the Manhattans and Rensselaer or Beverwyck, lies a place, called by the Dutch Esopus or Sypous, and by the Indians, Atharhacton. It is an exceedingly fine country there. Thereupon some Dutch families settled there who are doing very well. They hold Sunday meetings and then one or the other of them reads from the Postilla.

Such is the condition of the church in our Province. To this we must add, that, as far as we know, not one of all these places, Dutch or English has a schoolmaster, except the Manhattans, Beverwyck, and now also Fort Casimir on the South River. And although some parents try to give their children some instruction, the success is far from satisfactory, and we can expect nothing else than young men of foolish and undisciplined minds. We see at present no way of improving this state of affairs; first, because some of the villages are just starting, and have no means, the people having come half naked and poor from Holland, to pay a preacher and schoolmaster; secondly, because there are few qualified persons here who can or will teach.

We can say but little of the conversion of the heathens or Indians here, and see no way to accomplish it, until they are subdued by the numbers and power of our people, and reduced to some sort of civilization; and also unless our people set them a better example, than they have done heretofore.

We have had an Indian here with us for about two years. He can read and write Dutch very well. We have instructed him in the fundamental principles of our religion, and he answers publicly in church, and can repeat the Commandments. We have

given him a Bible, hoping he might do some good among the Indians, but it all resulted in nothing. He took to drinking brandy, he pawned the Bible, and turned into a regular beast, doing more harm than good among the Indians.

Closing we commend your Reverences to the gracious protection of the Almighty, whom we pray to bless you in the Sacred Ministry. Vestri et officio et affectu,

Johannes Megapolensis.
Samuel Drissius.

Amsterdam, in New Netherland,
the 5th of August, 1657.

(Compare this translation with one found in Doc. Hist. N. Y. iii. 69–72; 4to ed.)

[The following Postscript to the above letter, nine days after, is not given in Documentary History. It is as follows:—]

Reverend, Pious, Very Learned Fathers and Brethren in Christ:—

Just after closing our recent letter of August 5th, it happened that on August 6th (or 12th) a ship came from the sea to this place, and approached the Fort, having no flag flying from the topmast, nor from any other place on the ship; only from the foremast a small burgee floated to indicate the wind. We could not decide whether she was Dutch, French, or English. They fired no salute before the fort, as is usual with ships on their arrival. When the Fiscal went on board, they tendered him no honor or respect. When the master of the ship came on shore and appeared before the Director-General, he rendered him no respect, but stood still with his hat firm on his head, as if a goat. The Director-General could with difficulty get a word from any of them. He only learned that they had come from London in about eight weeks. When asked as to the condition of Holland, France, etc., hardly a word could be drawn from them. At last information was gained that it was a ship with Quakers on board. The following morning early they hoisted anchor and sailed eastward, to-

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wards Hellgate, as we call it, in the direction of New England. We suppose they went to Rhode Island; for that is the receptacle of all sorts of riff-raff people, and is nothing else than the sewer, (latrina) of New England. All the cranks of New England retire thither. We suppose they will settle there, as they are not tolerated by the Independents in any other place. Last year there also arrived at Boston, in New England, several of these Quakers, but they were immediately put in prison and then sent back in the same ship. Probably fearing the same thing, these Quakers came this way, and then passed on. But they did not pass from us so hastily, as not to leave some evidences of their having been here, for they left behind two strong young women. As soon as the ship had fairly departed, these began to quake and go into a frenzy, and cry out loudly in the middle of the street, that men should repent, for the day of judgment was at hand. Our people not knowing what was the matter, ran to and fro, while one cried "Fire", and another something else. The Fiscal, with an accompanying officer, seized them both by the head, and led them to prison. On their way to jail, they continued to cry out and pray according to their manner, and continued to do the same when in prison. We perceive from this circumstance that the devil is the same everywhere. The same instruments which he uses to disturb the churches in Europe, he employs here in America. We trust that our God will baffle the designs of the devil, and preserve us in the truth, and bring to nothing these machinations of Satan. Finally, we commend your Reverences to the protection of the Most High, while we beseech him to bless us all in the ministry, to the edification of his church.

Your dutiful servants,

Joannes Megapolensis.

Samuel Drisius.

Amsterdam, in New Netherland,
August 14th, 1657.

1657, Aug. 10.

Evert Pietersen, Schoolmaster at South River, Delaware, to the Commissioners in Fort Amstel, South River, New Netherland.

We arrived here on April 25th (1657). I find twenty families, mostly Swedes. Not more than five or six families belong to our nation. I have already begun to keep school, and have twenty five children, etc.

Your Honor's most obedient servant,

Evert Pietersen.

1657, Aug. 12th.

Evert Pietersen to the Reverend, Learned, Pious Domine Hendric Ruileus, minister of Jesus Christ in the flourishing congregation of the City of Amsterdam.

Domine Hendric Ruileus:

Emanuel!

Reverend Brother in Christ Jesus. Wishing you all bodily and spiritual blessing in Jesus Christ, I hope this will find you and your family in good health. I thank the Lord heartily for my own health. We have received very joyful news by the ships which have arrived from the Fatherland at the Manhattans, or at New Amstel. We learn "De Wagh" is coming with a galiot, bringing about four hundred people, among whom is the preacher, called Johannis (Everardus?) Weelius, and also my son, Arent Evertsen, a miller who comes over as super cargo. It makes me very glad, to see my children thus prospering. My son Jan Evertsen, goes daily to the office of the Director to write, for which he receives his thanks. He is on the road to success. We look with longing for the arrival of this ship "De Wagh" and trust that under Divine Providence, we shall soon hear of her arrival. If any mishap should befall her, we would suffer a great famine this

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winter. I must further tell you, that I am engaged in keeping school, with twenty five children in it; but I have no paper nor pens for the use of the children, nor slates and pencils. As soon as winter begins and they can no longer work on the soil, old and young will come to school, and learn to read, write (and cipher). But I have nothing, from which to teach them. To keep school here, is something of a novelty, as it has not been done before. The books mentioned on the enclosed memorandum, please to take care that they be sent by the first ship, for I am especially in need of them. Please to speak to van Beeck, as to the price at which I am to sell them. Let the paper and books be packed separately, for if they get into the Directors hands, we cannot get them. I must also respectfully request you, to be kind enough to go with my wife to van Beeck, and ask him to help her to get one hundred and fifty guilders of my already earned wages, and which must now stand to my credit; for I receive forty guilders per month. This will assist her in making provision for the winter, by buying meats, bacon, turf and wood. Otherwise she could not get along decently with the children, but would perish in sorrow. I have also written to van Beeck, that our steward, Cors. Jansen, has robbed the magazine. He was caught at it by the soldiers and banished from the river for twenty one years, and neither he nor his children may enter into any public service. I expect a letter from you next spring, with information in it of what our colonists write home, as great complaints are heard here against our Director. He does not observe the ninth and twenty fifth articles; for the colonists are obliged to buy everything at fixed prices, when they need anything. They are also put on rations; seven pounds of bread; four of wheat, two cups (pints) of ground barley; one cup of peas, one pound of codfish, per week; a child on half rations; one quart of oil, half a pint of vinegar; but the men, who go to work in the woods daily, cannot live on this. Hence there is a great deal of murmuring. One has written this, and another

that, to their friends at home. So much discontent has been created, that about thirty families, living at the Manhattans, who were ready to come here to the South River, have remained in their places, because of the ill-intentioned writing from here, that the people suffered hunger. I fear that such rumors circulating in the Fatherland, will stay this good work. Write me also of the war between the Swedes and Danes, and send a part of the Gazettes, that I may have something else to read. Herewith closing and commending you to God's protection I salute you, with your dear wife and children, most heartily. Please to send the enclosed letter to my wife.

Your friend,
Mr. Evert Pietersen.

Dated the 12th of August, 1657,
at Fort New Amstel, on the South River
in New Netherland.

SYNOD OF NORTH HOLLAND, AT HAARLEM.

1657, Aug. 13 et seq.

Art. 2. Register.

According to Article 55, of the preceding Synod: This speaks of the well known Register-book, and refers to the inserting of resolutions and apostillen in the Acta of Synod.

After this, it was resolved to hold this matter in abeyance, until the respective Classes could bring in resolutions on that point to this Synod at the beginning thereof. These having been read, it was found that the Classes, by a majority of votes, declared that henceforth the Register-book, as begun two years ago, (1655), shall remain in esse; and that only the summaries of the Remonstrances (Memorials) and Petitions shall be inserted in the Acta of Synod; but the resolutions and apostillen in plena forma.

Article 35.

Extracts concerning the state of the Indian and other foreign churches, handed in to the Rev. Synod, and read by the Rev. Classis of Amsterdam:

. . . . . .

The Lutherans in New Netherland, having attempted the public exercises of their religion, have been opposed therein with good endeavors, and not without fair success.

. . . . . .

Sent to New Netherland as a minister, Rev. Everardus Welius, in April 1657; as siekentrooster and school-master, Aert Pietersen, in December 1658 (1656?)

. . . . . .

Sent as siekentrooster to the East Indies, in October 1656, John Walraven.

FATHER SIMON LE MOYNE.

1657, Aug. 26.

This Missionary, Pere Le Moyne,* had followed some Christian Hurons into the Mohawk territory, and took occasion soon after to visit New Amsterdam, for the purpose of affording spiritual comfort to the Catholics residing in that city, as well as to some French sailors who had recently arrived with a prize at that port. The Dutch, always alive to the extension of their commerce, seized the occasion of this visit to demand permission to visit the St. Lawrence for the purpose of trade, and solicit Le Moyne to represent their wishes to the Governor of Canada. The Jesuit's representations were crowned with success. The Canadian Governor consented that New Netherland vessels should henceforward resort to Quebec, on the same terms as French ships, with this reserve, however, that the Dutch should not participate in the Indian trade, nor be

* "This Simon Le Moyne has been with Indians from the Indian country several times at Fort Orange. At last he came here to the Manhattans, without doubt, on account of the Papists residing here, and especially for the accommodation of the French sailors, who are Papists, and who have arrived here with a good prize." Rev. Domine Megapolensis to the Classis of Amsterdam. On his return to Fort Orange, the Jesuit wrote three essays: 1. On the Succession of the Popes; 2. On the Council; 3. On Heretics; which he sent to Rev. Mr. Megapolensis with a letter commending them to his study, adding, "that Christ hanging on the wood of the cross was still ready to receive his repentance," (or conversion.) The Dutch Domine sent an answer by a yacht then on the eve of sailing from New Amsterdam for Canada. But the vessel was lost, and so Pere Le Moyne never received this reply to his "Catalogos." [See letter of Megapolensis to Classis, Sept. 28, 1658, and also his reply to Le Moyne, a copy of which he made and sent to Holland and is now in the Archives of General Synod — nine closely written pages.] See letter of September 28, 1658.

allowed the public exercise of their relation in that country. As this proviso was merely a counterpart of the rules which the Dutch themselves prescribed in their province, they did not object; on the contrary, they hastened to take advantage of the "happy and fortunate," circumstances, and prepared to "plough with their craft" the waters of the St. Lawrence.— O'Callaghan's History of New Netherland, vol. ii., 363.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Henr. Selyns.

1657, Sept. 3rd.

Rev. Henricus Selyns asks that he may be examined preparatoir (for licensure) This was granted him upon his praiseworthy credentials ecclesiastical as well as academic.— vi. 74.

Rev. Henr. Selyns.

1657, Oct. 2nd.

Rev. Henricus Selyns having made his exposition, (preached his sermon) on John 5:39, Search the scriptures, etc. and having then been examined in the principal articles of the Christian Reformed Religion, gave such very great satisfaction to the Assembly, both by his preaching and by his answers to the questions of the Rev. Examiner, that he was admitted to the public ministry (preaching) after the signing of the Acta (the Formulae) required.— vi. 79.

PETITION OF THE LUTHERANS TO THE GOVERNOR AND COUNCIL OF NEW NETHERLAND, OCT. 10, 1657.

To the Noble Honorable Director-General, and the Council of New Netherland: —

With all due respect, we, the adherents of the Unaltered Augsburg Confession, here in New Netherland, and under the judisdiction of the Lords Principals of the West India Company, hereby show, that the Burgomasters of this City of Amsterdam in New Netherland, have received an order from your Honors, first, by the City Messenger Gysbert op Dyck, and shortly after by the Honorable Fiscal, Nicasius de Sille, to the Rev. Master in The-

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ology, Johannis Ernestus Gutwasser, that he must and shall depart in the ship, the "Waag", (the Balance), now ready to sail. Wherefore, in paying our respects to your Honors, we beg to say that in accordance with your Honors orders and public announcements he has behaved as an honest man, and has never refused obedience to your orders and edicts, but has always given good heed to them; and we too, have behaved quietly and obediently, while we expect from higher authority, the toleration of our religion — that of the Unaltered Augsburg Confession. To this result we still look forward after receipt of another letter to us.

We humbly supplicate your Honors, that the sudden orders, the one by the City Messenger, and the other by the Fiscal, to Domine Johannis Ernestus Goetwasser, may be revoked by your Honors, until we receive further orders from their High Mightinesses, our sovereigns, and from the Noble Lord Directors of the Privileged West India Company. Remaining your Honors' faithful and watchful (servants) and good Christians, all adherents of the Unaltered Augsburg Confession, and having been admitted into New Netherland, we, in the absence of the others, have signed this petition: Mattheus Capito, Christian Niesen, Harmen Eduwarsen, Hans Dreper, Lourens Andriesen, Luycas Dircksen, XX Jan Jansen, XX Jochem Beeckman, Andries Rees, Luycas Eldersen, Harmen Jansen, Jan Cornelisse, Davidt Wessels, Hans Sillejavck, Hendrick Hendricksen, XX Meyndert Barentsen, Harmen Smeeman, Cristian Barentsen, George Hanel, Pieter Jansen, XX Winckelhoeck, Claes de Wit, XX Jacob Elders, Hendrick Willemse. We await your Honors favorable decision. Amsterdam, in New Netherland, this 10th day of October, Anno 1657.

As answer this may serve: that the Director-General and the Council do not recognize the Unaltered Augsburg Confession, much less any of the adherents of it. They confirm, therefore, hereby, their order and resolution of the 4th of September, sent to Johannis Ernestus Goetwasser, who calls himself a Lutheran

preacher, at Amsterdam, in New Netherland. Since that order, five or six weeks ago, two ships have sailed, on board of one of which the said Goesswater was ordered to depart. As he has treated the order of this Provincial Government with contempt, he is hereby once again commanded to leave with one of the ships now ready to sail. The Director-General and Council consider this necessary for the glory of God, for the success of the Reformed Religion, and the common quiet, peace and harmony of this Province. Thus done at the meeting of the Honorable Director-General and the Council, held at Fort Amsterdam in New Netherland on the 16th of October 1657. By order of the Hon. Director-General and Council aforesaid.

C. V. Ruyven, Secretary.

Having compared the foregoing petition and order, it is found correct.

C. V. Ruyven, Secretary.

REV. J. H. GUTWASSER, LUTHERAN MINISTER, TO THE GOVERNOR AND COUNCIL.

1657, Oct. 15th.

To the Noble, Honorable Director-General and the Honorable Council of New Netherland: —

In answer to the repeated verbal and written denunciations or orders to me, to depart from here within three times twenty four hours, I wish humbly to submit to your Honors for your favorable hearing and decision, a very few points, as follows:

1. That I do not deny your Honors' declaration, as expressed, that I desire to be free from charges of disobedience.

2. But also I do not consent to defend myself in such a troubled state of conscience.

3. Therefore I would like to know, why this order has been issued against me.

4. For I have exhibited my passports, and therewith the permission of the Lords Directors, who promise me still other favors.

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5. The special permission from your Honors, to live here, as a free student is nowhere canceled.

6. What has been asked, is, will and shall be mediis lieites via consessa et at competentis personas, also done here.

7. I have behaved myself here in such a way that I cannot be accused of Crimen Laesae Majestatis.

8. Neither shall any evil be done by me hereafter.

9. While I am waiting for further orders from Holland, according to promise.

10. I find myself worried about my affairs; for I cannot wisely handle my property, scattered here and there, in obedience to your sudden order. I am also of opinion, that much depends on my reputation and habits (fama et vita), which would be endangered by the order given me, and which your Honors must also consider.

I desire to inform your Honors, as to my humble opinions on few points; Your Honors will please to consider justly the foregoing points, and not carry out their unexpected sentence against me. Awaiting your Honors' favorable decision,

Amsterdam in New Netherland, the 15th of October 1657.

Your Noble Honors,

John Ernestus Gutwasser.

The foregoing request was handed in to the meeting of Director-General and Council and having been read, the following decision was given.

The petitioner, who forgets himself and the truth, is reminded, that the order for his departure was served upon him five or six weeks ago, and sent in writing. Since that time two ships have sailed. In one of these he ought to have left, according to order, but the petitioner has neglected to do this, in contempt of the government. He is once more commanded to obey said order by going in one of the two ships about to sail; especially as the Director-General and Council consider it necessary for the honor of God, the advancement of the Reformed Religion, and the common

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quietness, peace and harmony of this place. Thus done at Fort Amsterdam in New Netherland, the 16th of October, Anno 1657.

By order of the Honorable Director-General and Council;

C. V. Ruyven, Secretary.

Correspondence from America.

1657, Oct. 25th.

Revs. Megapolensis and Drisius to the Classis of Amsterdam.

Brethren in Christ: —

Since our last letter, which we hope you are receiving about this time, we have sent in a petition, in relation to the Lutheran minister, Joannes Ernestus Gutwasser. Having marked this on its margin, we have sent it to the Rev. Brethren of the Classis. We hope that the Classis will take care that, if possible, no other (minister) be sent over, as it is easier to send out an enemy than afterward to thrust him out. We have the promise that the magistrates here will compell him to leave with the ship De Wage. It is said that there has been collected for him at Fort Orange a hundred beaver skins, which are valued here at eight hundred guilders, and which is the surest pay in this country. What has been collected here, (at New Amsterdam), we cannot tell. Our magistrates have forbidden him to preach, as he has received no authority from the Directors for that purpose. Yet we hear that the Hon. Directors at Amsterdam gave him permission to come over. We have stated in a previous letter the injurious tendency of this with reference to the prosperity of our church.

Lately we have been troubled by others. Sometime since, a shoemaker, leaving his wife and children, came here and preached in conventicles. He was fined, and not being able to pay, was sent away. Again a little while ago there arrived here a ship with Quakers, as they are called. They went away to New England, or more particularly, to Rhode Island, (a place) of errorists and enthusiasts. It is called by the English themselves the Latrina of New England. They left several behind them here, who labored

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to create excitement and tumult among the people,— particularly two women, the one about twenty, and the other about twenty eight. These were quite outrageous. After being examined and placed in prison, they were sent away. Subsequently a young man at Hempstead, an English town under the government, aged about twenty three or twenty four years, was arrested, and brought thence, seven (Dutch) miles, (twenty one English miles.) He had pursued a similar course and brought several under his influence. The magistrate, in order to repress the evil in the beginning, after he had kept him in confinement for several days, adjudged that he should either pay one hundred guilders or work at the wheelbarrow (Kruywagen) two years with the negroes. This he obstinately refused to do, though whipped on his back. After two or three days he was whipped in private on his bare back, with threats that the whipping would be repeated again after two or three days, if he should refuse to labor. Upon this a letter was brought by an unknown messenger from a person unknown to the Director-General. The import of this, (written in English), was, Think, my Lord-Director, whether it be not best to send him to Rhode Island, as his labor is hardly worth the cost. Since the arrival of De Wage from the South River (the Director?) has again written to Joannes Ernestus Gutwasser to go away. On this he presented a petition, a copy of which is herewith transmitted, as also a copy (signed by) several of the Lutheran denomination. We observe that it is signed by the least respectable of that body, and that the most influential among them were unwilling to trouble themselves with it. Some assert that he has brought with him authority from the West India Company to act as minister. Whether dismission and return will take place without trouble remains to be seen. We are at this time in great want of English ministers. It is more than two years since Mr. Doughty, of Flushing which is a town here, went to Virginia, where he is now a preacher. He left because he was not well supported. On Oct. 13, Mr. Moore, of Middleburg, which is another town here, died of a pestilential disease, which prevailed in several of our

English towns, and in New England. He left a widow with seven or eight children. A year before, being dissatisfied with the meagre and irregular payments from his hearers, he went to Barbadoes, to seek to find another place. Mr. Richard Denton, who is sound in faith, of a friendly disposition, and beloved by all, cannot be induced by us to remain, although we have earnestly tried to do this in various ways. He first went to Virginia to seek a situation, complaining of lack of salary, and that he was getting in debt, but he has returned thence. He is now fully resolved to go to old England, because his wife, who is sickly, will not go without him, and there is need of their going there, on account of a legacy of four hundred pounds sterling, lately left by a deceased friend, and which they cannot obtain except by their personal presence. At Gravesend there never has been a minister. Other settlements, yet in their infancy, as Aernem, have no minister. It is therefore to be feared that errorists and fanatics may find opportunity to gain strength. We therefore request you, Rev. Brethren, to solicit the Hon. Directors of the West India Company, to send over one or two English preachers, and that directions may be given to the magistracy that the money paid by the English be paid to the magistrate, and not to the preacher, which gives rise to dissatisfaction, and that at the proper time, any existing deficiency may be supplied by the Hon. Directors. Otherwise we do not see how the towns will be able to obtain ministers, or if they obtain them, how they will be able to retain them. Complaints continually reach us about the payment of ministers. Nevertheless in New England, there are few places without a preacher, although there are many towns stretching for more than one hundred Dutch miles (three hundred English miles) along the coast. Hoping that by God's blessing and your care something may be effected in this matter, we remain,

Your friends and fellow laborers,

Johannes Megapolensis.

Manhattans, Samuel Drisius.

Oct. 22, 1657.

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Rev. Brethren: —

Since the writing of the above letter, and before sealing it, we have learned from the Hon. Directors and the Fiscal, that Joannes Ernestus Gutwasser is not to be found, that his bedding and books were two days ago removed, and that he has left our jurisdiction. Still it is our opinion that he remains concealed here, in order to write home, and make his appearance (as if) out of the Fatherland; and to persevere with the Lutherans in his efforts. We therefore hope and pray that you may, if possible, take measures to prevent this.

Oct. 25, 1657. Samuel Drisius.

To the Rev. Learned, etc.,
the Deputies ad res Indicas
of the Classis of Amsterdam.

(Names of Dutch immigrants for 1657. Doc. Hist. N. Y. iii. 33.)

REMONSTRANCE OF THE INHABITANTS OF FLUSHING, L. I., AGAINST THE LAW AGAINST QUAKERS AND SUBSEQUENT PROCEEDINGS BY THE GOVERNMENT AGAINST THEM AND OTHERS FAVORING QUAKERS.

Right Honorable. You have been pleased to send up unto us a certain Prohibition or Command, that wee shoulde not receive or entertaine any of those people called Quakers, because thay are supposed to bee by some seducers of the people; for our parte wee cannot condem them in this case, neither can wee stretch out our hands against them to punish, bannish or persecute them, for out of Christ, God is a consuming fire, and it is a fearful thing to fall into the handes of the liveing God; wee desire therefore in this case not to judge least wee be judged, neither to Condem least wee bee Condemed, but rather let every man stand and fall to his own. Maister wee are bounde by the Law to doe good unto all men, especially to those of the Household of faith; and though for the present wee seeme to bee unsensible of the law and the Lawgiver; yet when death and the Law assault us: if we have (not) our advocate to seeke, who shall plead for us in this case of Conscience betwixt God and our own soules; the powers of this world can neither attack us neither excuse us, for if God justify who can Condem, and if God Condem there is none can justifye; and for those Jealowsies and suspitions which some haue of them that they are destructive unto Magistracy and Ministry that cannot bee; for the Magistrate hath the Sword in his hand and the Minister hath the Sword in his hand as witnesse those tow great examples which all Maiestrates and Ministers are to follow M (oses) and Christ; whom God raised up Maintained and defended against all the Enemies both of flesh and spirit, and therefore that wich is of God will stand, and that which is of man will (come) to

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noething: and as the Lord hath taught Moses, or the Civill power, to give an outward libertie in the State by the law written in his heart designed (for) the good of all and can truly judge who is good and who is evill, who is true and who is false, and can pass definitiue sentence of life or (death) against that man which rises up against the fundamental law of the States Generall, soe (he) hath made his Ministers a savor of life unto (life?), and a savor of death unto death.

The law of loue, peace and libertie in the states extending to Jews, Turks and Egyptians, as they are considered the sonnes of Adam, which is the glory of the outward State of Holland; so loue, peace and libertie extending to all in Christ Jesus, Condems hatred, warre and bondage; and because our Savior saith it is impossible but that offence will come, but woe be unto him by whom they Commeth, our desire is not to offend one of his little ones in whatsoever forme, name or title hee appreares in, whether Presbyterian, Independent, Baptist or Quaker; but shall be glad to see anything of God in any of them: desireing to doe unto all men as wee desire all men should doe unto us, which is the true law both of Church and State; for our Saviour saith this is the Law and the Prophets; Therefore if any of these said persons come in loue unto us, wee cannot in Conscience lay violent hands upon them, but give them free Egresse into our Towne and howses as God shall perswade our Consciences; and in this we are true subjects both of the Church and State; for wee are bounde by the law of God and man to do good unto all men, and evill to no man; and this is according to the Pattent and Charter of our Towne given unto us in the name of the States Generall which we are not willing to infringe and violate but shall hold to our pattent and shall remaine your Humble Subjects the inhabitants of Vlishing; written the 27th of December in the Yeare 1657 by mee

Edward Heart, Clericus.

Tobias Feake,
The Marke of William Noble,
William Thorne, Sr.
The Marke of William Thorne, Jr.
Edward Tarne?
John Storer,
Nathaniel Hefferd,
Benjamin Hubbard,
The Marke of William Pidgion,
The Marke of George Clere,
Elias Doughtie,
Antonie Feild,
Richard Stocton,
Edward Griffine,
Nathaniel Tue,
Nicolas Blackford,
The Marke M of Micah Tue,
The Marke P of Philipp Ud,
Edward Ffarington,
Robert Ffield, Sr.
Robert Ffield, Jr.
Nick Colas Parsell,
Michael Milner,
Henry Townsend,
George Wright,
John Foard,
Henry Samtell,
Edward Heart,
John Mastine,
John Townesend.

First of January, 1658.

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The foregoing remonstrance delivered to his Honor, the Director General, by the Schout, Tobias Feake of Vlissingen, on the 29th of December, having read, his Honor immediately ordered the Fiscal to arrest the said Schout, which was done.

On the first of January 1658, summoned by their Honors, the Director General and Council, appeared Edward Farrington and William Noble, two of the Magistrates of Vlissingen, who likewise signed the foregoing remonstrance and were immediately arrested. It was further resolved, to summon also the Clerk of the said village Edward Hart. Date as above.

Thursday, the 3rd of January 1658.— Col. Docs. N. Y. xiv. 402, 403, 404.— We omit the Cross-Examination, pp. 404-409.

COURT MINUTES OF NEW AMSTERDAM.

1658, January 21.

Proclamation of a Day of Prayer for March 13.

The Honorable Nicasius de Sille brought into Court the Proclamation of the day of Prayer, and it is read from the City Hall after the usual ringing of the bell; in terms as follows:—

Honorable and well beloved.

Notwithstanding the good and all merciful God has favoured and blessed this newly rising Province in general and its inhabitants in particular with many and innumerable mercies and benefits; amongst others with health, peace and prosperity, abundance, remarkable increase of population and trade, and what is to be valued above all, with the free and public exercise of the pure worship of God; Yet, we, either enjoying the same thanklessly, or abusing them unworthily, have by the ungrateful use of bodily, or the unworthy abuse of spiritual benefits, provoked God's rigorous justice, exciting his Divine Majesty — never sufficiently honored — to righteous anger, of which he hath shewn us not only palpable signs, but has caused us also to witness evident proofs; He hath visited near and remote places, towns and hamlets with hot fevers and dangerous diseases, as a chastisement if not punishment of the thankless use of temporal blessings; permitting and allowing the Spirit of Error to scatter its injurious passion amongst us, in spiritual matters here and there, rising up and propagating a new unheard of, abominable Heresy, called Quakers; seeking to seduce many, yea, were it possible, even the true believers — all signs of God's just judgement and certain forerunners of severe punishment.

To ward these off from us and our's and to obtain God's favours, benefits and blessings for us as well in temporal as in spiritual matters, the Director General and Council of New Netherland, have deemed it good and needful to prescribe and publish a Day of General Fast and Thanksgiving to be observed on the second Wednesday of the month of March, being the 13th of said month.

We therefore charge our subjects to repair on the fore and afternoon of the aforesaid day to Church or where God's Word is usually preached in order, after hearing the same, to praise and thank the all good and merciful God, for the favors, blessings and benefits, which his Divine Majesty hath been pleased to confer on us during the last year, yea, in the whole course of our lives, and further to supplicate, pray and implore His Holy Name, with humble and contrite hearts, that his Divine Majesty would be pleased to continue the same to us, the ensuing year, to the Honour of His Name, to the furtherance and propagation of the Gospel, and the prosperity and salvation of us all.

That this may be performed with great devotion and unity, the Director General and Council prohibit, during divine service on the said day of Prayer and Thanksgiving, all exercises and amusements, tennis, ballplaying, hunting, fishing, sailing; also all unlawful plays such as gaming, dice playing, drunkenness and such like, on pain of arbitrary punishment and correction previously enacted against the

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same. We also admonish and require all Ministers within our jurisdiction to frame their prayers and sermons to the said end. Thus done in our Assembly holden in Fort Amsterdam in New Netherland the 21st January Anno 1658.

Was undersigned, P. Stuyvesant.

Lower Stood, By Order of the Honorable Director General and Council of New Netherland.

C. V. Ruyven, Secretary.

— Records of New Amsterdam, Vol. ii. pp. 346, 347.

SENTENCE OF TOBIAS FEAKS, SCHOUT OF FLUSHING, FOR HARBORING QUAKERS.

Whereas Tobias Feaks, a resident of Vlissingen on Long Island now a prisoner, has confessed and acknowledged, that he received an order from the Honorable Director General, not to admit, lodge and entertain in the said village any one of the heretical and abominable sect called Quakers, but has nevertheless had the audacity, in contempt of the said order and formerly published and renewed placats, to be a leader and instigator in the conception of a seditious, mutinous and detestable letter of defiance (chartebel) signed by himself and his complices and by him retained and then delivered to the Director General, wherein they justify and uphold the abomniable sect of Quakers, who vilify both the political authorities and the Ministers of the Gospel, and undermine the State and God's service, and absolutely demand, that all sects, especially the said abominable and heretical sect of Quakers shall and must be tolerated and admitted; all of which is directly contrary and repugnant to the above referred to orders and placats of the Director General and Council, which he pursuant to his oath, official position and duty, as a subordinate officer of the Director General and Scout in the said village of Vlissingen, should by all means have upheld and enforced.

But whereas he has herein not only failed, but has himself transgressed and disobeyed, for which as an example to others he deserves severe punishment; yet considering the humble petition of the prisoner Feaks, confessing his wrong doing and promising hereafter to avoid such errors:

Therefore the Director General and Council of New Netherland, administering the law in the name of their High: Might: the Lords States General of the United Netherlands, and the Lords Directors of the Privileged West India Company, first dismiss the said Tobias Feaks from his office as Scout of the said village of Vlissingen, and banish him from this Province of New Netherland; or to pay a fine of two hundred florins to be applied as directed by law, if he will keep his promise, together with the costs and mises of law.

Done at Fort Amsterdam in New Netherland the 28th of January 1658.

P. Stuyvesant.

Pieter Tonneman.

— Col. Docs. N. Y. xiv. 409.

PETITION OF THE MAGISTRATES OF MIDWOUT, (FLATBUSH, L. I.) AS TO THE DISPOSITION TO BE MADE OF THE CHURCHLAND AND ORDER OF COUNCIL THEREON.

To their Noble Very Worshipful Honors, Petrus Stuyvesant and the High Council of New Netherland. Show with due humility and reverence the Schepens of the Court of Midwout, that heretofore they have several times requested and shown, how necessary and useful in easing the burdens of the village and the congregation the four Church lots would be, if granted to the village of Midwout; whereupon at last your Honors directed, that a further report in writing and a statement of the manner, in which the said Church lots were to be administered, was required.

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We submit therefore to your Honors as our report and further explanation: we believe, under correction, that the best measures for the advantage of the congregation and the village of Midwout are as stated here below:

First. That twenty five morgens with their appurtenances lying on the east side of the plain and south side of the road be used for the repairs and maintenance of the Church.

Second. That another lot of twenty five morgens lying also on the east side of the market place and north side of the road with their appurtenances and privileges be used for the support of a school, divine service etc. If your Honors approve and consent, the necessary means thereto shall be found.

Third. The remaining fifty morgens lying on the west side should necessarily be added to the parsonage, but we cannot well decide, which is the most requisite and best use for them. The further explanation of this point, quite lengthy, is substantially a request to be excused from contributing to the support of their Minister, until the tithes for their village became due; I have abbreviated it here, because the deputies from Midwout took the petition and answer directly away and I had therefore no time to copy it entirely. It was signed Jan Strycker, Adriaen Hegeman, Willem Jacobse van Boerum and below stood By order of the Schepens of the Court of Midwout, Pieter Tonneman, Secretary.

Having received and read the foregoing petition the following answer was given:

We consent to the first two points regarding the lots and allow, that they be used for the purposes and no other, which the petitioners propose and submit.

The Director General and Council agree, that the remaining two lots or fifty morgens be used for the parsonage, to support as far as they will go, the present and future Ministers.

The Director General and Council are of opinion, that the deficiency must be made up by the inhabitants according to their former promises and subscriptions and continue so, until the tithes are due, when further orders concerning the support of the Minister shall be given.

Thus done in Council held at Fort Amsterdam in New Netherland the 29th of January 1658.

P. Stuyvesant.
Nicasius de Sille, P. Tonneman.
— Col. Docs. N. Y. xiv. 410.

ORDER ON A PETITION OF DOMINE POLHEMIUS, MINISTER AT MIDWOUT, LONG ISLAND, CONCERNING HIS SALARY.

January 29, 1658.

Received and read the remonstrance and request of Domine Johannes Theodorus Polheym, preacher at Midwout, etc., on Long Island, who shows, that from the month of October 1654 to the 7th of April 1656, the date of his agreement with the inhabitants of the villages of Breuckelen, Midwout and Amesfoort, he has had charge as pastor of the congregation and performed the duties connected with it as well as he could, without however receiving from the inhabitants of said villages any remuneration for it. Having arrived here from the Islands poor and without means he has been compelled to draw, with the knowledge of Director General and Council, from the Company's warehouse and office the necessaries of life, amounting now to nine hundred and forty two florins. He requests therefore, that this sum might be balanced against his services performed during the time, as above stated, when he received no salary, so that his wife and children might not be troubled or asked to pay it at some future time.

Having taken this into consideration and being well aware, that the laborer is worthy of his hire, that the petitioner served as pastor in the said villages from the year 1654 to the 7th of April 1656, without receiving any pay from the in-

habitants. The aforesaid amount of fl 942.6.— is placed to his credit and the book-keeper is directed to discharge this account for so much and to balance the amount against the service, performed by the petitioner.

Date as above. P. Stuyvesant.

— Col. Docs. N. Y. xiv. 411, 412.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Meeting of Feb. 11th, 1658. Rev. Mr. Carpentier in the Chair.

A certain letter from the Rev. Mr. Schaats, pastor at Fort Orange, in New Netherland, was read. His Rev. therein gives notice that the time of his service has expired. He complains of the limited salary, but is well inclined to continue in his charge, provided the salary can be somewhat increased. Resolved, That the Patroons of the colony of Rensselaerswyck be consulted in reference to this whole matter. This was done. The brethren found affairs in such a condition, that nothing of consequence could at present be done for us in this case. xx. 383.

ADMINISTRATIVE MINUTES OF NEW AMSTERDAM.

1658, Feb. 26.

Election of Churchmaster and Orphan-master.

Extract from the Register of the Resolutions of the Honorable Director General and Councillors of New Netherland adopted in their Honorable Court Tuesday, 26th February Anno 1658.

Whereas one Orphan Master and one Church Master have served out their time, and Burgomasters of this City have therefore nominated and proposed a double number of persons, with request that Director General and Council should therefrom select others in place of the retiring: The Director General and Council of New Netherland do therefore elect and confirm from the nominated, instead of the retiring

As Orphan Master:

Wilhelmus Beeckman.

As Church Master:

Hendrick Jansen vander Vin.

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Thus done at the Assembly of the Honorable Director General and Council aforesaid in Fort Amsterdam in New Netherland. Ady, as above.

Agrees with the aforesaid Resolution.

C. Van Ruyven, Secretary.

Thursday, 28th February 1658. In the City Hall. Present the Heeren Paulus Leendertsen van der Grift, Olof Stevensen Cortlant.

Whereas to the Court is exhibited the election made by Director General and Council of the succeeding Orphan Master and Churchmaster in place of the retiring: The elected Wilhelmus Beeckman as Orphan Master and Hendrick Jansen van der Vin as Churchmaster are sent for to Court, who appearing are informed thereof and are accepted by the Burgomasters and wished luck in their office.

Records of New Amsterdam. Vol. vii. p. 175.

COURT MINUTES OF NEW AMSTERDAM.

Jacob van Corlaer not Allowed to Teach School.

To the Right Honorable Director General and Councillors of New Netherland.

Right Honorable Sirs,

The Burgomasters and Schepens of the City of Amsterdam in New Netherland represent with all respect, that some Burghers and inhabitants of the abovenamed City have presented a certain petition to this Court whereunto copy is hereunto annexed, remonstrating that your Honors were pleased to notify Jacob Corlaar, through the Fiscal Nicasius de Sille, not to keep any school; and as they the petitioners find themselves greatly interested thereby, inasmuch as their children forget, what the abovenamed Jacob van Corlaar had to their great satisfaction previously taught them in reading, writing and cyphering, which was much more than any other person, no one excepted; therefore they request that the above named Corlaar may be allowed again to keep school; and although the abovenamed Burgomasters and two Schepens have spoken verbally thereon to your Honors and your Honors were not pleased to allow it, for reasons thereunto moving your Honors; they therefore, in consequence of the humble supplication of the Burghers and inhabitants aforesaid, again request that your Honors may be pleased to permit the abovenamed Corlaar again to keep school, which doing, we remain your Honors Subjects,

The Burgomasters and Schepens.

In Amsterdam in New Netherland the 5th March, 1658.

By order of the Burgomasters and Schepens of the City aforesaid.

Joannes Nevius, Secretary.

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On the 20th March received the apostille of the petition which read as follows:— School teaching and the induction of School Masters depends absolutely from the Jus Patronatus, by virtue of which the Director General and Council for pregnant reasons interdicted Jacob van Corlaar, he having presumed to take such on himself without their Order. To which order and resolution they still adhere. Done Fortress Amsterdam in New Netherland the 19th March, 1658.

By order of the Honorable Director General and Council of New Netherland.

C. V. Ruyven, Secretary.

— Records of New Amsterdam, Vol. ii. p. 348.

COUNCIL MINUTE. ..... SCHOOLMASTER; .....

Tuesday, March 19, 1658.

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Received the petition of the Burgomasters and Schepens of this City requesting that Jacobus van Corlear, to whom on the 19th of February last the Director General and Council forbade to keep school, may receive permission to keep school.

It was decreed: To keep a school and appoint a schoolmaster depends absolutely from the jus patronatus, in virtue whereof the Director General and Council have for good reasons forbidden it to Jacobus van Corlear, who arrogated the same to himself without their order; and they persist in their resolution and interdict. Date as above.— Col. Docs. N. Y. xiv. 412.

COUNCIL MINUTE. THE SCHOOL OF JACOBUS VAN CORLEAR. ....

Tuesday March 26, 1658.

Received the petition of Jacobus van Corlear, asking permission to keep a school in this City for the instruction of children in reading, writing, etc.

For weighty reasons the Director General and Council decree: Nihil. Done at Amsterdam in New Netherland, date as above.

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Received and read the remonstrance of Peter Tonneman as Schout of the village of Breuckelen, who complains of having received bad treatment, when demanding the long due salary of Domine Polhemius from Lodewyck —, Jan Martyn, Nicolaes the Frenchman, Abraham the mulatto and Gerrit the wheelwright..

The following order was thereupon sent out:

By order of the Director General and Council of New Netherland, Lodewyck —, Jan Martyn, Nicolaes the Frenchman, Abraham the Mulatto and Gerrit the wheelwright are hereby cited and summoned to appear at Fort Amsterdam on the 2nd of April next and to hear the complaint and demand for punishment, which the Fiscal shall ex officio bring forward against him. Date as above.— Col. Docs. N. Y. xiv. 413, 414.

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DIRECTOR ALDRICHS TO P. STUYVESANT.

March 30, 1658.

.....

The prescribed day of fasting, prayer and thanksgiving has been observed here on the 13th of March, also on the following day with a sermon, to celebrate it, by the preacher Melius, (Welius), who, for that purpose was fetched to Altena by the Commissary: which was done.— Col. Docs. N. Y. xii. 208.

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OATH TAKEN BY THE SWEDISH NATION, ON THE SOUTH RIVER.

April, 1658.

We promise and swear in the presence of Almighty God, that we will be and remain loyal and faithful to their Noble High Mightinesses, the Lords States General of the United Netherlands, the Noble Lord Directors of the General Privileged West India Company, also to their Honorable Director General, already appointed or in the future to be appointed; that we will obey and respect and honor them, as it becomes honest and good subjects, as long as we continue in this province of New Netherland.

So truly help us God Almighty.— Col. Docs. N. Y. xii. 212.

SENTENCE OF THE PERSONS, WHO REFUSED TO CONTRIBUTE TO THE SALARY OF DOMINE POLHEMIUS.

April 2, 1658.

Pursuant to the order of the Director General and Council, dated the 26th of March, Jan Martyn, Nicolaes the Frenchman, Abraham Jansen, called the Mulatto, appeared before the Council, being the persons, who on several occasions, about seven or eight times, have been called upon by the Schout of the village of Breuckelen, Peter Tonneman, and in his behalf by the Court messenger Simon Joosten, and have each been asked, to contribute six guilders for the support of Domine Polhemius, the preacher on Long Island, according to the levy, ordered by the Court of Breuckelen and approved by the Director General and Council: they have behaved very insolently and stubbornly, making none but frivolous excuses, one for instance, that he was a Catholic, the other, that he did not understand Dutch, etc. Therefore the Fiscal demanded, that the aforesaid persons should be condemned to pay a considerable fine.

The Director General and Council, after mature consideration of the merits of the case, and after having heard the answer of the accused, found them guilty and sentenced them, as a warning example to others, to pay instead of six guilders twelve into the hands of the said Schout Tonneman, before leaving the Manhattans. Date as above.

Whereas besides the abovenamed persons Gerrit the wheelwright and Lodewyck Jongh were also summoned, but did not appear; the Fiscal is ordered to summon them once more, to appear at the next session of the Court. Date as above.— Col. Docs. N. Y. xiv. 414.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from New Netherland; from New Amsterdam.

1658, April 2nd.

Rev. Deputati relate further that they have received some letters from New Netherland, telling about the condition of the Church there, and the efforts of the Consistory, and of Director Stuyvesant, against the Lutherans and Quakers, who now and then immigrate there in great numbers. There are also some requests that they may be seconded in their efforts, especially

against one Goetwater, Lutheran minister there; that these letters were handed them by the Directors of the West India Company, with the request that they, too, might have the perusal of them, or a copy of the same. It was resolved in regard to the request of the Directors, that the Rev. Deputati shall first inform them of the contents of the letters orally; but if the perusal of the letters be insisted on, to grant this to the Directors. For the rest the Revs. Deputati shall comply as much as possible with the request of the brethren there.

From New Amstel.

There was handed in also a letter from New Amstel, from Rev. Everhard Welius, in which he presents the condition of the church, and requests that he may be provided, by the Directors of the Colony, with a clock and hour glass, needed for the accommodation of their meetings; the M.M. Directors will be spoken to about this, by the Rev. Deputati. vi. 94, 95; xix. 50.

Letter from Father Simon Le Moyne, S. J., to Director Stuyvesant, Transmitting a Letter from the Marquis de Daillebout, Governor of Canada.

The 7th of April 1658.

Very Illustrious Sir:

I send you with my love a letter received in Quebec, which though written in French is sincere and friendly. He who signed his name to it, a very noble and also learned man, Lord Daillebout, did not wish, I think, to write in Latin, because perhaps more among you know French, than Latin, anyway because it treats of a matter concerning the French and those, who love the French only.

Furthermore he wrote it, who to-day acts as the deputy of our absent Viceroy and who some time was himself Viceroy.

May it therefore bring happy, beneficial and fortunate results. Dear friends of the Manhattans, draw your furrows through the sea to our Quebec and some time hereafter our Canadians will unexpectedly with God's guidance safely reach your shores. Although it is not in my power to make, as I hoped, the voyage with you, for I have my forest boatman with me; yet at some future day I promise to be your guest and servant.

Even though my pen may have taken some liberties, overlook them, if you please, Illustrious Sir, and take this letter as an assured testimony of my regard for the Dutch and my love for you, with which I am

Illustrious Sir,
Your most faithful and obedient servant,
Simon le Moyne, SJ.

1658

Quebec, the 18th of February 1658.

Reverend Father:

I have communicated to all the principal persons of this country the intentions of Messieurs the Hollanders, of which you spoke. Nobody had any doubt, that in consideration of their being admitted as friends and allies of the Crown in all the ports of France since many years, we could for any reason refuse their coming to trade with us and I cannot object to it. I consent, that they may come when they please under the condition, that they submit to the same customs as French vessels, forbidding trade with the savages and the public exercise on land of their religion, which is contrary to the Romish. You know the orders of the King about this matter. Wherewith I commend myself to your prayers and am

Reverend Father

Your very humble and affectionate servant

Daille Boust.

— Col. Docs. N. Y. xiv. 415.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1658, April 15th.

Some letters from the church in New Netherland were read. Their principal subject was complainings about the annoyances of many seditious spirits, and especially about the uprising of the Lutherans; also a request to this Classis to further the prevention of these (evils) as far as possible, with the Directors. xx. 387.

Letters from New Netherland.

1658, May 6th.

An account of the letters from New Amsterdam having been given to the Directors of the West India Company, and the requests contained therein having been considered; their Estimables expressed themselves surprised at the character of the correspondence of the church there with the Directors. They insisted strongly upon the perusal of the letters, which were therefore handed over to them. Their Estimables showed themselves disposed, in regard to the Lutherans in New Netherland, to take action against them, declaring that they would do their part; but desired to see the Rev. Classis put into opperation all possible measures, if it knows of anything that can be done in the premises. The Rev. Deputati shall touch upon the aforesaid complaint in their letters to the said church, and recommend to them an active correspondence with the Directors.

New Amstel.

The Assembly resolved that the Rev. Deputati shall exert themselves against the Lutheran worship there, as well as at New Amstel, in every suitable way both with the Directors of this Chamber, and with the Estimable Burgomasters of Amsterdam; also at the proper time with the Nineteen. (the Amsterdam Chamber of West India Company.) vi. 97; xix. 50.

LETTER FROM THE DIRECTORS TO STUYVESANT; ..... LUTHERANS; LATIN SCHOOL; MINISTERS.

The 20th of May 1658.

Honorable, Prudent, Dear, Faithful.

.....

That you have sent back here the Lutheran preacher is not contrary to, but rather in accordance with our good intentions, although you might have proceeded less vigorously. The principal reason, which induced the Lutherans there to separate from the Reformed Church, was not only, so people of their persuasion here complain, because in the Sacrament of Baptism some words are used there, which are offensive to them and not contained in the new formulary, particularly in the second point of the questions or admonitions to the parents and witnesses, to wit, whether they acknowledge the dogma taught in the Christian Church there according to the Synod of Dort, as the true one etc.; but also, because they were compelled to be present at the baptizing of their children. We do not know how this is, but we are aware, that the Church here does not lay such great stress upon the presence of the parents and witnesses; we think also, that the old formulary of baptism is still used in many churches here, as being less offensive and more moderate, than the new, and therefore adopted at the beginning of the Reformation as necessary under the circumstances, in order thereby not to alienate, but rather to attract people of different belief. We shall leave it to your prudence and trust, that henceforth you will use the least offensive and most tolerant means, so that people of other persuasions may not be deterred from the public Reformed Church, but in time be induced to listen and finally gained over to it.

The two women of bad reputation, Magdalena Dircks and Gertie Jacobs, whom you sent back here on account of their dissolute life, shall not again receive our permission to return to New Netherland, and if they should come here again by deceitful practices or under a false name, you may punish them, as they deserve it.

.....

Domine Drisius has repeatedly expressed to us his opinion, that he thought it advisable, to establish there a Latin school for the instruction and education of the young people, offering thereto his own services. Although we have no objection to this project, we communicate it to you, so that, if you too consider it desirable, you may take an experiment by opening such a school there; but you must not fail to inform us, how such an institution can be managed to the best advantage of the community and kept up with the least expense to the Company.

To encourage the said Domine Drisius in the performance of his duties, we have increased his board money from two hundred and fifty to three hundred florins yearly and granted him besides a house rent free or instead of it two hundred florins yearly, the same amount, which is allowed or paid to his colleague Domine Megapolensis. This for your information and guidance.

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We found among the enclosures, sent by you, an extract from your resolutions, which informs us, that at the request of the congregation of Fort Orange and Beverwyck you have engaged the former pastor of the Colony of Rensselaerswyck, Domine Gideon Schaets, as their pastor at a salary of one hundred florins monthly; we do not disapprove it, for the greater part of this salary must necessarily be paid by the said congregation, as it is proper, but we expect you to report by the first opportunity and without delay, how this can and ought to be done in the most convenient manner.— Col. Docs. N. Y. xiv. 417, 418, 419.

.....

CLASSIS OF AMSTERDAM.

Correspondence from America.

1658, June 4th.

Rev. J. T. Polhemus to the Classis of Amsterdam.

Reverend, Very Learned, Most Pious Gentlemen, the Ministers of the Classis of Amsterdam:—

Tendering to you my fraternal and respectful salutations, I would express my affectionate regards, with thankfulness to God. I still continue in the discharge of my appropriate duties, seeking to build up the Church of Jesus Christ in this place. We daily trace and observe with increasing clearness, the blessing of the Lord, in the increase of members, and the prevailing good order. We hope you have received favorable reports and testimonies in relation to us. This will comfort me in my old age. I must also, through the advocacy of your Rev. body, secure the provision from the Hon. Company for the satisfaction of my salary yet remaining due for services in Brazil; and for the reunion and support of myself, wife and children. My salary in the new church here, is also so small that it will go a very little way. I cannot keep silent about it any longer. I commend your Rev. body in general, and each member in particular, to the blessing of Almighty God.

Given at Midwout in New Netherland, June 4th, 1658.

Your Reverences much obliged brother,

J. T. Polhemus.

EXTRACT FROM A LETTER OF THE DIRECTORS TO STUYVESANT: LUTHERANS AND THE FORMULARY OF BAPTISM.

June 7, 1658.

We expressed in our enclosed letter (of May 20th) our opinions and intentions concerning the Lutherans, to gain them over by moderate measures to the Reformed Church and since closing this letter we have come to the conclusion to direct, that in the churches not only there the old Formulary of baptism be used, but also the words "present here in the Church" be entirely omitted, because we believe that thereby these and other dissenters will be satisfied and kept in the Reformed Church.— Col. Docs. N. Y. xiv. 421.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. John Carpentier.

1658, June 22nd.

Rev. John de Carpentier and Rev. Henry Wallins, candidates, were accepted as recommended by the Classis after exhibiting laudable certificates both ecclesiastical and academical, and preaching sermons. vi. 106.

SYNOD OF NORTH HOLLAND, AT AMSTERDAM.

1658, Aug. 12 et seq.

Art. 36. State of the Indian and other foreign churches:

Extract concerning the state of the churches of India and other foreign lands, read and handed to the Synod by the Classis of Amsterdam.

.....

New Netherland.

Extract from the letters from New Netherland.

From a letter from Amsterdam in New Netherland, August 5, 1657.

1. Makes mention that the bold presumption of the Lutherans to have a minister there, has been checked.

2. That a Lutheran pastor (Phar-heer) called John Goetwater, arrived there. He was taken before the Heer General, and then

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summoned before the magistrates, but he could not show his commission of appointment to such office, except from the Lutheran Consistory of Amsterdam. Thereupon he was forbidden to preach and ordered to regulate himself according to the Placards of the land, and to depart at the first opportunity.

3. Rev. Gideon Schaats, minister at Rensselaerwyck, states that the affairs of the churches there prosper, the congregation is bravely increasing and that last year they secured a good meeting-house.

4. On Long Island where there are three villages, Polhemius of Brazil has come, and has been accepted as their minister.

5. At Flushing in New Netherland a cobbler had arrived from New England. He said that he had been sent by Christ, and began to preach; but was banished from the province.

Extract from a letter written August 14, 1657, in Amsterdam, in New Netherland.

It is related that on August 12, (1656) a ship had arrived there from the sea. On coming near to the fort, it fired no salute, flew no flag except from the fore-mast. It was a ship full of Quakers. The fiscal having boarded her, they paid him no respect; neither did the captain show any respect to the Heer-General on landing. They had come from London in eight (?) days, and went on to New England the next day — as is supposed to Rhode Island. On sailing away they left two quiet women on land, who at once began to quake. They were arrested and without doubt sent away.

Extract from a letter of October 22, 1657.

From Manhattan.

1. It was made known that as yet, the Lutherans in New Netherland, were successfully opposed in their attempt to exercise their religion openly.

Synod of North Holland.

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2. It makes mention also about some Quakers who were locked up and transported to New England or Rhode Island.

3. The lack of English preachers is set forth; inasmuch as one had died, and the other had gone away.

4. Further all affairs are in good condition.

[The long Latin letter of Domine Megapolensis to Father Le Moyne June 1658, and referred to by Dr. O'Callaghan and by Megapolensis, under date of September 28, 1658, belongs here but is omitted because of its polemical character].

Council Minute ..... School.

August 13, 1658, Tuesday.

.....

Received the petition of Jan Lubberts, requesting consent to open a school for instruction in reading, writing and arithmetic.

It was answered:

The request is granted, provided he behaves as such a person ought to behave. Date as above.— Col. Docs. N. Y. xiv. 424.

THE DIRECTOR-GENERAL AND COUNCIL TO THE MINISTERS OF NEW NETHERLAND.

1658, Aug. 19th.

Extract from the register of resolutions of the Hon. Director-General and Council of New Netherland, adopted at their meeting, Aug. 19, 1658:

The letter of the Hon. Directors of the West India Company dated May 20, 1658, was taken into consideration. Resolved, That an extract from said letter should be made and placed in the hands of the Rev. ministers of this city, and that we respectfully request their answer on the points presented in the letter, relating to the pretended Lutheran minister, and the other Lutherans here. They are requested to give their answers in writing, and adduce whatever may tend to furnish a full and correct view of the case.

Done at Fort Amsterdam, in New Netherland, Monday Aug. 19. C. Van Ruyven, Secretary.

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ANSWER TO THE OBJECTIONS OF THE WEST INDIA COMPANY, CONCERNING THE FORM OF BAPTISM.

1658, Aug. 23rd.

Revs. J. Megapolensis and S. Drisius to the Director-General and Council of New Netherland.

To the Hon. Director-General and Council of New Netherland: —

By the favor of your Hon. Body, an extract from a letter from the Directors of the West India Company has been placed in our hands. From this we learn that the Lutherans have entered a complaint, and have stated to the Hon. Directors, that they had separated from our church, because in the administration of baptism, certain words were used which were objectionable to them, and the parents are compelled to be present when their children are presented for baptism. We wish that the Lutherans in their complaint had simply stated the truth, and had not encompassed us with untruth, in their communication to the Hon. Directors. We therefore assert that as your Honors have been accustomed to attend our preaching and the administration of the sacraments, and having been eye witnesses of the same, your Honors could justify us from these false charges, without any vindication by ourselves. Yet it may be proper in obedience to your Honors order to present to you a further elucidation of the matter.

1. Their excuse that the cause of their separation was a certain question about words in the administration of baptism, which words are customary with us, but objectionable to them, is only such in appearance. As far as our knowledge goes, there never has been any agitation, or even appearance of such, among them, in relation to such a question. Indeed about two years ago one Peter Jansen a stupid northerner, who was neither a Lutheran nor of the Reformed Religion, and who had not intelligence enough to understand the difference between them, nibbled at these questions, but could not give any reasons against them, or receive and

try to understand a reason in their favor. Nevertheless they have sought, for five or six years, to call a Lutheran preacher, as Paulus Schrick once said to Heyer Stoffels, whom he took to be a Lutheran, because he sang German songs on shipboard on the way to Holland. When Schrick returned from Holland in 1655, he became a chief promoter of this work. Separate meetings began to be held, until the year 1656, when your decree forbidding them was issued. We believe that, as the Pharisees were offended at the words of Christ, Matt. 15:12, 13, so also has it been in this case; that not only a few words in the Form for the administration of baptism, but also the preaching of the divine Word itself was objectionable to them; for blind men easily run against any obstacle. We say blind men, for to our knowledge, there is hardly one among them here who has any proper acquaintance with the teachings of Dr. Luther. They praise Luther only because they call themselves by his name. They are Lutherans, and will remain such, because their parents and ancestors were Lutherans, as Paulus Schrick their leader in his wisdom once declared.

2. It is false that we, in the Formula of Baptism, ask the parents or sponsors, whether the doctrines taught "here" in this church, according to the Synod of Dort, are the true doctrines. For although we hold the doctrines of the Synod of Dort to be the true ones, still we do not use such a Formula, but that which is found in the printed liturgy, of which you, Honorable Gentlemen, are witnesses. We know indeed the emphasis with which they refer to the word "here". But suppose this word were omitted, we nevertheless, by the Church mean, not the Papal church, but the true Protestant and Reformed churches.

3. The Lutherans have done us wrong in their statement to the Hon. Directors, that we strictly compelled parents and sponsors to be present at the baptism of their children. This is untrue. The facts of the case are as follows: We assert that sometimes there are bastards presented for baptism, who have no known father. Some charged to be the father, deny it. In such cases

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others have been known to interpose, and to present the illegitimate child. Subsequently we noticed that young persons, who could hardly carry the child, and who had scarcely more knowledge of religion, baptism, and the vows, than the child itself, brought and presented other young children for baptism. Whereupon it was resolved and published from the pulpit, that no half grown youths should present other young children for baptism; but that it should only be done by those who had arrived at years of discretion; that it was the special duty of parents, if at home, to present their own children for baptism; for none could so well fulfil the promises made in regard to the children as the parents; and to this they were bound by the Word of God.

Yet it is not unknown to us that at the National Synod of Dort, in 1574, in Art. 61; at the Synod of Middleburg 1581, Art. 40; and at the Synod of the Hague, 1591, Art. 51; it was decreed that parents themselves should present their children for baptism. But as we have learned that these acts are not very strictly enforced in the Fatherland, so we also do not very strenuously insist on them. Yet there are instances in which neither of the parents are present at the baptism of their child. Indeed, it happened only last Sabbath, Aug. 18th, while we were yet ignorant of the complaint of the Lutherans against us, that a child was baptized, neither of whose parents was present; but only two Lutherans, who presented the child, and stood god parents, viz., Laurence Noorman, who, they say was the host who concealed John Gutwasser, the Lutheran minister last winter, and Magdalen Kallier, a Lutheran woman. We have thus given sufficient proof that no undue strictness has been used towards the Lutherans in the baptism of their children, but that their own perverseness has led them to make false representations to the Hon. Directors, and that they intend something else.

Johannes Megapolensis.
Samuel Drisius.

Amsterdam, in
New Netherland,
Aug. 23rd, 1658.

(P. S.) Respecting the advice and proposition of the Hon. Directors of the Company, that we should use the old Formula, which is still used in many churches of Holland, and which is more moderate, and less objectionable to those of other denominations, and that by this means they might be won and be satisfied, (we answer): We know that the Synod of the Hague, 1591, in Art. 28, proposes the questions to parents and sponsors in this form,— Whether they acknowledge the doctrine contained in the Old and New Testaments, and in the Articles of Christian Faith, and taught in conformity thereto, to be the true and perfect doctrine of salvation. We find also that the Synod of Middleburg, 1581, Art. 21, leaves it optional either to use or omit the phrase in the second question — the doctrine taught "here". We are aware that the apostolic churches, in order to remove difficulties, and help on weaker brethren, frequently, in minor matters, gave freedom. But in reference to the obstinate and perverse, who came to spy out the liberty of believers, and to bring christians into bondage, they would not yield one iota. (Gal. 2:3, 4.) We are therefore inclined, as far as is consistent with truth and a good conscience, to be moderate in all minor matters, and give indulgence in what does not affect truth and order, heartily wishing prosperity to the church of Christ here. But as the Form now used has been so long employed, the alteration or omission of it in behalf of the Lutherans, may perhaps give offence to our own people. We therefore write to the Classis of Amsterdam, to whom we are subordinate, and take their advice.

Johannes Megapolensis.
Samuel Drisius.

COURT MINUTES OF NEW AMSTERDAM.

Request for a Latin School.

1658, September 19.

Further, laying before your Honors the great augementation of the youth in this Province and place, which yearly increases more and more, and finds itself now very numerous, and though many of them can read and write, the Burghers and inhabitants are nevertheless inclined to have their Children instructed in the most useful languages, the chief of which is the Latin tongue; and as there are no

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means so to do here, the nearest being at Boston in New England, a great distance from here, and many of the Burghers and inhabitants of this place and neighbourhood having neither the ability nor means to send their children thither, we shall therefore again trouble your Honors and humbly request that your Honors would be pleased to send us a suitable person for Master of a Latin School, in order that our children be instructed in, and study such language, not doubting but were such person here, many of the neighbouring places would send their children hither to be instructed in that tongue; hoping that, increasing from year to year, it may finally attain to an Academy, [College] whereby this place arriving at great splendour your Honors shall have the reward and praise next to God the Lord, who will grant His blessing to it. On your Honors sending us a Schoolmaster, we shall endeavour to have constructed a suitable place or school.

May God the Lord long preserve your Honors in health and successful government, and we remain,

Your Honors faithful subjects,

The Burgomasters and Schepens of the City of Amsterdam in New Netherland.

Done in our Court held in the City Hall the 19th September 1658.— Early Records of New Amsterdam, Vol. 3. 15, 16. Another translation, or paraphrase, in Dunshee's School of the Collegiate Church (ed. 1883) p. 33.

CLASSIS OF AMSTERDAM.

Correspondence from America.

1658, Sept. 24th.

Revs. J. Megapolensis and S. Drisius to the Classis of Amsterdam.

(Abstract of, in Acts of Deputies, Jan, 13, 1659. xx. 391.)

Reverend, Pious and Learned Fathers and Brethren in Christ: —

Your letter of May 26th last, (1658,) came safely to hand. We observe your diligence to promote the interests of the church of Jesus Christ in this province, that confusion may be prevented, and that the delightful harmony which has hitherto existed among us here, may continue. At the same time we rejoice that the Hon. Directors have committed this matter to you, and we hope that God will strengthen you in your laudable efforts. Last year we placed before you particularly the circumstances of the churches both in the Dutch and English towns. And as this subject has been placed by your Rev. body before the Hon. Directors, we hope that their Honors will take into earnest consideration the sadly destitute circumstances of the English towns. These, by reason of the removal or death of their preachers, continually appeal with increasing earnestness for instant provision; for we learn that one of the English towns, through lack of a Presbyterian minister,

is already engaged in seeking an Independent from (New) England. The raving Quakers have not settled down, but continue to disturb the people of the province by their wanderings and outcries. For although our government has issued orders against these fanatics, nevertheless they do not fail to pour forth their venom. There is but one place in New England where they are tolerated, and that is Rhode Island, which is the caeca latrina of New England. Thence they swarm to and fro sowing their tares.

The matter of the Lutherans remains still in a very smoky condition. Last year the Lutheran pastor, (John Goetwater) was directed to return by the ships to Holland. Instead of this he went out of the city and concealed himself with a Lutheran farmer during the whole winter, where they supported him at the rate of six guilders ($2.40) per week. On the 4th of August last, when we celebrated the Lord's Supper, they made a collection among themselves for him. The Fiscal was again directed to arrest him, and compell him to leave by one of the earliest ships. In the meantime the Lutherans came and represented to the Director-General that their preacher was sick at the farmer's, and besought the privilege of bringing him within the place for treatment. This was granted them. The Fiscal was at the same time empowered to watch over him, and when well again, to send him to Holland. Whether, on his recovery, he will return or conceal himself again, time must show. We fear it is a stratagem to hold the matter in suspense, and gain more time. We suspect this the more, as they have said that they will make us appear in an unfavorable light before the Hon. Directors of the West India Company. As to the great precision we employ in the administration of Baptism, the accompanying documents will furnish the proper proofs to your Rev. body. (See those of May 28, Aug. 19 and Aug. 23, 1658.)

It appears to us that it would be very advantageous to the Dutch church, to send over good Dutch ministers who might be temporarily placed in the smaller Dutch towns, and afterward on the death

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or disability of other Dutch ministers, to be transferred to the more populous towns. And such transfers would very soon be required, as Domine Schaats is a man in feeble health; Domine Polhemius is already sixty years old, and both of us have entered in our fifty seventh year. There is much need of two more learned and godly ministers in this province, as the Jesuits in Canada or Nova Francia are seeking to force an entrance among us, and introduce their idolatries and superstitions. For when the French made peace with our Indians, the Mohawks, several Jesuits went among them, and have since continued there. One of them named Simon Le Moyne has been several times at Fort Orange, and last fall came here to Manhattan, doubtless to encourage the papists, both Dutch and French, residing here, and to observe the condition of our affairs. He remained here eight days, and then returned to Fort Orange, and thence by land to Canada.

We commend your Reverences to the protection of the Most High, who is able to keep you, and do abundantly above what we can ask or think, and place you blameless before His throne. With salutations to the Rev. Classis,

Yours affectionately,

Joannes Megapolensis.
Samuel Drisius.

New Amsterdam,
in New Netherland,
Sept. 24th, 1658.

Correspondence from America.

1658, Sept. 25th.

Rev. J. Megapolensis to the Classis of Amsterdam.

Reverend, Pious and Learned Brethren in Christ:—

I have a son named Samuel, now entering on his twenty fifth year. I instructed him myself for several years in the Latin and

Greek languages. I then sent him to the Academy of Cambridge in New England, where I allowed him to pursue his studies for three years at my own expense. When he returned home, he was desirous of visiting one of the universities of the Fatherland, and of continuing his studies therein. He accordingly went over to Utrecht, and having letters to Domine Voetius, he entered the university there. Although he is now separated from me many hundred miles, and I remain ignorant of his progress in his studies, or of his deportment in life, nevertheless as he conducted himself diligently, studiously and virtuously during his three years residence in New England, according to ample testimonials given him, I trust that as he grows older, he will not exhibit less industry in study, or less excellency of conduct in the University of Utrecht; and since he is so faithfully attending to his studies during the year now passing, that he will soon be prepared for an entrance on the Gospel ministry.

At the same time, owing to the condition of the churches here it is necessary that there should be sent out some English as well as Dutch preachers, it is my fraternal and submissive request, that when this subject comes before the Hon. Directors, and the Rev. Classis, that my son Samuel may be taken into consideration. And if he be deemed qualified for the office of the ministry, whether in Dutch or English towns, as he understands and speaks the English well, that he may be sent over in that capacity. As he is my youngest son, and I have been at much expense for him, having kept him for three years in New England, and now he is in the third at Utrecht, supporting him solely at my own expense, I cherish a strong desire to see him again among us before I die; as I expect that New Netherland, where I have now passed seventeen years of my ministry, will be the place of my burial. It will be a great joy to me to have my son return, qualified by God in doctrine and life, to build up the church in this land. I commit these matters to God's providence and your kindness. May

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our God bless and strengthen you and myself in our ministries, to the glory of his name, the edification of his church, and the salvation of our souls.

Yours affectionately,

Joannes Megapolensis.

New Amsterdam,
in New Netherland,
Sept. 25, 1658.

(Part of this letter is found in Sprague's Annals, Vol. viii, p. 3.)

Correspondence from America.

1658, Sept. 28th.

Revs. J. Megapolensis and S. Drisius to the Classis of Amsterdam.

Rdi. Patres et Fratres in Christo:—

In a preceding letter of Sept. 24, 1658, mention was made of a Jesuit who came to this place, Manhattans, overland, from Canada. I shall now explain the matter more fully, for your better understanding of it. It happened in the year 1642, when I was minister in the colony of Rensselaerswyck, that our Indians in the neighborhood, who are generally called Maquaas, (Mohawks,) but who call themselves Kajingehaga, were at war with the Canadian or French Indians, who are called by our Indians Adyranthaka. Among the prisoners whom our Indians had taken from the French, was this Jesuit, (Jogues,) whom they, according to their custom had handled severely. When he was brought to us, his left thumb and several fingers on both hands had been cut off, either wholly or in part, and the nails of the remaining fingers had been chewed off. As this Jesuit had been held in captivity by them for some time, they consented that he should go among the Dutch, but only when accompanied by some of them. At last the Indians resolved to burn him. Concerning this he came to me with grievous complaint. We advised him that next time the Indians were asleep, he should run away and come to us, and we

would protect and secure him, and send him by ship to France. This was done. After concealing him and entertaining him for six weeks, we sent him to the Manhattans, and thence to England and France, as he was a Frenchman, born at Paris.

Afterward this same Jesuit came again from France to Canada. As our Indians had made peace with the French, he again left Canada, and took up his residence among the Mohawks. He indulged in the largest expectations of converting them to popery, but the Mohawks with their hatchets, put him to a violent death. They then brought and presented to me his Missal and Breviary together with his underclothing, shirts and coat. When I said to them, that I would not have thought that they would have killed this Frenchman, they answered, that the Jesuits did not consider the fact, that their people (the French) were always planning to kill the Dutch.

In the year 1644 our Indians again took captive a Jesuit, who had been treated in the same manner as to his hands and fingers as the above mentioned. The Jesuit was brought to us naked, with his maimed and bloody fingers. We clothed him, placed him under the care of our surgeon, and he almost daily fed at my table. This Jesuit (Bressani,) a native of Rouen, was ransomed by us from the Indians, and we sent him by ship to France. He also returned again from France to Canada. He wrote me a letter, as the previously mentioned one had done, thanking me for the benefits I had conferred on him. He stated also that he had not argued, when with me, on the subject of religion, yet he had felt deeply interested in me on account of my favors to him; that he was anxious for the life of my soul, and admonished me to come again into the Papal Church from which I had separated myself. In each case I returned such a reply that a second letter was never sent me.

The French have now for some time been at peace with our Indians. In consequence thereof, it has happened that several Jesuits have again gone among our Indians, who are located

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about four or five days journey from Fort Orange. But they did not permanently locate themselves there. All returned to Canada except one, named Simon Le Moyne, (Le Moine,). He has several times accompanied the Indians out of their own country, and visited Fort Orange. At length he came here to the Manhattans, doubtless at the invitation of Papists living here, especilly for the sake of the French privateers, who are Papists, and have arrived here with a good prize.

He represented that he had heard the other Jesuits speak much of me, who had also highly praised me for the favors and benefits I had shown them; that he, therefore, could not, while present here, neglect personally to pay his respects to me, and thank me for the kindness extended to their Society. 1. He told me that during his residence among our Indians he had discovered a salt spring, situated fully one hundred (Dutch) miles (three hundred English miles) from the sea; and the water was so salt that he had himself boiled excellent salt from it. 2. There was also another spring which furnished oil. Oleaginous matter floated on its surface, with which the Indians anointed their heads. 3. There was another spring of hot sulphurous water. If paper and dry materials were thrown into it, they became ignited. Whether all this is true, or a mere Jesuit lie, I will not decide. I mention the whole on the responsibility and authority of the Jesuit.

He told me that he had lived about twenty years among the Indians. When he was asked what fruit had resulted from his labors, and whether he had taught the Indians anything more than to make the sign of the cross, and such like superstitions, he answered that he was not inclined to debate with me, but wanted only to chat. He spent eight days here, and examined everything in our midst. He then liberally dispensed his indulgences, for he said to the Papists, (in the hearing of one of our people who understood French), that they need not go to Rome; that he had as full power from the Pope to forgive their sins, as if they were to go to Rome. He then returned and resided in the country

of the Mohawks the whole winter. In the spring, however, troubles began to arise again between our Indians and the Canadians. He then packed up his baggage, and returned to Canada. On his journey, when at Fort Orange, he did not forget me, but sent me three Catalogues: The first, on the succession of the Popes; the second, on the Councils; and the third was about heresies, all written out by himself. He sent with them also, a letter to me, in which he exhorted me to peruse carefully these Catalogues, and meditate on them, and that Christ hanging on the Cross, was still ready to receive me, if penitent. I answered him by the letter herewith forwarded, which was sent by a yacht going from here to the river St. Lawrence in New France. I know not whether I shall receive an answer.*

Valete, Domini Fratres, Vester ex officio,

1658, Sept. 28th. Joannes Megapolensis.

(Names of Dutch immigrants for 1658. Doc. Hist. N. Y. iii. 33, 34.)

Rev. Polhemius.

1658, Oct. 7th.

Levin Hans a citizen of this place, hands in a letter from Rev. Polhemius, of New Netherland, wherein he asks that this Classis would aid him in seeing that the moneys which are still due him, on account of his salary from the West India Company, may be forwarded to him as soon as possible. The Assembly agreed to do this and commends the furtherance thereof to the Rev. Deputati ad res Indicas. vi. 120; xix. 52.

Acts of the Deputies.

1659, Jan. 13th.

Rev. Abram Roeloff in the chair.

A letter from New Amsterdam, in New Netherland, was read, of the date of Sept. 24, 1658, and signed by John Megapolensis and Samuel Drisius, of the following contents: (An abstract is

*See note under date of August 26, 1657.

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here given of this letter, and of others of May 20, West India Company to Stuyvesant; Aug. 19, Director and Council of New Netherland to the ministers there; Aug. 23, their answer to the Director, etc.; but as these are all found in full elsewhere, this abstract is omitted.) xx. 391.

Letters from New Amsterdam.

1659, Feb. 3rd.

Rev. Deputati ad causas Indicas, state that they have received a letter from New Amsterdam, in which the brethren there request that this Classis will exert themselves with the Directors to increase the number of ministers here. This request the Rev. Deputies have already laid before the Directors, and received for answer that their Estimables would take the matter into serious consideration, and in due time would give the Brethren further information thereon. They further write that the Directors had written to them, that too great strictness is observed by them in the use of the formulae of Baptism; that among other things, on account of the multitude of Lutherans who are there, it would be expedient to alter the customary questions, addressed to the parents and witnesses, in respect to the words, "the Doctrine which is taught here in the Church", etc. Regarding this they (of New Netherland) ask advice, how they are to act in this matter. The Assembly is of the opinion that the Brethren must be earnestly admonished not to depart from the customary formulae; that meantime an endeavor will be made to inform the Directors regarding several matters, as to which it is observed that their Honors are poorly informed; at the same time begging them not to attempt to make any alterations in the customary Forms. All this the Rev. Deputati ad res Indicas will attend to. vi. 134; xix. 53.

LETTER FROM THE DIRECTORS TO STUYVESANT; .....
LATIN SCHOOL; .....

February 13, 1659.

Honorable, Prudent, Dear, Faithful: We send you herewith some bound account books, paper, quills and ink-powder, required by you to complete and send over the resolutions and other documents of your administration since January 1657. Although some of the most important resolutions and documents have been received by us since that time, the copy of the record of resolutions must not be sent without them, that we may have here and can examine the whole series in chronological order. We would have provided you with this stationery earlier, if you had asked for it; and we send it now with pleasure according to the enclosed statement. After the school books and stationery to be used for the education of the youths, stated in the enclosed invoice, you will please to look yourself.

.....

What we have ordered in our last letter of the 19th of June in regard to the Lutherans, may be learned from its duplicate sent herewith; our intentions are still the same, as we see no reason, why the preachers there should raise difficulties about it; for it is an order practiced in most of the Reformed Churches here. The enclosed open letter will tell you, what we write to them on this subject: after having read and sealed it, give it to your Reverences.

.....

You have also given credit to Domine Johannes Polhemius for fl 782.6.—, but as he has that much to his credit on his Brasilian account, we have balanced these two sums against each other, which you too must do in your books and you are hereby expressly charged, not to give further credit either to his Reverence, whose account is now closed and with whom the Company has nothing further to do, nor to anybody else, be he an officer or a party, to whom the Company owes nothing; for in case of death of the persons or other troubles the Company would only be the loser.— Col. Docs. N. Y. xiv. 427, 429, 430, 432.

.....

ACTS OF THE CLASSIS OF AMSTERDAM.

New Netherland.

1659, Feb. 24th.

The Rev. Deputati ad causas Indicas having proposed to the Estimable Directors the examination and ordination of Rev. Beaumont, their Estimables permitted themselves to be pleased therewith; but as to what was also enjoined them (the Deputati), to request the Directors not in anywise to suggest to the Brethren in New Netherland any change in the formulae for Baptism, they noticed when they waited upon the Directors, that the broaching of this subject would be likely to awaken some displeasure in them, because of the small amount of correspondence of the Church there with the Directors; it was resolved to confer first with the Rev. Classis about this incident, and to submit whether

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it be advisable to precipitate this matter. The Rev. Assembly consented to postpone addressing them (the Directors) on this subject until the Brethren in New Netherland could have been written to (saluted) thereupon in the next letters. vi. 135; xix. 54.

RESOLUTION OF THE AMSTERDAM DEPARTMENT OF THE WEST INDIA COMPANY APPOINTING A LATIN SCHOOLMASTER FOR NEW AMSTERDAM.

Tuesday, April 10, 1659.

Before the Board appeared Alexander Carolus Curtius, late Professor in Lithuania mentioned in former minutes, who offered his services. After a vote had been taken, he was engaged as Latin Schoolmaster in New Netherland at a yearly salary of five hundred florins, of which one quarter shall be paid to him in advance, that he may procure what books he requires. The Board further grants him a gratuity of one hundred florins, which the Company will lay out in available merchandise to be used by him upon his arrival in New Netherland, where a piece of land convenient for a garden or orchard shall be allotted to him by the Director General. He shall also be allowed to give private instructions, as far as this can be done without prejudice to the duties, for which he is engaged.

Agrees with the original record.

L. Van Vevtenter.— Col. Docs. N. Y. xiv. 437.

LETTERS FROM THE DIRECTORS TO STUYVESANT: ..... LATIN SCHOOL; .....

April 25, 1659.

Honorable, Prudent, Dear, Faithful. Since our last letter to you of the 13th of February, sent by the "Trouw" and the "Otter", the Patroon and the other Directors of the Colony of Rensselaerswyck have presented a remonstrance, containing various, but in the main the same, complaints, which have already been made several times, to which they have only added their lamentations over the demand of the tenths (tithes for Church support,) and the farming out of the excise on wine and beer consumed in the said Colony of Rensselaerswyck. In regard to the last two points we referred to what had passed between you and Jan Baptista Rensselaer in June 1656 and we must admit, that we are highly pleased with your answer to his remonstrance, wishing only, that you had avoided or passed over the too minute explication or statement regarding the expenses, which he claims the Patroon and the co-director incur in the maintenance of their servants: the following words "or if impartial men etc." might also have been omitted, for it seems, they have given these people with their unfounded claims some hope, that by supporting a preacher they could avoid the paying of the tenths; especially if the case is to be adjudged by arbitrators, which they have already desired, while we considered it uncalled for and against the interest of the Company: we stand upon quite a different, but sufficiently firm basis, also upon some demands against the Patroon and the co-director, for which in due time we shall demand satisfaction.

.....

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How much trouble we have taken, to find a Latin Schoolmaster is shown by the fact, that now one Alexander Carolus Cursius, late Professor in Lithuania, goes over, whom we have engaged as such at a yearly salary of five hundred florins, board money included; we give him also a present of one hundred florins in merchandise, to be used by him upon his arrival there, as you may learn by the enclosed extract from our resolutions or by the contract, made with him, to which we refer for brevity's sake.— Col. Docs. N. Y. xiv. 435, 436.

.....

ADMINISTRATIVE MINUTES OF NEW AMSTERDAM.

Salary of Curtius, Latin teacher.

Friday, 4th July 1659; In the City Hall.

Present the Heeren Nicasius de Sille, Marten Cregier, Olof Stevensen Cortlant.

Alexander Carolus Curtius appears in Court, who is informed that two hundred florins are allowed him as a yearly present from the City; an order on the Treasurer is also handed him for fifty florins over and above, which he thankfully accepts; but requests as he has but few scholars as yet, that his salary may be somewhat increased, as the beginning entails great expence, saying whenever he gets twenty five to thirty children to the school he shall serve for less salary; but refers it to the discretion of the Magistrates.— Early Records of New Amsterdam, Vol. vii. pp. 223, 224.

LETTER FROM DIRECTOR STUYVESANT AND THE COUNCIL TO THE DIRECTORS IN HOLLAND:—RENSSELAERSWYCK; LATIN SCHOOL; FORT AMSTERDAM.

.....

July 23, 1659.

By the "Trouw". Honorable, Wise, Prudent and Very Worshipful Gentlemen. The order issued by you in regard to the sale of real estate shall henceforth be obeyed and carried out; we have also considered it advisable to wait with the collection of the fortieth penny until the arrival of the expected candidates for the ministry (propenenten), for then we shall have so many more reasons for the introduction of this measure.

.....

The complaints and lucubrations of the Patroon and the other Directors of the Colony of Rensselaerswyck, together with your reply to them, first call for our answer. We have little or nothing to add to what you said, because since the departure of Brant van Slechtenhorst, little has occurred between us and his successor Jan Baptista van Rensselaer concerning the old, frivolous claims and questions; as far as we know no other complaints have been made, than against the farming of the tavernkeepers' excise on beer and wine, and the collection of

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the tenths (tithes for church support); and as what has occurred between us and them in regard to these matters has been sent to and received by you from time to time, we think a repitition of it unnecessary.

.....

Alexander Carolus Cursius, engaged by you as Latin schoolmaster, has arrived here. We hope and trust, that the community shall reap the desired fruits through their children, to which God may give his blessing: the state of the school shall be reported to you in due time.

.....

Domine Johannes Theodorus Polheym, preacher upon Long Island, remonstrates, as you may see from the enclosure No. — that you have deducted fl 782.6.— heavy money from his credit on his Brazilian account, which amount he has received here in light money, besides fl 160, — a total of fl 942.6. — for serving as minister from October 1654 to the 7th of April 1657; for these services the above sum was allowed him and credited to his account, as shown by the Register of Resolutions, sent to you, under let. E. p. 63, January 29th. You will please to give such order in this matter, as in your opinion equity demands.— Col. Docs. N. Y. xiv. 438, 442, 443.

.....

SYNOD OF NORTH HOLLAND, AT HOORN.

1659, Aug. 5 et seq.

Art. 25. Extracts from the state of the churches in India and other foreign regions.

.....

Extract from a letter from New Netherland, dated September 24, 1658.

1. The English villages there had been more than a year without preachers. They request that some may be sent them at the earliest opportunity.

2. That they still had among them wandering Quakers, who are tolerated only in Rhode Island.

3. They make known the condition of the Lutherans, that there still abode among them a pastor (phar-heer) of the name of Ernestus Goetwasser. He lay ill within New Amsterdam, after he had concealed himself at the house of a Lutheran farmer. The fiscal had been ordered to send him away as soon as he shall have recovered.

4. They request two Duytse (German or Dutch?) ministers, in two new Duytse (German or Dutch?) villages. These, indeed,

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should be introduced because of the difficulty of the work, in the most populous places; and the death of others.

5. They had been somewhat annoyed by the Lutherans, but through the good care of the Director-General, of which they had already had good evidences, they hoped they would suffer no harm. As to the rest, the churches were in a good condition.

LETTER OF DIRECTOR STUYVESANT TO SERGEANT LOURISSEN AND OTHERS AT THE ESOPUS; REV. DOMINE BLOM PROCEEDS THITHER TO TAKE CHARGE OF THE CONGREGATION THERE.

Honored, Dear and Beloved Friends. According to the promise, which I made, I have informed the Lords Directors last year of your just demand, to have there a good, orthodox and pious preacher, which their Honors did not less judge proper and necessary and they resolved thereupon, to inquire for some suitable and pious candidates and send them here. As in the meantime, the rumor spread of the lack of preachers in the open country here, Domine Hermanus Bloem, a candidate, resolved to make a voyage hither and inspect the condition of affairs and he arrived here by the ship "de Otter", bringing with him very good testimonials from several ministers concerning his life and good qualities for preaching; during his stay here he has several times preached God's Word, as well in this City as in the villages of Brooklyn and Midwout, to the great satisfaction and pleasure of his hearers, so that some of the neighboring villages have made several requests, to have him as their minister, but considering that these neighboring villages can go to Church to one or the other place near by and have the benefit of partaking of the sacraments, while on the other side you can get to hear God's Word and partake of the Sacraments only with great difficulties and troubles, I have persuaded the said Domine Bloem to make a trip to the Esopus with me, as I intended to visit you before the sailing of the lately departed homeward bound ships, but being prevented by the great mass of our business and the time for the Lord's Supper coming on in the meantime, I resolved to partake of it myself, so that it was finally decided to leave here next Thursday, but Homo proponit, Deus disponit; since that time I have suffered almost daily from a violent fever, which still continues, so that my indisposition does not allow me to go from home now. But in order not to delay so important a matter but to let it have progress, I have resolved, to request our Reverend Domine Megapolensis, the bearer hereof, to conduct the said Domine Blom thither and inform you of our wishes in this regard. You will now hear yourselves the said Domine Blom preach. If you are satisfied with his gifts (and we do not doubt, but he will please you) you may take hold of this chance, which will not offer again apparently in some years, to ask his Reverence to be your Minister and notify us by letter, also how much you will contribute yearly for his maintenance, which you will have to raise from the inhabitants in due time in the best and most convenient manner. Relying hereon we commend you all, with cordial salutations, to God's merciful protection and remain,

Honored, Dear and Beloved Friends,

Your affectionate friend.

Actum Fort Amsterdam in New Netherland the (11th) August Anno 1659.— Col. Docs. N. Y. xiii. 102.

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LETTER OF DIRECTOR STUYVESANT TO SERGT. LAURENSEN AT THE ESOPUS; REV. MEGAPOLENSIS PROCEEDS THITHER; INCREASED VIGILANCE RECOMMENDED.

Honorable, Valiant Sir. In case your Honor should discover any probabilities in the rumors or signs, that the savages might attempt something, your Honor will communicate it to the bearers hereof, the Reverend Domine Megapolensis and Ensign Dirck Smith, upon receipt of whose report and opinion such orders shall be given, as will be found to be needed: wherewith closing we will commend your Honor to the protection of God and remain,

Honorable, Valiant Sir,

Your Honor's affectionate

P. Stiyvesant.

Amsterdam in New Netherland, the 11th of August, Anno 1659.— Col. Docs. N. Y. XIII. 101.

VICE DIRECTOR ALRICHS TO BURGOMASTER DE GRAAFF. (NEW AMSTEL.)

ABSTRACT.

1659, Aug. 16.

After describing the settlers on the South (Delaware) River, and the government, and the election of civil officers, he adds that there were chosen — "Two Elders and two Deacons".

.....

Moreover, outside the Fort, I repaired the Clergyman's house and that of the smith.— Col. Docs. N. Y. II. 69.

PETITION OF INHABITANTS OF ESOPUS, REQUESTING THAT THE REV. MR. BLOEM BE APPOINTED THEIR MINISTER.

To their Noble Very Worshipful Honors, the Honorable Director General and Council of New Netherland.

Show with due humility the inhabitants of the place, called the Esopus, that on the 17th of August the Rev. Hermanus Bloem has preached at the place of the petitioners in the fore and afternoon, which has satisfied the petitioners very well and they wish sincerely, that they could obtain him for their duly authorized minister. They request therefore respectfully, that your Honorable Worships will please, to consider this matter and effect, that he may be appointed here by the proper authority, while we promise to treat him decently and in order that his Reverence shall be able to sustain himself and be more encouraged in his work we have all resolved (subject to your Honorable Worships' approval) to make a good bouwery for him, provide it with a house, barns, cows and other cattle as proper, to tend the land, which your Honorable Worships shall please to allot to him, plough it and bring the whole in good order, so that he may cultivate it himself, or hire it out advantageously, as long as he shall fill the position of preacher here, but in case he should leave or die, then this bouwery shall always remain for the support of the minister, then being here, and as the number of the petitioners is as yet very small and the establishing of such a bouwery will be troublesome and costly for them, may the petitioners therefore be granted, that all who hereafter come to take possession of lands and bouweries here shall also contribute pro rata to the obligations of the present petitioners, who must now incur these expenses. We await a favorable decision hereon.

Jacob Jansen Stoll

Thomas Chambers

Esopus, the 17th of August 1659. Juriaen Bestvall's mark.

Willem Jansen's mark.— Col. Docs. N. Y. XIII. 103.

COMMISSIONERS OF THE COLONIE ON THE DELAWARE TO VICE DIRECTOR ALRICHS.

1659, Aug. 22nd.

We are much pleased to learn the improvement of the church and congregation, and approve the purchase of the house in which service was performed, but not the assessment and deduction prescribed there for all real estate (vaste goederen), inasmuch as we have resolved that, agreeably to the practice in this country, the 40th penny shall be deducted from all voluntary sales of real estate, and the 80th from those by execution, and therefore only one half per cent, and no more, for the Secretary, besides his fees for writing and dispatch. This, we understand, is also the practice in the government of the Manhattans. As to what further relates to the invention of such burthens on the commonalty, you are ordered and instructed, in future, not to resort to such proceeding without our knowledge, unless the most imperative and extreme necessity in this regard cannot admit of any delay.

The bold undertaking of the Swedish Parson to preach in the Colonie there without permission, does not greatly please us. And as we will assuredly, that, as yet, no other religion but the Reformed can nor may be tolerated there, so you must, by proper means, put an end to or prevent such presumption on the part of other secretaries.— Col. Docs. N. Y. ii. 61.

PROCEEDINGS OF THE XIX. IN REGARD TO NEW NETHERLAND.

Extract from the Minutes or Resolutions of the Assembly of the XIX., of the West India Company, holden at Amsterdam, from the 21st August to the 22nd September, 1659, so far as they relate to New Netherland.

Monday, the 25th August, 1659.

Domine Pruelius, Cop-a-groen and Van Noort, clergymen enter, who represent that the Venerable Classis at present met in this city, had deputed them to greet this Assembly and to inform it:

1. First. That they had learned that various sects were residing in New Netherland, namely, divers Quakers at the Red Hill or Rhode Island, and a number of Lutherans at New Amsterdam and the South River, who were propagating their

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doctrine there, requesting that provision be made therein, and their conventicles prevented.

2. Secondly. As, according to letters from the brethren in New Netherland, some Dutch and English clergymen were required there, they wish and request that this Assembly, in support thereof, may adopt a favorable resolution, and provide the place with more ministers.

3. Thirdly. As three clergymen have died some time since in Guinea, and in the meantime the congregation are without any, they submit and propose to this Assembly, in order to proceed more assuredly therein and to provide the congregation there always, as far as possible, with one clergyman, whether a second ought to be sent thither in addition to the Minister who sailed in the last ship.

4. Fourthly. They demand payment of the arrears of the salary earned by Domine Polhemius, at present a minister in New Netherland; also, that Reverend Asstetten's widow, who had been referred to this Assembly by the Zealand Chamber, may be paid what is due. Which being considered, and question being put, it is resolved and concluded, and told to the aforesaid Domine, who, being without, were again invited in, namely, that the first and second parts of their aforesaid proposal and request concerned the presiding Chamber of Amsterdam, whose delegates being at present at this meeting, had undertaken to communicate the same to their principals, that proper order may be taken thereon. But what regarded the third division of their request, viz., the dispatching a second preacher to Guinea, that this Assembly considers one Minister enough for that place as there is but a small congregation there, and those from the surrounding forts and places came to Church to El Mina, and attended divine service there. Fourthly, the Minister, Polhemus, in regard to his petition, is referred to the presiding Chamber of Amsterdam, to make due disposition thereof. And the widow Asstetten's petition, consisting, in fact, of three parts, etc.— Col. Docs. N. Y. ii. 72.

Wednesday, 3rd of September, 1659.

The first point for consideration, whereupon many deliberations have been now for some time had, but no conclusion come to by the different members is resumed, in order to bring the respective Chambers to closer connection, good correspondence and union, the result of which will evidently be their complete restoration and preservation, the present deputies from all the Chambers representing the Assembly of the XIX., resolved and enacted

1. First and foremost, each chamber, etc.

.....

7. And in regard to New Netherland, where the Amsterdam Chamber, and the Wild Coast, where the Zealand Chamber has each already its Colonies, the other Chambers respectively will be at liberty (the resolutions heretofore adopted thereupon, remaining in full force) to plant their Colonies also in those parts in suitable places, having no proprietors, and to allow other persons to come into their Colonies, all with previous notification, knowledge and approbation of the Assembly of the XIX., and upon an equal footing, order and proper regulation, not conflicting with the already established Colonies, belonging to said respective Chambers in those places and coasts, the expenses to be incurred thereby shall be declared and assumed as a common charge, in order that the repartition of the Company's receipts, hereinbefore more fully specified, shall be made in the same manner, as it will be put into practice on the behalf of the Chambers of Amsterdam and Zealand, by virtue of this resolution, and the profits accruing therefrom for the common advantage.

8. What relates to the general trade on the coast of Guinea, etc.— Col. Docs. N. Y. ii. 73.

CLASSIS OF AMSTERDAM.

Correspondence from America, 1659, Sept. 10th. Revs. J. Megapolensis and S. Drisius to Classis of Amsterdam.

Reverend, Pious, Very Learned Fathers and Brethren in Christ:—

Last year, 1658, we wrote you concerning the state of the church here, and the lack of good preachers not only among the Dutch, but also in the English towns under the jurisdiction of our government. We hope you duly received our letter although we have not yet received any answer thereto, the reason of which is unknown to us. In that letter of ours we explained the circumstances in detail. We know of nothing to add, except the following:

The Lutheran minister, Joannes Ernestus Gutwasser remained here when the ships departed for Holland. This not only gave occasion to many people to remain away from church, but also, contrary to the command of the Governor, and to his own solemn promises, he began to hold meetings and to preach. The Governor again learning of this, forbade him. But Gutwasser, anxious to trouble the waters, refused to obey the orders of the Governor, and with his adherents determined to persevere. Upon this he was, by the authority of the Governor, arrested in his own house, and last spring he was sent by the ship De Bruynvisch, (Brown Fish,) back to Holland. There is now again quietness among the people, and the Lutherans again go to church, as they were formerly accustomed to do. One of their principal men, the causa movens, in the bringing over of this preacher, and who previous to his coming, had begun to hold meetings in order to pave the way therefor, if he should come, is now one of the most punctual attendants, and has his pew near to the pulpit. We have, therefore, reason to thank God that he has inclined the hearts of the Hon. Directors and those in authority, that the threatened split among the inhabitants, and the imminent injury

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to this infant church, have been averted by their vigilance and discretion.

Last April there arrived here in a ship from Holland, a candidate of Theology, (or proponent), named Hermanus Bloem, bringing with him his academical testimonials, and also those of his preparatory examination. We consented that he should preach in this and the adjacent places, which he has done several times to the great satisfaction of the hearers. There are at least two places where they have invited Domine Bloem to settle as their minister. They offer good terms, as appears in the request concerning this matter, which they have presented to the Director-General and his Council of New Netherland, and which they have also doubtlessly forwarded to the Hon. Directors. He therefore returns to Holland, to undergo the peremptory (final) examination, and receive ordination for the work of the ministry, in order to prosecute the same here. We hope the Directors will facilitate this affair, and that he may have the favor of your Reverences. Finally, we commend you to the protection of the Most High, while we pray for his blessing on all our ministries.

Your Reverences Obedient,

Johannes Megapolensis.

Samuel Drisius.

New Amsterdam,
Sept. 10, 1659.

EXTRACT FROM A LETTER OF STUYVESANT TO THE DIRECTORS IN HOLLAND: ..... THE REV. HARMANUS BLOEM HAS ARRIVED AND IS PROPOSED TO SEND HIM TO THE ESOPUS; ....

September 17th 1659.

Your Honors inform us in their favor of the 13th of February, received by "de Trouw", among others, that for the promotion of divine service in the country your Honors has resolved and already issued orders to send over two or three God-fearing and suitable candidates. Upon the strength of that rumor one Harmanus Bloem of Amsterdam has now proceeded hither, persuaded and advised thereto, as his Reverence says, by some preachers of the aforesaid city; he has preached here as well as in the country to the satisfaction of his hearers, so much so that we have been petitioned in regard to him, to have him as their Minister, as your Honors may see by the enclosure No. 4; under the circumstances, as your Honors are the Lords and Patroons in general and consequently this matter concerns the

Classis, we did not wish to meddle any further in this matter, except to recommend the said Domine Harmanus Bloem to your Honors and to request, partly on his account as he has been candidate for a long time, partly for the sake of the inhabitants of the Esopus, that your Honors will please to look upon him with favor. We hope and trust from the short conversation had with him, that he will be for many a good leader to salvation and should your Honors indeed send beside him, two or three God-fearing candidates more, even though only at a salary of five or six hundred guilders, we trust, nay, we may assure your Honors, that the balance up to ten, eleven or twelve hundred guilders will be raised here by the parishes, one contributing less the other more, according to the ability of the villages.— Col. Docs. N. Y. xiii. 110, 111.

EXTRACT FROM A LETTER OF STUYVESANT TO THE DIRECTORS: LATIN SCHOOL; MEDICINAL SEEDS WANTED.

September 17, 1659.

The Latin schoolmaster or rector, lately sent over, complains of his salary, because, he says it is impossible to support himself decently with it, as you may see by this enclosed letter to us. Your repeated instructions do not allow us, to raise anybody's salary without your knowledge; we have therefore referred him to you, promising him our favorable recommendation: we now request your Honors' advice, whether a reasonable sum may not be granted to him for board money. As to his services and diligence, we must truly testify, that his industry is astonishing and the progress of the young people remarkable.

Among other necessaries required we would respectfully remind your Honors and submit, whether it is not possible, to receive by somebody's recommendation and intervention from the Botanical Garden at Leyden some medicinal seeds and plants, which could be cultivated here; if so, which we desire most heartily, please to have some of them sent over by the first opportunity, taking care, that such seeds be not packed in boxes or pots in the shipshold, but in small, linen bags, all placed in a larger one and hung up in the cabin, in the room on the quarterdeck or in the gunner's quarters, to be preserved from spoiling.— Col. Docs. N. Y. xiv. 445.

ORDER APPOINTING A DAY OF GENERAL FASTING AND PRAYER FOR OCTOBER 15, 1659.

Honorable, Dear, Faithful:—

Although the most merciful God, rich in grace and compassion, hath, notwithstanding our unworthiness, watched over us hitherto, and daily gives us abundant cause to proclaim His praise and to bless His august name for the innumerable benefits and favors exhibited from time to time; in granting peace and quiet both with our neighboring Christian nations and the Indians, the natives of the country, as well as in bestowing a bountiful harvest, having certainly blessed our basket of bread and staff of life; wherein his goodness and beneficence are clearly manifest:

Yet, considering that the righteous God hath visited many and

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divers inhabitants of this Province, not only this summer, with painful and long, lingering sickness, but, moreover, also, that His kindled anger and uplifted hand threatened with many and divers punishments, especially with a devastating Indian war, which is no other than a just punishment and visitation of our God for our enormous sins of unbelief, dilatoriness in God's service, blaspheming His holy name, desecrating the Sabbath, drunkenness, lasciviousness, whordom, hate, envy, lies, fraud, luxury, abuse of God's gifts, and many other iniquities. And because we run counter to God in our sins, God, in his threatenings will oppose us with punishments, unless we turn to Him (whom, in our iniquities, we have abandoned) in sincere humility and true contrition of heart that He may turn aside His wrath from us, and assist and bless us with His favor; therefore, we have considered it most necessary, to that end, to proclaim Wednesday, the 15th of October of the current year, a day of Universal Fasting and Prayer, and accordingly, notify and command all our officers and subjects that they prepare themselves on the aforesaid day to appear, at the time aforesaid, with changed heart, at the usual place in the general meeting, not only to hear God's Word, but also, unanimously, with an humble and penitent heart, solemnly to call on the Lord's name that it may please His Divine Majesty to remove from our road His just plagues, wherewith we are already stricken, and to divert His rod, which flourishes over us, and to pour down His wrath on the Heathen who know not His name; to take this just budding Province into His fatherly protection; to maintain it against the efforts of all evil-minded men who seek its ruin; mercifully to visit the inhabitants and subjects of this Province with corporeal and spiritual blessings, that the Word of Truth may be proclaimed and spread among many people, and that their rulers may be as lights among this evil and perverse generation; that to this end God may vouchsafe to send forth faithful laborers into His harvest to proclaim unto Jacob his sins and unto Israel his transgressions; particularly that God would please to endow our Magistrates and Re-

gents of this land with understanding, wisdom, foresight and goodness, that they may resolve, design and valiantly execute whatsoever may be of service to the happiness of the country and the welfare of its inhabitants both in body and soul.

In order that it may be the better put into practice, we interdict and forbid, during divine service on the day aforesaid all exercise and games of tennis, ball-playing, hunting, fishing, ploughing and sowing, and, moreover, all other unlawful practices, such as dice, drunkenness, on pain of the corporeal correction and punishment thereunto already affixed; in like manner are all servants of the Divine Word, within our government, hereby admonished to direct their preaching and prayers to this end.

Thus done and concluded in our Council, in Fort Amsterdam, in New Netherland, the 30th of September, Anno 1659.

(Signed), P. Stuyvesant.

Beneath was:—

After collating this with the original, dated and signed as above, it is found by me to agree.

(Signed), C. van Ruyven, Sec.

On the side was:

Delivered the writing to Domine Welius on the 10th of this October, 1659.— Col. Docs. N. Y. ii. 78.

JOURNAL OF THE DUTCH EMBASSY TO MARYLAND.

1659, Sept. 30.

Journal kept by Augustine Heermans during his Embassy from the Right Honorable the Director-General, Petrus Stuyvesant and the Supreme Council of New Netherland, to the Honorable Governor-General and Council of Maryland, touching the pretentions set up by Colonel Nathaniel Utie to the South River.

.....

October 12/2, Sunday.

Accompanied Mr. Overzee to Secretary Calvert's to dinner, where Mr. Doughty, the minister, accidentally called. After the cloth was removed, talked about his charts or maps of the country, of which he laid on the table two that were engraved and one in manuscript. One was printed at Amsterdam, by direction of Captain Smith, the first discoverer of the Great bay of Chesapeake, or Virginia; the second appeared also to be printed at Amsterdam, at the time of Lord Balthamoor's patent; we knew not by whom or where the manuscript one was drawn. All differed, one from the other. He wished to prove from them the extent of Lord Balthamoor's boundaries, but we, on the contrary, showed and maintained that if Chesapeake bay ran, above, so crooked towards the northeast, they would come so far within our line.— Col. Docs. N. Y. ii. 88, 93.

.....

ACTS OF THE CLASSIS OF AMSTERDAM.

Lutheran Church in New Netherland.

1659, Nov. 3rd.

The said brethren did also read a letter sent to them from New Netherland from which are learned the good efforts which are made there for stopping the Lutheran conventicles, and with such success that their meetings have been prevented entirely, and the Lutherans come to church again. The minister Guttwasser, has been put in jail and was sent to the Fatherland with the first ships. The Assembly rejoiced in all this. It was resolved to thank the Directors here by word of mouth; and also the Rev. Brethren thereby better, for the good endeavors put forth, with the request that their Estimables will be pleased to extend the same to the Director, (Stuyvesant.) vi. 168. xix. 59.

Rev. Herman Blom.

1659, Nov. 3rd.

It was also made known in the same (letter) that Rev. Hermanus Blom, a candidate, had arrived there, provided with his Academical certificates, and (one, of his) preparatory Examination. He had preached several times to the great satisfaction of the hearers. He had made himself so acceptable in at least two places, that they had invited him to be their minister on very good terms. To this end Rev. Blom had come back and had been presented to the Directors, that he might be, according to the usual order, examined for ordination, and be promoted to the Sacred Ministry of the Church. For this purpose their Revs. hope to have the favor of the Directors. and request our assistance. The Assembly resolved to summon Rev. Bloem himself before them, and to confer with him about this matter. Having been heard, he gave satisfaction to the Assembly on everything that was proposed to him. They also saw a laudable testimonial from the brethren there, and understood the affection bestowed

upon him by the churches there. They have therefore chosen Rev. Hermannus Bloem as minister to New Netherland. The approval of the Directors is to be requested, provisionally. Rev. John Mouvlourt was appointed Examiner. He gave Rev. Bloem the text 1 John 5:7. The Rev. Deputati ad causas Indicas will send out notice of the time (for the meeting) of Classis. vi. 169; xix. 59.

ADMINISTRATIVE MINUTES OF NEW AMSTERDAM.

Election of a Churchmaster.

Friday, 14th November 1659: In the City Hall. Present the Heeren Marten Cregier, Olof Stevensen Cortlant.

Hendrick Jansen Vander Vin appears in Court requesting, that a Churchmaster be appointed with him instead of Pieter Tonneman. Whereupon Nicasius de Sille and Pieter Rudolfus are put in nomination.

.....

Whereas Pieter Tonneman, Churchmaster of this City, has departed hence to Fatherland in the ship the Moesman, and the office is consequently vacant; and whereas it is necessary the place should be again filled, the Burgomasters therefore propose to your Honors for this purpose a double nomination to select therefrom one in the place of the abovenamed Churchmaster: — to wit —

Nicasius de Sille,
Pieter Rudolfus.

Requesting your Honors to be pleased to elect from them such as your Honors may please; and remain Right Honorable your Honors' Subjects,

The Burgomasters of the City Amsterdam in New Netherland. By order of the same,

Joannes Nevius, Secretary.— Records of New Amsterdam, Vol. vii. p. 237.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Blom.

1659, Nov. 17th.

The call of Rev. Blom to the service of the church of New Netherland having been laid before the Directors, was followed by their Estimables, but inasmuch as Rev. Blom will not set out so very soon, the fixing of the time for his examination is for the present postponed. The Rev. Deputati ad res Indicas are charged to note the time of his departure, so that the time of his examination may be fixed accordingly. vi. 170, 171; xix. 59.

Rev. Polhemius.

1659, Nov. 17th.

A letter handed in from Rev. Polhemius, minister in New Netherland, in which he thanks this Classis for the trouble taken by the same some time ago on behalf of himself and his wife. vi. 171; xix. 59.

SHERIFF VAN SCHWERINGEN TO THE COMMISSIONERS OF THE COLONIE ON THE DELAWARE RIVER.

1659, Nov. or Dec.

He alludes to his having requested Domine Welius to ask a certain favor of the Director for him. In conclusion he says:

"Herewith I commend your Worships to the protection of God Almighty, who will always keep and preserve you, and direct your Honor's undertaking to the advancement of this colonie and God's Church.— Col. Docs. N. Y. ii. 106–7.

VICE-DIRECTOR ALRICHS TO THE COMMISSIONERS OF THE COLONIE OF THE DELAWARE RIVER.

. . . . . .

Again, you are advised that our minister, Domine Everardus Welius, hath died on the 9th instant, to the sorrow and grief of us all.

. . . . . .

Your Honors are against hereby respectfully requested to pay as much attention as possible to the sending another minister hither very speedily, so that the congregation now here collected may not come all at once to grow wild. Wherewith commending your Honors to God's protection.

Your Honors' obedient and obliged servant,

(Signed), J. Alrichs.

On one side:

New Amstel, on the South River, in New Netherland, this 12th December, 1659.— Col. Docs. N. Y. ii. 112, 114.

JACOB ALDRICHS TO DIRECTOR STUYVESANT; ..... DEATH OF REV. WELIUS.

.....

Also for information, that Domine Welius died here, to all our grief and regret, on the 9th inst., after a sickness of a few days.

.....

New Amstel, this 12th December, 1659.— Col. Docs. N. Y. xii. 285, 286.

CLASSIS OF AMSTERDAM.

Correspondence from America.

1659, Dec. 12th.

The Church of New Amstel, South River, to the Classis of Amsterdam.

Reverend, Pious and Learned Gentlemen, and Brethren in Christ:—

We find ourselves under the sad necessity of informing you that it has pleased Almighty God to remove to his heavenly glory, on the 9th inst., our excellent and worthy minister, Domine Everardus Welius, after he had served this church and congregation, with godliness of life, and edifying doctrine, for the space of eighteen (twenty eight?) months. This loss causes here much sorrow and grief of heart. During this time the church increased remarkably, furnishing proof of your christian care and providence in her behalf. The church now consists of sixty members. It has therefore been greatly strengthened, formerly having had only nineteen. Fully confiding in your pious compassion, and your regard for this people, of which we have already had such convincing proof, and in order that the community may not run wild, we again send our christian requests, that you would procure for us another minister and pastor. May one come among us as soon as possible, who will turn the flock back again.

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We commend you, Reverend, Pious and learned brethren in Christ, to the protection of Almighty God, while we remain,

Your dutiful servants,

J. Alrick
Jean Williams, } Elders.
Evert Pieterse, Chorister, Visitor of the Sick, and Deacon.

New Amstel, S.R.
December 12, 1659.

On Dec. 12, 1659, among the items in the debts due in the Colony of New Amstel, is the following:— "The creditors of Andries Hude for the church, nine hundred florins". (Col. Docs. N. Y. ii. iii.)

SKIPPER HUYS TO THE COMMISSIONERS OF THE COLONIE ON THE DELAWARE RIVER.

On board the galiot Nieuwer Amstel, lying at the ferry, in front of the Manhattans, 24th December, Anno 1659.
Honorable, Wise, Prudent and Right Discreet Gentlemen:

.....

What regards the building carried on there, 'tis of little expense; the first winter I remained there, I made application for my crew to be allowed to assist the carpenters, in putting the Director's house under cover. I gave thirty five days with my carpenter and pilot; he promised to pay me as much as he had given one baes Joost, but when the work and also the church and guard-house were finished, he put me off and paid me in sweet words; but he hath paid my carpenter and pilot.

.....

The death of Everardus Welius, our minister, who piously rested in the Lord on the 9th instant, has caused deep sorrow here and especially among the virtuous, who now are almost disconsolate.

Also, Cornelis Harpersen de Jager was likewise buried here at the Manhattans on the 20th instant, so that almost all the people are dead, run away, or banished, and very little hope is remaining, and there is every appearance of that little being less. Dec. 9, 1659.— Col. Docs. N. Y. ii. 114, 115, 116.

.....

WILLIAM BEECKMAN TO DIRECTOR STUYVESANT; ..... BURIAL OF REV. WELIUS; .....

.....

Domine Welius has been buried yesterday, he died of his sickness on the 10th day. I too have had again an attack of violent fever last Monday night, having a great pressure on the chest with violent pains in the side, so that I feel very

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miserably; during the first three days and nights I discharged only blood and phlegm, so that it was horrible to see, it has weakened me so, that I can hardly walk alone. I hope that the Lord God will grant me a little longer life considering my wife and little children. Altena, December 13, 1659.— Col. Docs. N. Y. xii. 286, 287.

Extract from a letter of the Directors in Holland to Director Stuyvesant: English settlements on the North River must be prevented: Rev. Harmanus Bloem returns to New Netherland. 22nd December 1659, received 5th April 1660.

Thus far in answer to your Honors first letter of the 23rd of July; we now come to the subsequent letters of the 4th, 16th and 17th of September, in which the principal topic is the distressing condition and decline of the City's Colony;* as we have replied to this in our last, we shall pass it over here and come to the one which follows, that is the inclination of and the efforts made by the English, to form a settlement on the North River near the Wappinghskil; we judge the reasons and difficulties, stated by your Honors regarding this, worth consideration; also their advice, to anticipate this nation: therefore their coming in and settling must above all be prevented and hindered by whatever means it can be done without difficulty, as there is no other passage to that place, than along the North River. The English government here in this country is, we believe, not in a position to care for or trouble itself about such affairs and illegal usurpations in foreign countries, we are nevertheless glad to hear of your Honors' intention to buy the land in that neighborhood in order to make our right indisputable and thus to avoid all further cavilling as much as possible, for they often make wonderful claims elsewhere, which cause here great troubles and dissatisfaction. We shall not rest in the meantime, but make efforts, to get some farmers, (for whose accommodation farming implements are going over now) toward spring, for which we shall also call upon the Polish nobleman Lodem Bachio† and others for help and assistance, that henceforth the expenses, which the Company incurs in bringing over such people, may become a source of profit. We intend also to look about for some young fellows of fifteen, sixteen or more years, whom we shall not be afraid of sending over at a monthly salary of four guilders, trusting that they will be in demand and may be employed in promoting agriculture. In that case the masters, who shall hire them, must refund to the Company the sums advanced for the passage and handsel of the boys, farmers and farm laborers. Close attention must be paid to their conduct and work: the indolent must be compelled to work, for it is at least their duty to repay by their labor the sums advanced to them. You will make such regulations in this matter, as you will deem best for the welfare of the Company and the community.

We have heard with deep regret, that the savages have again murdered six Christians there: as this can only be prevented by the concentration of the separate dwellings, the people must, necessarily, be compelled to submit to it as a measure, founded upon sound political reasons and adopted for the benefit and preservation of the community. Meanwhile you must endeavor to obtain possession of the murderers or at least of some members of their tribe, which, we think, would serve to get hold of the others by means of threats: or else you must punish the innocent, in the hope of checking these barbarous tribes. You ought

* New Amstel, now New Castle, Del.— See Col. Docs., Vol. xii.

† The war carried on successfully at this period by King Frederic of Denmark, with the assistance of the Dutch, against Charles Gustavus of Sweden and Poland, seems to have brought the Dutch into closer connection with Poland and put this notion into the heads of the Directors.

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under no circumstances settle such murders of Christians by composition, but rather take the chance to fall upon them tooth and nail. For this purpose we provide you with the desired saddles and ammunition of war, as the enclosed invoices show, so that you make use of them upon this or other occasions.

At your Honors' recommendation we have engaged here Domine Harmanus Bloem who now goes there as preacher at a yearly salary of six hundred guilders, the balance up to one thousand or twelve hundred guilders, which is to be raised by the community, must not be counted and paid to him by them, but by your Honors, as chief magistrates, for reasons which your Honors will easily comprehend; the proper manner, in which this is to be carried out, is left to your Honors' judgment.— Col. Docs. N. Y. xiii. 129, 130.

LETTER FROM THE DIRECTORS TO STUYVESANT; ..... RENSSELAERWYCK; LATIN SCHOOLMASTER.

December 22, 1659.

Honorable, Prudent, Dear, Faithful.

It has never been our intention, that officers and men of ships, sailing to your ports, should be allowed to trade to the amount of two months' pay without paying duties; nor shall we allow it now, because we have seen what abuses arise from it, permission having been given to the steward and cook of the "Trouw" to bring over forty beavers and thirty two deerskins, worth more than four times two months' pay. It is a bad custom, by which not only the Company, but also all honest traders suffer, who cannot compete against such hucksters not paying even freight. Therefore it must be abolished completely and not further connived at or permitted; such merchandises, taken along by officers and sailors, must be seized and confiscated, as well as everything else not entered upon our bills of lading or permits. For this very reason we have here refused to exempt from the payment of duty the beavers, lately brought over in the aforesaid four ships, partly under the name of provisions partly otherwise designated, among which are found to belong to ..... Paulus Leendertsen, ten [beavers] under Domine Bloms name.

.....

We intend, to send over two or three young preachers on the same conditions, as Domine Blom, and have been looking about for them; it is not sufficient, that they lead a good moral life; they must be a peaceable and moderate temperament, which depends a good deal on the place of their studies; and not be infected with scruples about unnecessary forms, which cause more division, than edification. The preachers there, Domines Megapolensis and Drisius, do not seem to be free from this kind of leaven, for they make difficulties in regard to the use of the old formula of baptism without order from the Classis here, pretending, that they might be accused of innovations, although the name of innovators could be better applied to those, who have made changes in it without the order of the Church generally or of the Classis. The most moderate preachers here understand this and consider it an insignificant ceremony, which may be performed or omitted according to circumstances and without hurting one's conscience. We had expected, that the abovementioned preachers and brothers would hold the same opinion after our too friendly letter to them. We are told, it is true, that the Lutherans come to Church now, and that everything goes on quietly and peaceably, but care must be taken, that this state of affairs continue; that is uncertain, as long as such precise forms and offensive expressions are not avoided. It is absolutely necessary, that they be avoided in a Church, which is so weak and only beginning to grow, especially when we consider the difficulties, liable to arise, which might result in the permission to conduct a separate divine service there; for the Lutherans would very easily obtain the consent of the authorities here upon a complaint and we would have no means of preventing it. We find it therefore highly necessary to direct herewith, that

you communicate all this to the aforesaid preachers there and seriously admonish and recommend them to adopt our advice and use the old formula of baptism without waiting for further orders from here. That will allay the dissensions in the state and of the church there.

The two English preachers, for whom their Reverences have asked to be located in the English villages under our jurisdiction, will not be sent for the present, because the country, from which they must come, that is to say, England, is now very much disturbed not only in her political, but also in her ecclesiastical government and therefore it is dangerous. We shall try to find among the Dutch candidates some, who know enough of the English language to perform the service in both tongues.

We believe, that the complaints made by the Latin Schoolmaster or rector about the insufficiency of his salary, are almost answered by the payment of all salaries there at Holland valuation, as now ordered; which, with what he receives from his pupils every year, should be sufficient to support him decently, as long as he remains a single man; with the increase of young people in the school his income will increase daily, for the parents of his pupils will not hesitate to remunerate him fairly, if he does his duty. You can assist him in this matter according to circumstances.

The medicinal seeds, for which you asked, to propagate them there, shall be ordered from the academical garden at Leyden, and it is possible, that they will be sent herewith.

.....

We believe, we have now answered your letters, but we received with them also a letter from Domine Drisius, who asks, that he be treated in regard to board money in the same manner, as his colleague, Domine Megapolensis, because he too is burdened with a family. We are of opinion, that he cannot be placed in the same category, because his stepchildren* have undoubtedly their father's property and are no burden to him. You may tell him so; also that we paid to Mr. Edward Man the amount of his statement of salary earned, but we do not intend to do it henceforth for the reasons given above; let everybody govern himself accordingly.— Col. Docs. N. Y. XIV. 448, 451, 452.

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PETITION OF THE MINISTER AND CHURCHMASTERS OF MIDWOUT FOR MATERIAL TO PAINT THEIR CHURCH.

Noble, Rigorous and Honorable Gentlemen, Honorable Director General and Gentlemen of the Council in New Netherland.

The Church edifice at Midwout on Long Island, begun under your Honors' direction and now, with God's help, nearly completed, requires according to our and many other people's opinion a coat of color and oil, to make it last longer, being covered on the outside mostly with boards; these materials must necessarily be fetched from the Fatherland, and we request, that it be done upon your Honors' order and recommendation to the Honorable Company. Which doing, etc.

Your Honors' humble servants
Johannes Theodorus Polhemius, Pr.
Jan Strycker.

This 20th of
December 1659,
New Amsterdam in
New Netherland.

Having received and read the foregoing petition, the Council decided: The request shall be submitted to the Lords Directors by the first opportunity. Date as above (January 23, 1660.) — Col. Docs. N. Y. xiv. 447, 448.

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* Domine Drisius married Lysbet, the widow of Isaac de Riemer, the daughter of — Grevenraedt, in 1659. Her daughter Margaret became the wife of Cornelius Steenwyck in 1658 and after his death was married to Domine Henricus Selinus.

ACTS OF THE CLASSIS OF AMSTERDAM.

Call of a Minister to New Netherland.

1660, Jan. 5th.

Rev. Deputati ad causas Indicas, in order to give information to this Assembly, report, that at their urgent request for an increase of ministers in New Netherland, they received response from the Directors here, that their Honors were disposed and had resolved to send one more minister thither; and whereas, they themselves (the Deputies) had heard of the gifts of Rev. Selyns, they have recommended him, but only so far as still to leave everything to the free disposal and choice of the Rev. Classis.

The gentlemen were also disposed to send still another minister thither, who could also preach in the English language, and who would conform himself, in government, with these churches; and that the Classis might well look about for such a one without for the present fixing upon any one; whereupon the matter of the call was taken in hand.

Rev. Henricus Selyns Called to New Netherland.

The brethren candidates who were without the room, having been called in, viz., Revs. Paulus Broeckhuyzen, Christianus Coningsvelt, Henricus Selyns, Arnoldus Bonzet, Daniel van Swanenvelt, Petrus Pauw, the inclination of all of whom to serve in that church had been ascertained; of these were nominated Henricus Selyns, Christianus Coningsvelt, and Peter Pauw; and of these three Henricus Selyns was chosen by a majority of votes; the approval of this choice shall be asked (of the West India Company) by the Deputies ad causas Indicas. He shall be examined, together with Herm. Bloem, on Feb. 16th, Rev. Mourcourtius being Examiner; the text Ephes. 2:8, (By grace are ye saved through faith; and that not of yourselves, it is the gift of God.) This

choice was announced to him, (Selyns) and the other candidates were encouraged in their good intention, and were asked if any of their number happened to have the faculty of preaching in English. They all declared they had not advanced so far.

Preacher in the English Language in New Netherland.

And as regards a minister who can preach in the English language, the Deputies were charged to look out for good stuff, and having discovered such, to communicate with the Rev. Classis, in order then to negotiate further with the Directors. vi. 172. xix. 59, 60.

Administrative Minutes of New Amsterdam.

Petition of Herman van Hoboocken.

1660, January 16.

M. Hermen van Hooboocke requests by petition, that he may receive an allowance from the City, as he is behind hand with the building of the School, and for divers other reasons set forth in the petition; on which petition is apostilled: — Petitioner is allowed to receive his current year's salary, which shall be paid him at a more convenient season on an Order of the Burgomasters on the Treasurer, and his allowance henceforth is abolished.— Records of New Amsterdam, Vol. 7. p. 244.

Petition for Land on Long Island and Leave to Settle a Town "Beyond the Hills by the South Sea", (Jamaica, L. I.) and Order of Council Granting it.

To the right ye honnourable lord Stiversen Lord gennerall of the New Netherlands the humble petition of your lordships humble petishoners: In as much as we haue had experians of your lordships willingnes to forwarde any of our nation that desyer to liue honnestly and peasably by giuinge of them land whereby they may comfortably liue: we therefore are bold to pettishion to your lordships for: a tracke of land lyinge beyond the hills by the southe sea which we suppose will be convenient for the setlinge of a towne without any predigis to your lordshipe; it is therefore our humble request to your lordshipe that you would be pleased to grant us liberty to settell thereon: som of us hauing liued thes seaurall years in your lordships Jurisdiction and haue neuer had any land giuen us but we haue hired land of others and now considerenge if we doe not settell ourselues whilst we be in our strengthe to goe through our labour; whereby we may gain somethinge to keep us in our agge we shall be rather a charge than a benefite to the commonwealthe: others of us hauing soe little not sufficient to improue for the use of our familys haue put it oft to others that haue less familys: it is therefore our humble request to your lordshipe to grant us our request and we hope we indeuor to performe your lordships will in what we are able; if your lordshipe shall be pleassed to grant it to us we shall God willinge settel it this yeare we for the most of us hauing no land to improve: other ways we must look to settel ourselves some other way where we

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may haue land to improue: thus seasing to truble your lorshipe alsso hoping you will be pleassed to giue it to us we rest your lordships humble pettishonours and loyall subyects.

Samuell Coe
John Lawrenson
James Bradish
John Coe
The marke R of Richard Betts
The marke & of Thomas Roberts
The marke (—o of Samuel Sallis
Thms is Smit his marke
Richard Fido his marke
Tho Reade
Nathaniel Hassorde
Joshuah Hassorde
Johathan Hassorde
Gershome Hassorde
(Rev.) John More
Richard G—inge
Robert Jackson
Nicholas Carter
Hanrey Vernen (?)
his marke

The Governor Generall and Counsell of the New Netherlands doe graunt by these presents the petitioners to settle a plantation uppon or about the place mentioned, uppon such conditions and freedoms as the inhabitants of our owne Nation in this province doe Enjoye, proveyded that the petitioners and theyre adsosiates for theyre own Safety and common good doe Settle theyre house Lots Soo cloose as the conveniency of the place and Generall order shall admitt.

Fort Amsterdam in New Netherland, February 4, Anno 1660.— Col. Docs. N. Y. xiv. 456.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Blom & Rev. Selyns

Ordained as Ministers for New Netherland.

1660, Feb. 16th.

Inasmuch as Daniel Beukelaers had been permitted to take his preparatory examination, provided that before it began he should hand in the testimonials required therefor, these were now demanded of him. These having been read they satisfied the Assembly, and he was admitted to examination at the same time with the two others. After Rev. Hermanus Bloem had preached on 1 John 5:7, and Rev: Henricus Selyns on Ephes. 2:8, and Rev. Daniel Beukelaer on ..... they gave satisfaction, and thereupon the examination was proceeded with. In this they satisfied the Assembly, so that Rev. Bloem and Rev. Selyns were

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admitted to the highly honorable preachers office for New Netherland, with the prayer for the Lord's blessing upon them; and Rev. Beukelaer to the public candidateship. All three signed the usual formulae; and Rev. Bloem and Rev. Selyns were ordained to the ministry with the laying on of hands, by the President for the time being, of this Assembly. vi. 176; xix. 60.

Acts of the Deputies and their Correspondence. Classis of Amsterdam to Rev. Hermanus Blom, Feb. 16, 1660. Certificate of his Ordination. See also Doc. Hist. N. Y. iii. 581.

Whereas it is indispensably required, that the honor of God and the salvation of men be promoted to the best of our abilities, and for this end religious meetings ought to be instituted and encouraged by the pure preaching of the Word of God, the lawful administration of the Sacraments, the public invocation of the name of the Lord, and what further is belonging to the dutiful worship; and whereas the situation of Esopus in New Netherland requires, that a duly qualified person, be sent thither as a lawfully ordained minister, who can execute there the ministerial functions in every particular part in conformity to the church government and the Word of God, and in unison with the laudable usages of the Reformed Churches in this country and who is able to maintain and defend these. Therefore, we, the ministers of the Word of God and elders of the congregations of Christ, belonging to the Classis of Amsterdam, after the invocation of the name of God, and in his fear, with the approbation of the noble Directors of the West India Company, after a faithful examination in the principal doctrines of the Christian Reformed Church — and after having received satisfactory evidence of the pious life and requisite talents for the ministry of the Gospel, and after he signed the Netherlands Confession, the Christian Catechism and Canons of the National Synod, have ordained the Reverend, pious, prudent and learned minister Hermanus Blom with the solemn imposition of hands, to preach there, both on

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water and on the land and in all the neighborhood, but principally in Esopus, the holy and the only saving doctrine of the Word of God in its purity, to administer the Sacraments agreeably to Christ's institution, with propriety to give an example to his congregation of public prayers, to keep them with the aid of his consistory in a good discipline and order, all in conformity to the Word of God and the formularies of the Netherland Churches and the Christian Catechism, soliciting all our brethren to accept him as a lawful brother, and lawfully called minister of the Gospel of Christ, to honor him for the sake of his ministry, and to assist him whenever it is in their power, so that he may officiate unmolested and cheerfully, to glorify God's name and the conversion and salvation of souls.

The Almighty God, who has called this minister to the service of his church enrich him more and more with all talents and the blessings of his Holy Ghost, so that his labors may be crowned with abundant success, to the glory of his name, and salvation of men, and reward and adorn him, at the appearance of the great Shepherd of Sheep with the never fading crown of eternal glory.

Done in a Classical meeting in Amsterdam Feb. 16, 1660.

In the name and by order of all

(was signed)

Petrus Proeleus, Eccles. Amstelodamensis, et Deputatorum ad causas Indicas P^t^ scriba.

1660, Feb. 16th.

The call of the Rev. Selyns to Brooklyn, by Rev. Classis of Amsterdam, with the approbation of the Directors of the Chamber of Amsterdam, of the West India Company.

As it is necessary that all means should be employed for the promotion of the glory of God and the salvation of men, and to that end, religious public assemblies and worship must be recog-

nized and observed, with the pure preaching of the Word, the lawful administration of the sacraments, and the public calling upon the name of the Lord, and whatever else belongs to well ordered worship: and inasmuch as, the circumstances of Brooklyn in New Netherland, requires that a duly qualified person should be sent thither, to discharge all the duties of the ministry, according to the standard, government and customs of the church here: Therefore we, the Ministers of the Word of God and Elders of the Church of Jesus Christ, belonging to the Classis of Amsterdam, after calling upon the name of the Lord, and with the approbation of the Directors of the West India Company, instituted suitable examinations on the principal heads of christian doctrine; and finding sufficient evidence of godliness of life, and discovering the necessary and proper gifts for ministerial work, and after subscription by him to the Netherlands Confession of Faith, the Heidelberg Catechism, and the Canons of the Synod of Dort, have, with the solemn laying on of hands, authorized and invested, and do hereby authorize and invest, the Rev. pious, prudent and learned Henry Selyns, to preach the entire and saving Word of God, whether on water or on land, on his way thither, and especially when he shall have arrived at his place of destination; to administer Sacraments according to the institution of Christ; to lead in the public prayers of the congregation; and in conjunction with the officers of the church, to preserve discipline and order; all in conformity with the Confession of Faith of the Netherlands church and the Heidelberg Catechism. We request all to whom our brother may come, to acknowledge him as a lawfully called minister of Jesus Christ, to esteem him highly in love for his works' sake, to aid him as far as may be in their power, that he may prosecute his work without hinderance; and with joy, to the glory of God's holy name, and the conversion and salvation of souls.

May Almighty God, who has called this brother to the holy ministry, increasingly enrich him with all necessary gifts, abun-

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dantly bless his labors in the conversion of multitudes, and award to him, when the great Shepherd of the Sheep shall appear, the unfading crown of eternal glory.

Done in our meeting of Classis at Amsterdam, Feb. 16, 1660 In the name, and by order of the Classis.

Signed Petrus Plairenis, Ecc. Amstel et Deputatorum ad res Indicas, p. t. scriba.

Samuel Coop á Groen, Ecc. Amstel. et Classis p. t. Deputatus.

Lucas Van Noort, Ecc. in ..... p. t. ad causas Indicas Deputatus.

(On another copy, the signatures to the Call are Joannes de Moncourt, President of Classis, and Examiner; and Cornelius Cosijus, Secretary, protem.)

Endorsed as follows: "The within act of the Classis of Amsterdam was approved by the Directors of the Chartered West India Company, by the Chamber here, Mar. 26, 1660".

David Van Baerle.
Edward Maun.

PROCLAMATION FEBRUARY 23, 1660, APPOINTING A DAY OF GENERAL FASTING AND PRAYER, FOR MARCH 24TH.

Respected, Dear, Faithful. Whereas it has pleased the Almighty God, the just Judge of heaven and the whole earth, to visit us, or at least many of us, justly for our sins, the cause of all punishment, with hot fevers, heavy colds, giddiness of the head any many other diseases, the province in general with threatened invasions and attacks by our neighbors on the territories, streams and rivers, long possessed by us, with rumors of war and its immediate consequences, murder and arson by the savage barbarous natives committed here as well as principally on our friends, countrymen and fellow-inhabitants on the Esopus, which though the righteous but not less merciful God has mitigated and so directed, that it did not happen, against our expectation, in the worst manner and according to the evil intentions of the barbarians and has made it cease for the present desiring doubtless our penitence and turning away from our crying and God irritating sins, as the abominable desecration of his Sabbath and His Name by swearing and cursing, our indifference and negligence regarding his service, our drunkenness, feasting, voluptuousness, adultery, deception and other heinous sins, which prevail among us to our shame before Christian neighbors and barbarous natives, from which if we do not turn away, we can only expect, that like others we shall perish and that not the tower of Siloa but the wrath* of God will fall upon us from heaven and envelop us in-

flames for our greater punishment, if we do not change to prevent one and obtain the other from the All-Good God, Therefore, the Director General and Council have thought necessary to appoint and proclaim for this purpose a day of general fasting and prayer, which shall be kept throughout this province on Wednesday before Easter, being the 24th of March, and all inhabitants of this province, officers as well as subjects are hereby directed to appear on the aforesaid day in the churches or where God's Word is usually preached and taught, and after listening to God's Holy Words to call with humble and contrite hearts solemnly upon the name of the Lord, to pray and beseech Him that his divine Majesty may please, to turn aside his righteous visitations and well-deserved punishments which our crying and dreadful sins have brought upon us, and to make them cease, to continue the peace and good correspondence between us and our neighbors, to take us and this newly opened province into his fatherly protection and to maintain it against the practices of these barbarous natives and all evil minded people, who attempt its ruin and destruction, to bless the fruits of the earth with early and late rains and above all to allow the fear and knowledge of His Name and hate of our own sins to grow and to increase among us, principally also that His Divine Majesty will please to favor the authorities of this country with understanding, wisdom, discretion and godliness, that they may contemplate, resolve and courageously carry out what may be useful for the welfare of the country and the well-being of its good inhabitants. That this may be done and executed so much better, the Director General and Council forbid during divine service on the aforesaid day of general fasting and prayer all exercises of playing tennis or ball, hunting, fishing, driving, ploughing, sowing, mowing, all illicit amusements as dicing and hard drinking under the penalty formerly imposed thereon and the servants of God's Holy Word within this our Government are requested, to adapt their sermons and prayers accordingly. Thus done at the meeting of the Right Honorable Director General and Council, held at Fort Amsterdam in New Netherland, the 23rd of February Anno 1660.— Col. Docs. N. Y. xiii. 144, 145.

* In the original: "de tooren van Siloa, maer de toorne Godts", a play of words, which cannot be rendered into English.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence. Meeting of March 1, 1660. Copy of the response, written March 1, 1660, to the Rev. Consistories in New Netherland, and sent with Revs. Herman Blom and Henry Selyns, traveling thither as ministers. xx. 408–410.

Reverend, Godly, Very Learned Brethren and Co-workers in the work of the Lord:—

Yours of Sept. 24, 1658, as also of Sept. 10, 1659, have come safely to hand, showing especially your joy at the favorable answers given by the Honorable XIX to our requests. They exhibited also a grateful appreciation of the diligence used by us (the Classis) respecting those things which pertain to the best interests of God's church in your regions, and of our desire for

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the peace of the same. We very gladly took the trouble, even as at no time have we failed to make efforts at your expressed desires, and according to your written requests, to secure from the said Hon. Gentlemen, the sending, provisionally, of two ministers to the new German (Dutch) villages. Their excellencies kindly granted our requests. Thereupon the Rev. Classis legally called Rev. Herman Blom, who came over in the previous year with your recommendation, for settlement at Esopus; and the Rev. Henry Selyns, to supply Brooklyn. After proper examination and ordination, these two individuals are sent over to you, as will appear more at length from their letters of commission.

Also for the reasons mentioned in your communications, we have requested letters for the English villages. Their Honors gave their consent that we should look about for a proper person, free from Independent and other New England notions, as their Honors have understood that such a person might do great harm there. The Rev. Classis has accordingly charged us to inquire for a proper person. In this undertaking we are now occupied, and hope ere long to find some one, satisfactory to the Hon. Directors and to yourselves, who may (in the English tongue) ably edify the church of God, in your regions, through his grace.

Concerning the Quakers, Lutherans and other sectaries, their Honors asserted, that from the beginning, they had established the rule, that only the Reformed Religion should be exercised within your province. Moreover, as far as regards their Honors' intention, the Director-General was very favorably disposed thereto, and has shown himself very vigilant in that work, and their Honors would not be backward in promoting the success of the same. Wherefore we feel at rest on that point, although John Gutwasser had already arrived, in good health, in your country. For all this, the Rev. Classis rejoiced, and thanked the Hon. Directors, while your measures, taken in this matter, are commended. We request that you will be pleased to return our

cordial thanks to Hon. Director-General Stuyvesant, for his eminent zeal in this whole affair.

It was further added by their Honors, that they would gladly see some moderation and laxity allowed on your part, in certain phrases, in the Formula of Baptism, etc. This, in their Honors opinion, might be productive of much good in your locality. But we defended you, before their Honors, with all our might, in accordance with the explanations you made, against the alleged false accusations of the Lutherans; and as in respect to the alteration in the words of the usual Form of Baptism, you have expressed your determination to consult our Rev. Classis; so we consider that you have, for weighty reasons, properly held yourselves to it hitherto; and it has been thought advisable earnestly to admonish you not to depart from the usual Forms. Finally, their Honors expressed their dissatisfaction at the infrequent correspondence of the church in New Netherland with their Honors. They strongly insisted on reading your letters sent to us. These were therefore handed over to their Honors, after previous communication and consent of the Rev. Classis.

Our meeting has also agreed to recommend you to correspond more frequently with their Honors, as occasion may serve, to their Honors' great satisfaction. This will be useful, as then we will not be compelled, as previously, to hand over to their Honors, your letters addressed to us.

We have lately learned, to our sorrow, of the unfortunate decease of Rev. Mr. Welius at New Amstel. We will see what the Rev. Classis will deem advisable for the interests of that place. Rev. Adrian Wardmond, having received a call as pastor to Curacoa, was finally examined for ordination on Feb. 3, 1659, and thereupon was ordained to his office, and subsequently departed for that place. Concerning the business of Rev. Mr. Polhemus, we will, at the earliest opportunity write to his Rev. more particularly.

In expectation then, of further correspondence, we commend

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your Reverences, godly, provident, very learned gentlemen and brethren, to our God and the word of his grace.

Done in our meeting of Deputies on the Affairs of the Colonial Church, March 1, 1660, and signed in behalf of, and by order of their Reverences, as clerk,

Peter Proelius, Ecc. Amstel.

Ecclesiastical Testimonial to Selyns.

1660, March 11th.

We the ministers and elders of the Church of Jesus Christ, at Amsterdam, hereby testify that the Rev. pious and learned Domine Henry Selyns, who has been chosen minister of the Church of Jesus Christ at Brooklyn, in New Netherland, is a member of the true Reformed Christian Church. During the time he has sojourned among us (at New Amsterdam), he has not only diligently attended the public means of grace, for the promotion of his own salvation, but he has frequently preached with much acceptance, and to the edification of our church. He has also, so far as is to us known, lived a pious and exemplary life. Wherefore we request all our Rev. brethren and officers of the church of Jesus Christ, to whom this testimonial may be exhibited, to receive him with all christian affection. We wish, in behalf of our Rev. brother, a speedy and prosperous voyage, and a rich divine blessing upon his ministry, to the honor of the divine name, and the extention of the kingdom of Jesus Christ.

Done in our ecclesiastical meeting, March 11, 1660.

In the name and by order of all,

Johannes Rulaeus, Ecc. Amstel.

et. p. t. Synedrii scriba.

(On the back of Selyns's call was written, "The within act of the Classis of Amsterdam is approved by the West India Company, this 26th"

David Van Baerle.

Edward Mann.)

LETTER FROM THE DIRECTORS IN HOLLAND TO STUYVESANT. REV. HARMANUS BLOM RETURNS TO NEW NETHERLAND TO TAKE CHARGE OF THE CONGREGATION AT ESOPUS.

The 29th March, 1660.

Honorable, Prudent, Beloved, Faithful. We forgot in our last letter, a copy of which is here enclosed, to mention the engagement here of another preacher, besides Domine Blom (who has been married here), called Domine Henricus Selyns under the same salary and conditions; they both go over in the ship "de Bever", the first to take charge of the ministry at the Esopus, the other in the village of Breuckelen. To carry on the service some books are sent over, which your Honors will hand to them, besides the small psalters, prayers and catechisms, to be distributed and used as proper under the community in each respective place for teaching. Closing herewith, as the time does not permit to write more, Honorable, Prudent, Beloved, Faithful, we commend your Honors to the protection of God.

By order of the Lords Directors of the West India Company, Department of Amsterdam.

Amsterdam, 29th March 1660.

To the Director General and Council of New Netherland. Received by "de verguilde Bever" arrived 11th June 1660.— Col. Docs. N. Y. xiii. 155.

ACTS OF THE CLASSIS OF AMSTERDAM.

New Netherland, (Death of Welius)

1660, April 5th.

Rev. Koop a Groen submits that another person should be sent to New Netherland in place of Rev. Welius; but it is not yet known who shall send him, whether the city or the Company. vi. 178. xix. 60.

(The City of Amsterdam had owned the Colony on the Delaware from 1656.)

PETITION OF THE INHABITANTS OF GRAVESEND FOR THE APPOINTMENT OF A CLERGYMAN AND ANSWER THERETO.

To the Noble, Very Worshipful, Honorable Director General and Council residing at New Amsterdam in New Netherland. Some of the undersigned inhabitants of the village of Gravesend, your Honors' subjects, very respectfully show the licentious mode of living, the desecration of the Sabbath, the confusion of religious opinion prevalent in this village, so that many have grown cold in the exercise of Christian virtues and almost surpass the heathens, who have no knowledge of God and his commandments: the words of the wise King Solomon are applicable here, that where prophecy ceases, the people grow savage and licentious; and as the fear of the Lord alone holds out promises of temporal and eternal blessings, and as we, your petitioners, to our sorrow and constant regret, see no means, by which to make a change for the better, we have concluded, to address ourselves to your

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Honors, as being the only hope for us and the well being of this community, and humbly and respectfully to ask and to pray, that a preacher or pastor be sent here, that then the glory of God may be spread, the ignorant taught, the simple and innocent strengthened and the licentious refrained. Then we shall be able to live in greater peace and in the fear of the Lord under your Honors' wise administration and government; whereupon relying we await your Honors' favorable reply and so doing etc.

Jan Jansen Verryn
Karsten Jansen
This mark + is made
by E. Benoni?
Karsten Jacobsen
Jan Bomess
The marks + J Kim made by Anthony
Jansen and his brother-in-law Jan Emans
The mark M made by Sarles Morgan the Schout
Lieutenant Nicholas Stillwell
The mark φ made by Louris Pittersen.

April 12, 1660.— Col. Docs. N. Y. xiv. 460.

LETTER FROM THE DIRECTORS IN HOLLAND TO STUYVESANT: CLERGYMEN AND CHURCH AFFAIRS; SHERIFF OF NEW AMSTERDAM.

April 16, 1660.

Honorable, Prudent, Pious, Dear, Faithful. We informed you briefly, by the "Bever", by which we sent a duplicate of our last letter, that besides the two preachers Domines Bloom and Selyns, also some books were sent, which were to be given to and used by them for the public service; this must be strictly adhered to. Before their departure we have sounded both the preachers concerning the old formula of baptism, to discover, whether they would make difficulties about using it; but they answered negatively, considering it a matter of no importance and engaged themselves to make use of it in the exercise of their clerical duties. You will find therefore the old formula in both the testaments in 4to, which we send, placed in its proper place in the appendix, also in the Psalm books in 8° and 12°, printed with notes, to be given to Domines Megapolensis and Drisius, that they too may use it at the proper occasions and carry out our good intentions and wishes, which they must not oppose; for it would displease us on account of the loss and injury to the province and the church there. We told you this before and refer to our former letter for brevity's sake.

.....

As we are told, that Rector Curtius practices medicine there and therefore asked to have a herbarium sent to him, we have been willing to provide him with one herewith; you will hand it to him with the understanding, that it shall not cease to be property of the Company; likewise the books sent with and for the above-mentioned clergymen. You will make a note of this, that it may not be forgotten.

Herewith etc., etc.

Your good friends,
The Directors of the West India Company
Department of Amsterdam.

Abr. Wilmerdonck
C. Burgh.

To the Director General and Council in New Netherland.
Amsterdam, April 16, 1660.— Col. Docs. N. Y. xiv. 461, 462.

LETTER FROM STUYVESANT TO THE DIRECTORS IN HOLLAND: BLOM — THE PREACHERS;— FORM OF BAPTISM.

.....

The beavers of Peter Tonneman, one hundred and six pieces belonging to Balthazar and Nicolas Bayard, both clerks in the Secretary's office and to Nicolas Variet, Commissary of the Warehouse, had been given them on account of their earned salary and the payment of duties had therefore been referred to your Honors' discretion and approval. As to the beavers of Councillor de Decker and Domine Blom, the one ex merito, the other ex gratia hoping to receive some favor from you, requested to be exempted here from the payment of duties, which out of consideration we granted, but only subject to your approval. We shall henceforth strictly obey your orders in this respect.

.....

We are sorry, that your Honors are so displeased, as your expressions make us presume, with the preachers here, whose zeal in teaching, admonishing and punishing, whose peaceable, and edifying life and conduct, agreeable not only to ourselves, but also to the whole community, compels them and us to pray, that God may give them long life for the best of his infant Church here and to assure your Honors, that neither of them can be suspected of any leaven of innovation or turbulence. In consideration hereof, we have so far withheld your expressions and shall continue to do so, in order not to discourage them in their good and faithful service. We shall however, not fail, to communicate to them your wishes, while it would help much in observing and carrying out your orders, if some psalm books or special liturgies of the Reformed Church or formularities of baptism could be found somewhere and be sent over, in which the words "here present" are not used.

.....

Fort Amsterdam in New Netherland, April 21, 1660.— Col. Doc. N. Y. xiv. 467. 469, 472.

ACTS OF THE CLASSIS OF AMSTERDAM.

New Netherland. (New Amstel.)

1660, May 4th.

On the representation of Rev. Koop a Groen, as to filling the place of Rev. Welius in New Netherland, it was resolved that Rev. Deputati ad causas Indicas, shall make further inquiry thereabout. vi. 181; xix. 60.

COUNCIL MINUTE. CHURCH AT MIDWOUT.

Petition of Auke Jans for payment for his work on the Church at Midwout.

.....

Tuesday May 11, 1660.

Present the Director General, Petrus Stuyvesant, and Councillor Nicasius de Sille. To the Very Worshipful, Honorable Director General and Council of New Netherland.

Shows with due respect Auke Jansen, carpenter on Long Island, that he agreed with Domine Polhemius and Jan Strycker to build pursuant to the accompanying plan a church at Midwout on Long Island, which work he has not only completed

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in accordance with the said plan, but by order of the aforesaid he has done also some other outside work, not covered by the plan; and whereas his employers now fail to pay to petitioner his well earned wages under various frivolous pretexts, whereby they excessively wrong your petitioner, burdened with a large family. Therefore he is compelled to turn to your Honors, humbly praying and asking, that expert arbitrators be appointed, to hear your petitioner and the other parties in this case and, if possible, bring about an agreement on the account and payment; if not, to report to your Honors, that the matter be settled, as it ought to be. Awaiting your Honors' favorable reply he remains,

Your Honors' obedient servant,

Auke Jans.

It was answered:

The Director General and Council of New Netherland requests, appoint and authorize herewith Abraham Martensen Clock and Frederick Philipsen, carpenters, to proceed, pursuant to the petitioner's prayer, to the village of Midwout, to inspect the work, spoken of in the petition, and to examine, what the petitioner did more, than was called for by the plan and how he did it. They are then to appraise the pay, earned by the petitioner, and make a full report of their proceeding to us.

Amsterdam in New Netherland, date as above.— Col. Docs. N. Y. xiv. 473, 474.

ACTS OF THE CLASSIS OF AMSTERDAM.

New Netherland.

1660, June 1st.

Revs. Deputati ad causas Indicas report in regard to the subject of New Netherland, that they had made inquiries in regard to it of the Directors, who had offered that the Burgomasters should take the place again under their care; but as yet the Burgomasters have not been able to make up their mind thereto; but they expect thence very soon a certain person whom they first wish to hear in regard to it, and will then further discuss the Matter. The result of this will be awaited, and the Deputati ad causas shall inquire about it in due time. vi. 185; xix. 61.

Questions before Baptism in New Netherland.

1660, June 1st.

Rev. Vinckius states that he has been informed that the Directors of the West India Company desire a change in the form of questions in the administration of Sacred Baptism. To this end having already caused Forms to be printed, in which the word "Here" (Alhier) is left out, (as taught here in this Christian Church) and want the same to be used in this shape in New Netherland. Revs. Deputati ad causas Indicas were enjoined to make inquiry concerning the same. vi. 187; xix. 61.

COUNCIL MINUTE. CHURCH MATTERS IN BROOKLYN.

July 5th, 1660.

.....

Present his Honor, the Director General Petrus Stuyvesant, and the Councillors Nicasius de Sille and Johan de Deckere.

Before the Council appeared Joris Dirck and Joris Rapailje, Magistrates of the village of Breuckelen on Long Island and stated, that pursuant to an order from the Honorable Director General they had convened all the inhabitants of the village of Breuckelen, had talked to them and investigated, how much they could together contribute to the salary of Domine Selyns; that after much trouble they could discover and bring together not more than three hundred guilders yearly, to be paid in grain at beaver valuation, and besides they would provide a suitable lodging for said Domine Selyns. They were told, that the said Domine Selyns had been promised a salary of about twelve hundred florins yearly and come here on that promise, therefore this sum must be collected and the Company would for the present contribute towards it the tenths from the said village, but they must endeavor to collect the balance. They declared, that it was impossible for the inhabitants of the village, because the burden would fall upon a few, the rest being people, who had nothing but their daily wages. They were reminded, that they should have considered that, before they asked for and called a clergyman. Replying, that they hoped the village would increase daily and they would therefore be able to contribute more in the future, they requested, that the said Domine Selyns should come there by the first opportunity. Date as above.

His Honor, the Director General, Petrus Stuyvesant, having been informed of the inability of the inhabitants of Breuckelen, offers, provisionally and until their situation has improved, to pay to the Company two hundred and fifty guilders yearly towards the salary of the said Domine Selyns on condition that the Domine shall preach at his Honor's bouwery on Manhattan Island on Sunday evenings. The Council after considering the offer accepted it and with his Honor resolved, to inform Domine Selyns of it. Date as above.— Col. Docs. N. Y. xiv. 477, 479.

ACTS OF THE CLASSIS OF AMSTERDAM.

Form of Baptism in New Netherland.

1660, July 6th.

Rev. Deputati ad causas Indicas report regarding the change in the Formulæ of Baptism in New Netherland that they have found that such a resolution was adopted by the Directors; that the word "Here" (Alhier) in the Form of Baptism was left out; and to this end they had already sent over there some old copies for the use there, in which the same is not found. At a subsequent meeting this shall be more fully discussed. vi. 190; xix. 62.

ADMINISTRATIVE MINUTES OF NEW AMSTERDAM.

Salary of Curtius, Latin teacher.

1660, August 9.

Whereas the Honorable Director General and Burgomasters have last year allowed to and ordained the Rector Carolus Curtius to take six guilders per quarter school money for each boy, and Burgomasters had, on these conditions allowed him a yearly salary from this City of two hundred guilders and whereas it has come to the Burgomasters ears, that the Rector, of his own pleasure takes one beaver per quarter from each boy which is contrary to the order; Burgomasters do, therefore hereby give him warning and notice, not to take any more, than what is fixed upon by the Honorable Director General and Burgomasters, or through neglect thereof Burgomasters shall retain his Yearly Stipend, which the Rector receives from this City and he shall receive no further allowance from this City. Done Amsterdam in New Netherland, the 9th August 1660.— Records of New Amsterdam, Vol. vii. p. 257.

SYNOD OF NORTH HOLLAND, AT ENCKHUYZEN.

1660, Aug. 10 et seq.

Art. 29. Extract from a letter dated September 10, 1659, at New Amsterdam, in New Netherland.

The Brethren relate that the Lutheran pastor (Phar-heer) John (Ernest) Goetwasser had been thrown into jail by Governor Stuyvesant, inasmuch as he was unwilling to heed the command of the authorities to cease to hold Lutheran conventicles; and that in the spring he had been sent to Holland in the ship the Bruynvis.

That the Lutheran conventicles had thereby been stopped, and that the Lutherans now again come to the meetings of the Reformed. Rev. Everardus Weelius had died in New Netherland.

There have been sent as ministers to New Netherland Rev. Hermanus Blom and Rev. Henricus Selyns.

As yet no English candidate has been found to preach also in the villages, among the English in that language. Further effort will yet be made.

PETITION OF REV. HERMANUS BLOM AND REV. HENRICUS SELYNUS FOR AN ALLOWANCE FOR BOARD AND LODGINGS, WHILE DETAINED AT NEW AMSTERDAM ON THEIR WAY TO THEIR PLACES OF DESTINATION, RESPECTIVELY ESOPUS AND BROOKLYN, GRANTED.

Thursday September 2 (1660.)

Present in Council the Honorable Director General Petrus Stuyvesant, Messires Nicasius de Sille and Johan de Deckere, Councillors.

To the Right Honorable Director General and Council of New Netherland.

Whereas we, the undersigned, have left home in the service and employ of the right Honorable Lords Directors of the Incorporated West India Company, Department of Amsterdam, to preach the Holy Gospel and by God's grace have safely arrived in New Netherland, but could not be immediately forwarded to our places (to wit Esopus and Brooklyn, where we were ordered by their Lordships to take charge of the divine service and propagate the knowledge of God) Except upon a proper and solemn order of your Honorable Worships and have especially at the Manhattans, where we took up our provisional residence, waited with sincere desire for the time and opportunity of being forwarded and introduced into the service of the Church, Therefore we, the petitioners, request with all respect and due reverence, that your Honorable Worships will please to take upon themselves the payment of our expenses for board and lodgings, according to the laudable instructions given by the Honorable Assembly of the XIX and delivered to us, the petitioners, with new signatures by the Lords Directors, reading: Article XV the preachers etc.

By doing this, your Honorable Worships will oblige the petitioners and animate them in their service of the Word, in the meantime they hope for a favorable resolution and remain,

Your Honorable Worships' faithful servants,
(signed) Hermanus Blom,
Pastor at Esopus.
Henricus Selyns,
Pastor at Breuckelen.

The foregoing petition having been received and read, the following decision was made:

For as long a time as the petitioners have been here at this place from their arrival until this day one bever per week shall be allowed to them for board and lodgings. Date as above.— Col. Docs. N. Y. xiii. 186, 187.

THE FORMAL INTRODUCTION OF REV. HENRY SELYNS TO THE CHURCH OF BROOKLYN. LETTER OF GOV. STUYVESANT TO THE CONSISTORY, SEPT. 3, 1660.

To the Church Council at Breuckelen:—

The church of Breuckelen, requested the Director-General and Council, that on account of the fatigue of the journey from Brooklyn to Midwout, and the great age of Rev. J. Polhemus, to whom it proves burdensome, a preacher should be

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provided for them for the promotion of true religion and their edification. Their request was deemed reasonable, and it was ordered that it should be sent to the Hon. Directors of the West India Company, with the expectation that it would be granted.

Rev. Henry Selyns having come in answer to the above request, to proclaim the Gospel there, and to administer the sacraments, his Honor, the said Director-General, after several conferences and a suitable contract with the delegates from Breuckelen, has sent thither the said minister, accompanied by the Hon. Deputies, Nicasius De Sille, Councilor and Fiscal of New Netherland, and Hon. Martin Krieger, Burgomaster of New Amsterdam, in New Netherland, in order that he might be presented and installed as minister, with the following missive:

Honorable and Dearly Beloved:—

This short and open letter serves as an introduction to the bearer, Rev. Henry Selyns, by the Honorable, the Director of the Chamber at Amsterdam. He has taken upon himself the ministerial office at your request in your correspondence, in order to fulfill whatever pertains to said office in the town of Breuckelen, wherein you reside. We commend him to you. Receive him with affection; hold him in honor and respect; attend on his services with readiness and punctuality; and provide him with a comfortable dwelling house according to your promise; to the end that he may be increasingly encouraged in his ministry among you, to the glory of God and your salvation. For this object may the good God send his richest blessings. With our salutations, we join our prayers, that God would keep you all under his divine protection, and defend you.

Your affectionate friend, the Governor,

Peter Stuyvesant.

Done at Fort Amsterdam,
New Netherland,
Sept. 3, 1660.

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This letter was read by the said Honorable Fiscal before the consistory and schepens of Breuckelen. They returned their thanks to the Honorable, the Director-General, and those whom he had deputed, and acknowledged Rev. Henry Selyns as their lawful minister. Whereupon Domine Selyns, in the presence of the Deputies, proceeded to deliver a sermon, introductory to his ministry. In this he declared his devotion to the people now entrusted to his care.

THE CONSISTORY OF BROOKLYN TO DOMINE POLHEMUS.

1660, Sept. 7th.

It was suggested whether it would not be right and proper for the consistory of Brooklyn to address a letter to Domine John Polhemus, returning to him their thanks for his faithful ministry and singular diligence, which he has so zealously exercised, notwithstanding his great age. The consistory highly approved of this, considering it their duty to furnish an appropriate testimonial of their gratitude. The following letter was prepared and sent:—

Rev. and respected brother in Jesus Christ:—

As the salvation of men renders requisite the preaching and hearing of the Gospel, and the use of the precious Sacraments, we desire not to be in any wise unthankful. In the name of the God of heaven and earth, we thank you that you have dispensed his word to us in such a faithful and paternal manner, and (exhibited his) spirit in our congregation. We also thank you for your devoted labor and acceptable instruction. It must be our own fault, if we bring forth no fruits of repentance and holiness. Having taken into consideration your great age and the burdensome character of the services, we have requested from the Hon. Director-General, and the Directors of the West India Company, your dismission from us, and by God's favor, have obtained the same. At the same time they have sent to us Domine Henricus

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Selyns, who was introduced at Brooklyn, by the Hon. Fiscal, Nicasius de Sille, and the Burgomaster, Martin Krieger, with a letter from the Hon. Director-General; and he has been accepted by the congregation. Receive then, Rev. and respected brother, the assurance of our gratitude, while we cordially commend you, and the churches which have been under your care, to the protection of the Most High.

Brooklyn, Sept. 7, 1660. Joris Dirkse.
Willem Bredenhaut.

1660, Sept. 12th.

Joris Dirckse, elder, represented that he had communicated the letter of thanks to the Rev. Johannes Polhemus, which was very acceptable to him. Domine Polhemus handed to him the follow list of members within the jurisdiction of Brooklyn.

Joris Dirkse, Susanna Dubbels, Albert Cornelison, Tryntje Hudders, William Garretse Van Couwenhoven, Aeltje Joris, Peter Montfoort, Sarah de Planck, Jan. Evertse, Tryntje Symons, William Bredenbant, Aeltje Brackunde, Jan Pieterson, Grietje Jans, Teunis Nysser, Femmetje Jans, Adam Brower, Magdalena Jacobs, Johannes Marcus, Elsie Hendricks, Teunis Janse, Barbara Lucas, Jan Jorisse, Jan Hyber [or Hibbov], Guertruut Barents. (25).

CLASSIS OF AMSTERDAM.

Correspondence from America. Rev. Gideon Schaats to the Classis of Amsterdam, Sept. 22, 1660. (Abstracts, Acts of the Deputies, xx. 421.)

The Peace of Christ!

Dear Brethren in Christ and Colleagues in the work of the Lord. May God grant you his grace and peace for Christ's sake, Amen!

The reason which induces me to write to the dear Brethren, is partly the advice of the Brethren at New Amsterdam, and

partly, because the Lutherans are now again, as before, making up subscriptions for the salary of a Lutheran preacher. They say, or pretend, that this has been allowed to them by the gentlemen of the West India Company. But if he should come, which may God prevent, it would create a great schism among us here in our congregation, which is now at peace, especially, because there are several (Lutherans) here, who are members of our church, which numbers at present about two hundred members. There are also other Lutherans who are gradually being led to us. Some of these are on the point of becoming members, who were at home of different opinions. But there are some unstable Lutherans, who do not seem to like any other form of baptism than that according to Luther, and his religion. They have not the least comprehension of the difference, and are satisfied, as long as the hope of obtaining a Lutheran preacher is deferred. They were indeed somewhat restless about it, when they first heard of it, but having quieted down a little, they come again to church. But when a renewed hope is excited in such people, then these rainless clouds and this tempestuous sea again begin to move by the (renewal) of the hope, given them several times before. We trust that the dear Brethren will do their best in this matter to protect Christ's sheep against the wolves and foxes, and catch also the young foxes, that they may not injure the vineyard of the Lord — the vines which are still very young and tender in this country, and especially in this place. Trusting to the Reverend Brethren, as faithful guardians of the Israel of God, we commend you to God and the word of his grace.

Your fellow worker,
Gideon Schaats,
Preacher at Beverwyck
near Fort Orange, in
New Netherland.

Done this 22nd of Sept. 1660,
at New Amsterdam.

Correspondence from America.

1660, Sept. 29th.

Rev. J. T. Polhemus to the Classis of Amsterdam.

Rev., Very Learned and Pious Sirs, the Ministers of the Rev. Classis of Amsterdam:—

After offering you all, collectively and individually, my respectful salutations, I would inform you by this of my welfare. I still continue in the discharge of my duties, in my church at Midwout and Amersfort, in New Netherland. I regularly preach every Sunday morning at Midwout, and alternately at each place in the afternoons. I thank God who gives me strength and bestows his blessing upon me, and upon my brethren in the ministry in this country. If it please God to assist me, I shall continue in my work, faithfully performing my service according to the forms and customs of the parent church of the Netherlands. I remain meanwhile,

Yours affectionately,

Midwout, Johannes Th. Polhemus.

Sept. 29, 1660.

COUNCIL MINUTE. THE CHURCH AT MIDWOUT, LONG ISLAND.

September 30, 1660.

Before the Council appeared Domine Johannes Theodorus Polheym, preacher at Midwout, on Long Island, and Jan Strycker, elder and churchmaster of the same place, who informed the Council, that the Church at Midwout was almost completed, except the windows, and requested that the Director General and Council would present the said Church with one or two windows. After considering the request, a window for the Church was promised on behalf of the Company. Date as above.

To the Noble, Very Honorable, Very Pious Director General and Council of New Netherland:

Show with due respect we, the undersigned, that for the building of our Church at Midwout we have collected in the communities of Fort Orange, New Amsterdam and here on Long Island the sum of fl.3437.12.— of which amount we have expended fl.3433.9.— but we still owe

To Jacob Lourens, carpenter	fl.230	
" Isaac Foreest for nails and hinges	" 117	
" Tyde Syricks, mason	" 215	
" Sander, the skipper, for freight of boards	" 81	
" Aucke Jansen, carpenter, for outside work as appraised by arbitrators	" 100	fl.743
There is still due us from Claes Notelaer on a note	" 119	
so that we are still indebted		fl.624

In the name of our whole community we therefore humbly request, that on behalf of the Noble Lords Directors of the Privileged West India Company, our high masters and for the support and propagation of the holy gospel in this country the above stated sum may be supplied as a present. Which doing we shall always remain,

Your Noble Honors' obedient and faithful servants,
Johannes Th. Polhemius,
Jan Strycker.

The foregoing petition was received and read and the annexed statement of the moneys collected in the community and of the expenses having been examined, it was found, that the receipts did not cover the expenses. Whereas on behalf of the Company as yet nothing has been contributed towards building said Church, it is resolved, to disburse to the petitioners, on behalf of the Company, for the present, for completing the work four hundred florins, common currency, and the following answer was given:

When the treasury is in funds, four hundred guilders shall be advanced to the petitioners on behalf of the Company for completing the work. Date as above.—Col. Docs. N. Y. xiv. 482, 483.

CLASSIS OF AMSTERDAM.

Correspondence from America, 1660, Oct. 4th. Rev. Samuel Drisius to the Classis of Amsterdam. (Abstract, in Acts of Deputies, xx. 421.)

Rev., Pious, Very Learned Fathers and Brethren in Christ:—

We have received your letter of the first of March, 1660, from which we learn of your continued zeal and labor for the welfare of the Church of Christ in this province. For this we tender you the expression of our gratitude. Domine Blom and Selyns arrived here safely, and have entered upon their duties in their respective charges, to the great gratification and satisfaction of the inhabitants. Domine Selyns is at Brooklyn, and Domine Blom at Esopus. Each has a very good prospect, God's blessing, of building up and increasing the church of Christ.

We have already, for some years past, written to your Rev. body, that the Hon. Directors of the West India Company, have desired that we should, for the sake of conciliation, be somewhat more moderate, and meet the Lutherans half way, by omitting the word "here", (alhier), ordinarily used in the second question to the parents and sponsors, (in the Form of Baptism). Our hope was that your Hon. body would have mediated with the Hon.

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Directors in this matter, so as to obviate this (difficulty), but we cannot perceive this from your letter, much less from that of the Hon. Directors. We see, indeed, that you exhort us to adhere to the Formula; but this does not change the opinion of the Hon. Patroons, that we indulge in no unnecessary precision in matters of indifference; neither does it regain their approbation, or meet the intentions they have expressed. For their Lordships have required the Director-General to declare to us, in their name, that they simply demand that the old Formula should be used and observed by us, without any farther orders from Amsterdam, and without any farther opposition. For several ministers in the Fatherland had judged it to be indifferent whether we use or omit the word "here" (alhier); and it may happen here that greater evils may arise, and easily bring greater injuries to the church, by the formation of separate assemblies of other denominations. The Hon. Directors have therefore, not only sent over some books which contain the old Formulas, to be used by us, but they also write that Domines Blom and Selyns had consented and promised to use them. On this account, we also deem it best; and with the design of avoiding any division in the churches in this country, we shall hereafter, according to the order of the Director-General, use the old Formula.

There is present here a man, aged thirty years, baptized by the Mennonists, at Amsterdam. He attends church punctually, behaves well, is diligent in learning the principal doctrines of the Christian religion, and desires to partake with us of the Lord's Supper. Some of the principal members of our church think, that he should abide by the baptism he has received from the Mennonists. Others, on the contrary, contend, that baptism by the Mennonists is not proper baptism, as their ministers are a miscellaneous lot, who teach grievous errors concerning the Holy Trinity; that they do not acknowledge or believe that there are three persons in the Godhead, but hold them to be mere names.

They think this doctrine to be no better than that of Jews or Turks, who also acknowledge the Divine existence, but not the distinct persons. The man himself desires not to be baptized again. We request therefore that you would give us your advice, and inform us of the usual custom at Amsterdam in such cases, that we may know how to proceed in this matter, and that no dissentions may spring up. Finally, we commend you to God and the word of his grace, praying that it may please him to bless you in your field of labor, and also us here in America, that we may bring many souls unto Christ.

Yours dutifully,

Samuel Drisius.

Amsterdam, in
New Netherland,
Oct. 4th 1660.

Correspondence from America. 1660, Oct. 4th. Rev. Henry Selyns, Minister at Brooklyn, L. I., to the Classis of Amsterdam.

Reverend Wise and Pious Teachers:—

We cannot be so forgetful as to omit to inform you concerning our churches and services. While at sea, we did not neglect religious worship, but every morning and evening we besought God's guidance and protection, with prayer and the singing of a psalm. On Sundays and Feast-days the Holy Gospel was read, when possible. The sacrament was not administered on shipboard, and we had no sick people during the voyage. God's favor brought us all here in safety and health. Arrived in New Netherland, we were first heard at the Manhattans; but the peace-negotiations at the Esopus, where we also went, and the general business of the Government necessarily delayed our installation (or presentation) until now. We have preached here at the Esopus, also at Fort Orange; during this time of waiting we were well provided with food and lodging. Esopus needs more people, but Breuckelen more money; wherefore I serve on Sundays, in

the evenings only, at the General's Bouwery, at his expense. The installation at Brooklyn was made by the Honorable Nicasius de Sille, Fiscal, and Martin Kriegers, Burgomaster, with an open commission from his Honor, the Director-General. I was cordially received by the Magistrates and Consistory, and greeted by Domine Polhemius. We do not preach in a church, but in a barn, (Korenschuur;) next winter we shall by God's favor and the general assistance of the people erect a church.

The audience is passably large, coming from Middlewout, New Amersfort, and often Gravesande increases it; but most come from the Manhattans. The Ferry, the Walebacht, (Wallabout,) and Guyanes, (Gowanus,) all belong to Brooklyn. The Ferry is about two thousand paces from Breuckelen, and it is about four thousand paces across the river, or to the Manhattans, from the Breuckelen Ferry. I found at Breuckelen one elder, two deacons, twenty four members, thirty one house-holders, and one hundred and thirty four people. The Consistory will remain for the present as it is. In due time we will have more material (to choose from) and we will know the congregation better. Catechizing will not be held here before the winter; but we will begin it at the Bouwery at once, either on week days, or when there is no preaching service there. It will be most suitable to administer the Lord's Supper on Christmas, Easter, Whitsuntide and in September. On the day following these Festival-days a thanksgiving sermon will be preached. I might have taken up my residence at the Manhattans, because of its convenience; but my people, all of them, evincing their love and affection for me, have provided me a dwelling (at Brooklyn), of which I cannot complain. I preach at Breuckelen in the morning; but at the Bouwery,* at the end of the catechetical sermon. The Bouwery is a place of relaxation and pleasure, whither people go from the Manhattans, for the evening service. There are there forty negroes, from the region of the negro coast, besides the household families. There is here as yet no Consistory, but the deacons from New Amsterdam provision-

* Stuyvesant's Bowery.

ally receive the alms; and at least one deacon, if not an elder, ought to be chosen there. Besides myself, there are in New Netherland, the Domines Joannes Megapolensis and Samuel Drisius at New Amsterdam; Domine Gideon Schaats at Fort Orange; Domine Joannes Polhemius at Middlewout and New Amersfort; and Domine Hermanus Blom at the Esopus. I have nothing more to add, except to express my sincere gratitude and to make my respectful acknowledgments. I commend your Reverences, wise and pious teachers, to God's protection, and am,

Yours humbly,

Henricus Selyns, Minister of the Holy Gospel at Breuckelen.

From Amsterdam, on the Manhattans, Oct. 4, 1660.

[It will be found somewhat amusing to compare this translation with a former one, (an extract,) to be found in Doc. Hist. N. Y. iii. 72 (4to. ed.)]

STUYVESANT'S CHAPEL — 1660.

Peter Stuyvesant, soon after he became Director-General of New Netherland in 1647, began to acquire lands on Manhattan Island in the vicinity of Third Avenue and Tenth Street. A little settlement soon sprung up at this place, known as "Stuyvesant's Bouwerie" or farm. For the accommodation of these people, as well as his own family and negro slaves, of which there were about forty, the Governor built a little chapel, and here, about 1660, Domine Selyns, minister at Breuckelen, began to officiate on Sunday evenings. For this service Stuyvesant gave him two hundred and fifty guilders ($100.) a year, to supplement his meagre support in Brooklyn. This arrangement lasted from 1660-1664, when Selyns returned to Holland. He was succeeded at this Bouwerie chapel, by Rev. Samuel Megapolensis, minister in New York, and who was also a physician, and he remained likewise for four years, when he returned to Holland.

Stuyvesant died in 1672, and was buried in the vault under this chapel. His widow died in 1687, and by will, left the chapel to the Dutch Reformed Church of New York, to dispose of as they saw proper, provided the vault be preserved.

The Consistory of the Dutch Church do not seem to have continued services in the chapel; or the bequest may have proved unavailable as Mrs. Stuyvesant had only a life interest in the property. The building soon fell into decay, and after a while nothing remained except the foundations.

The Stuyvesants finally joined the Episcopal Church, the name appearing among its vestrymen from 1760 and onward. With the return of prosperity, after the Revolution, the population of the City increased; but the frequent recurrence of yellow fever from 1791 to 1800, drove many out of the City northward to find rural homes. Churches slowly followed, but until St. Marks was built in 1799, the only

1799

Episcopal Churches in New York were Trinity, St. Paul's Chapel, St. George's Chapel in Beekman Street, and Christ Church in Ann Street.

In 1793 Petrus Stuyvesant proposed to the Vestry of Trinity Church the erection of a church upon his land, near or on the site of the former Dutch chapel, and offered eight hundred pounds ($2000.) and a plot of ground one hundred and fifty by one hundred and ninety feet. Trinity Church accepted the offer, and agreed to build as soon as its finances permitted. A couple of years passed before sufficient money was available to begin with, and the corner-stone was laid in 1795 by Bishop Provoost. But the work continued to drag, and the church was not completed until 1799.

As it approached completion, the question arose whether it would not be better to make of it a separate parish, instead of retaining it as a chapel like St. Paul's or St. George's. But as Trinity, by its Charter in 1697, was made the only parish church (Episcopalian) in the City of New York, the proposal to erect another parish raised legal questions, but these were answered satisfactorily, as the Charter of Trinity was superseded by the new Act of Incorporation of 1704. It was decided that Trinity should convey the church and land to trustees in trust for the Corporation of St. Marks, when the same should be formed. Petrus Stuyvesant, Francis Bayard Winthrop, Gilbert Colden Willett, Mangle Minthorne, Martin Hoffman, William A. Hardenbrook and George Rapelje, were appointed such trustees. Mr. Rapelje declined to act.

On September 24, 1799, the Trustees adopted the following resolution:

WHEREAS, It is necessary, in order to carry into effect the complete organization of this church, that an election of two church-wardens and eight vestrymen should immediately take place; and it being more proper that they should be chosen by the persons composing the congregation of the church than appointed by the trustees, and in order to interest the congregation for this purpose,

Resolved, That the pews in the lower part of the church be sold at public auction on Wednesday next, at eleven o'clock in the morning, on a lease of five years, at the highest rent that can be obtained, payable half-yearly; and that notice be given in the public newspapers in the city of New York, and at every public place about the Bowery.

On October 18, 1799, a meeting was held of the male members of the congregation to incorporate themselves and elect Wardens and Vestrymen, according to the law of March 17, 1795. The following were chosen:

WARDENS.

Petrus Stuyvesant,	Francis B. Winthrop.

VESTRYMEN.

Gilbert C. Willett.	William Ogden.
Martin Hoffman.	George Turnbull.
Wm. A. Hardenbrook.	Nicholas W. Stuyvesant.
Mangle Minthorne.	James Cummings.

See Memorial of St. Mark's Church in the Bowery, 1899.

Opinion of Messrs. Troup, Hamilton and Harison, in the matter of a transfer of lots from Trinity Church to St. Mark's Church:

In consequence of a resolution of the Vestry of Trinity Church, of the ninth of November, instant, (1801), we have considered the subject therein mentioned, and are of the opinion that the Corporation of St. Mark's Church can have no valid pretensions, either at law or in equity, to any part of the property of "The Rector and Inhabitants of the City of New York in Communion of the Protestant Episcopal Church of the State of New York"; but nevertheless, for greater caution, we ap-

1801

prove of their taking from the Corporation of St. Mark's Church, a deed in the form of that marked "A", when the lots lately set apart for that purpose are conveyed to the said Corporation.

New York, the 21st of November, 1801.

Robert Troup.
Alexander Hamilton.
Richard Harison.

The deed marked "A" was approved and executed, and is as follows:

"A."

To all to whom these Presents shall come or may in any wise concern: We, the rector, church-wardens and vestrymen of the Protestant Episcopal Church of St. Mark's in the Bowery, in the City of New York, send greeting: Whereas, the Corporation having the name and style of "The Rector and the Inhabitants of the City of New York, in Communion of the Protestant Episcopal Church, in the State of New York", have, from their zeal to promote the cause of religion and piety, contributed largely to the expense of building St. Mark's Church aforesaid, and to the support of a clergyman to officiate and perform Divine Service therein, according to the rites and ceremonies of the said Protestant Episcopal Church, and have agreed to convey to us thirty lots of land, part of their real estate, for our own use and the purposes aforesaid; and, whereas, it may be deemed expedient by the said Corporation of "The Rector and Inhabitants of the City of New York, in communion of the Protestant Episcopal Church, in the State of New York", to obviate and prevent any possibility of a question as to the residue of their real estate, or any claim or demand being ever made by us, or our successors, of, in or to the said estate, or any part, parcel, or member thereof, for or by reason of our belonging to the Protestant Episcopal Church; Now, therefore, know ye, that We, "The Rector, Church-Wardens and Vestry of St. Mark's Church in the Bowery, in consideration of the premises, and in order to prevent any doubt upon the question aforesaid, and to remove the possibility of any dispute or controversy that may in any manner disturb or interrupt the harmony, concord and affection which ought to prevail, and which we sincerely pray may prevail among the members of the said church, and also for, and in consideration of, one dollar to us in hand paid by the Rector and Inhabitants of the City of New York, in Communion of the Protestant Episcopal Church, in the State of New York, the receipt whereof is hereby acknowledged, DO expressly, for us and our successors, disclaim and renounce all right, title, claim and demand whatsoever, of, in or to the real estate of the said Rector and Inhabitants of the City of New York, in Communion of the Protestant Episcopal Church, of the State of New York, and of, in and to every or any part, share, property, or proportion thereof whatsoever, except what hath been voluntarily given and conveyed by them to us. And that all possibility of doubt upon the said subject may be removed, we do, for the consideration aforesaid, hereby clearly and absolutely renounce, release and grant unto the said Corporation having the name of the Rector and Inhabitants of the City of New York, in Communion of the Protestant Episcopal Church, in the State of New York, all the right, title, interest, share, property, claim and demand whatsoever, both at law and in equity, which we now have, or which we, or any successors, may at any time or times hereafter have, challenge or claim, of, in and to the estate, lands and tenements belonging to the said Rector and Inhabitants of the City of New York, in Communion of the Protestant Episcopal Church of the State of New York, or possessed by them or their tenants, or any of them, so that neither we nor our successors shall ever hereafter have or claim any part of the said property, except such as we may have by the grant and conveyance of the said Rector and Inhabitants of the City of New York in Communion of the Protestant Episcopal Church, in the State of New York, as aforesaid.

In witness whereof, etc.

See Memorial of St. Mark's Church in the Bowery, 1899.

Form of Baptism.

1660, Oct. 5th.

Rev. Koningsvelt, about to go as minister to Kajana, asks the advice of Classis in regard to the Form of Baptism, as to the word "Here" (Alhier), in order to know how he is to regulate himself; inasmuch as he has understood that the Directors wish to have that word left out of the formulæ. He was told that he would have to abide by the customary Form, and if anything should come before him in that connection, he must communicate with the Classis per letters. vi. 210. xix. 69.

LETTERS FROM STUYVESANT TO THE DIRECTORS IN HOLLAND ..... ENGLISH VILLAGES ON LONG ISLAND WITHOUT PREACHERS; PLAN AND SKETCH OF NEW AMSTERDAM; .....

.....

Copies of the representations and requests made by the English villages, which have been deprived of religious instruction for some time and now take advantage of the departure by the "Bonte koe" of a minister from New England, Mr. William Leverets, are sent herewith and will inform you of their wishes. We have no doubt you will reply as favorably as possible.

The two preachers, lately arrived, Domines Blom and Selyns, have been placed conformably to your directions and their call. In the meantime three or four other villages still need preachers, and are deprived of religious services; namely New Utrecht and Gravesend on Long Island; New Haerlem on this Island; and the newly planted villages of about thirty families across the North River, (Bergen.) Necessity therefore requires, that two pious and learned candidates be sent over besides the desired English preachers.

Fort Amsterdam in New Netherland,
the 6th of October 1660.— Col. Docs. N. Y. xiv, 483, 485; Col. Docs. N. Y. xiii. 189.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. (New Netherland, Curacoa.) Michael Siperus (Zyperius).

1660, Oct. 25th.

(That one of the Deputies) stated that Michael Siperus ..... without previous examination, and without a certificate of church membership, being moreover of an evil life, had preached; and that now he has been sent by the Directors to New Netherland without testimonials: that he had also later understood that the said Siperus had been admitted to the service of preaching, and would be ordained as minister.

That those who were with the multitude in the fort, were punished outside of the same.

That a sort of placard against ....., drunkenness and scandalous sabbath breaking had been issued there with good results. (At Curacoa. See Doc. July 8, 1661.)

That during his time the number of members had grown from six to thirty. He also writes that the schoolmaster, Geert Scaets had arrived there, and was doing a good work with his instructions among the Dutch children.

The instruction of the ..... children stands entirely still. They live without God in the world, like beasts.

There was there a negro, who gave them some instruction in the Spanish language; but his wicked life gave occasion rather to the blaspheming of God's name than to its glorification.

Writes to have used the Indians for the beastly ..... aforesaid.

That since he had found with certainty that the children were baptized, he had also baptized their children, about fifteen in all, causing the formula to be read to them in Spanish, for fear that otherwise they might have been baptized by Papists, who sometimes arrive there.

Writes that there is needed in the highest degree for the instruction of the same a pious and godly man, versed in both languages, about which he had indeed written to the Company, but had as yet received no reply.

Requests also a large Bible for the Church. Two Psalm-books, in quarto. A good number of small testaments with psalm-books for the soldiers. Writes also that as yet there is no material for making a consistory, and that he shall wait for a good opportunity.

Requests instruction and advice of Classis how he shall conduct himself with regard to the negroes and their children in the matter of baptism, as also in regard to the Indians.

Concludes with a wish for God's blessing.

Also resolved to write to Rev. Piljardus the resolution of

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Classis of February 9 (or 4), 1658, as to a certain catachising book in Malay. xix. 415, 416.

1660, July 4.

Order appointing a Committee for [English] Plantation Affairs. Col. Docs. N. Y. iii. 30.

1660.

Patent of King Charles II. constituting a Council for Trade. Col. Docs. N. Y. iii. 30–32.

1660.

Commission of Charles II. for a Councill for Foreign Plantations. Col. Docs. iii. 32–34.

1660, Dec. 1.

Instructions for said Councill.

.....

As to Religion.

10. You are most especially to take an effectuall care of the propogacon of the Gospell in the severall Foreign Plantacons, by provideing that there be good encouragement settled for the invitacon and maintenance of learned and orthodox ministers, and by sending strict orders and injunccons for the regulating and reforming the debaucheries of planters and servants, whose ill example doth bring scandall upon Christianitie, and deterr such as yet are not admitted thereunto, from affecting or esteeming it. And you are to consider how such of the natives or such as are purchased by you from other parts to be servants or slaves may be best invited to the Christian Faith, and be made capable of being baptized thereunto; it being to the honor of our Crowne and of the Protestant Religion that all persons in any of our Dominions should be taught the knowledge of God, and be made acquainted with the ministries of Salvation.

11. You are lastly required and impowered to advise order settle and dispose of all matters relating to the good Government improvement and management of our Forraine Plantacons or any of them, with your utmost skill direccon and prudence. And in all cases wherein you shall judge that further powers and assistants shall be necessary, you are to address yourselves to us (or) our Privy Councill for our further pleasure resolucon and direccons therein.— Col. Docs. N. Y. iii. 36.

LETTERS FROM THE DIRECTORS TO STUYVESANT: .....

MINISTERS FOR THE ENGLISH VILLAGES ON LONG ISLAND; ENGLISH SETTLERS IN NEW NETHERLAND; CHURCH BELL FOR BROOKLYN; .....

The 24th of December 1660.

.....

Honorable, Prudent, Dear, Faithful. We shall also consider the request for two or three suitable candidates or ministers, to be located in the English and Dutch villages; we are inquiring for such persons, that both nationalities and churches may soon be properly provided.

.....

We have been pleased to receive the map of New Amsterdam: we noticed, that according to our opinion too great spaces are as yet without buildings, as for instance between Smee Street (William Street,) and Princes Gracht (Broad Street above Exchange Place;) or between Princes Street (Broad Street above Exchange Place), and Tuyn Street, (Exchange Place between Broadway and Broad Street); also between Heeren Street (Broadway) and Bevers Gracht, (Beaver Street) where the houses apparently are surrounded by excessively large lots and gardens; perhaps with the intention of cutting streets through them, when the population increases, although if standing closer together, a defense might be easier. We leave this to your consideration and care.

As Domine Selyns has asked us, to send a good bell for the Church at Brooklyn, which could be used to call together the country people in times of distress, we have resolved to send it if possible with this ship; also another for the Esopus; that they may use them on proper occasions.— Col. Docs. N. Y. xiv. 486, 488, 489.

.....

THE DIRECTORS TO STUYVESANT.

"We will consider the petition of Mr. Evert Pietersen, late schoolmaster and chorister in the colony of the city, to be employed again in the Company's service, and return thither with his wife, and inquire about his character, conduct, and abilities; when we shall communicate the result to your honor." — Dunshee, 27.

REVENUE AND EXPENDITURE OF THE VILLAGE OF WILTWYCK, INCLUDING THE BUILDING OF THE MINISTER'S HOUSE.

Income of Wiltwyck Village.

From 525 morgens.

The land pays fl 2.10 st. per morgen in general, which computed gives a total of		fl 1312.10 coin
The house lots, not paying land tax, have brought in		
In wampum	272 fl	
In coin	136	
In coin		136.
The excise on wine and beer, farmed out, has fetched so far, that is to the 21st of November 1662		1003.18.
In wampum		1505.17.
In coin		669. 5. 6
The revenue is altogether		2117.16. 6
Remains a balance of		889.11.10

The outlays for the Minister's house.

Bricks, tiles, lime, boards, wainscoting, slating, iron, hinges, locks and nails and every thing required for it		
In wampum	680. 5.	
In coin	953.13.	
All reduced to coin		1293.15. 8
Paid for wages of the carpenters and masons, hod carrier, for freight of bricks, tiles, boards to this place,		
In wampum	1387. 5.	
In coin	570.	
Reduced to coin		1263.12. 8

Board for the carpenters, masons and the hod carrier altogether
In coin 450.
Total in wampum fl 2067.10
Total in coin 1973.13
The wampum reduced and added to the coin makes it fl 3007. 8

Besides the above there must be paid to the Court Messenger, for the making and keeping in repair of the gates, to Juriaen Westvael for hire of the house of Domine Hermanus Blom, who lived in his upper room, 80 florins.— Col. Docs. N. Y. xiii. 229, 230.

Return of Moneys paid for the Colonie on the Delaware River.

Return of the monthly payments here by the Directors for the government of the Colonie of New Amstel, in New Netherland, from the 18th of November, 1659, to the 3rd of November, 1662.

.....

1660, December 24th.

Domine Everardus Welius, clergyman, No. 49, fl. 800. 0. 0

.....

1661, January 26th.

Domine Everardus Welius, clergyman, No. 59, fl. 1,713. 6. 8.— Col. Docs. N. Y. ii. 179, 180, 181.

.....

COUNCIL MINUTE. PROCEEDINGS AGAINST QUAKERS AT JAMAICA, LONG ISLAND. LAND AT FLATBUSH.

Anno 1661. In the name of the Lord, Amen.
(First entry in the Council Minutes for 1661.)

Whereas some inhabitants of Rustdorp have urgently requested that one of the clergymen of this City come over some day, to preach and baptize several children; and whereas his Honor, the Director General, has been informed by letters from said village and from Vlissingen and Middelborgh, that members of the sect, called Quakers, have uncommonly free access to the house of one Henry Touwensen of said village, who was therefore arrested a few days ago.

Domine Samuel Driesius and the Under Schout were to-day sent there with the following letter, to obtain better information about it.

Lovinge Friends:

Uppon petition of sum of yow beeinge desirous that theyre Children might be Baptysed, we have sent one of our Ministers, to witt: Mr. Samuel Driesius and Whereas we credibly were informed that if the quaeckers and other sects contra to Order and Law private Conventickles had been kept, We have sent our substitute Scholt and one of our Clercques for to tacke notice of it — Requiringe and Orderinge you by these presents that you shall give unto them, an Exact account and true Information ware it wath house, such unlawful conventicles ware kept, and wath persons therein had Exercysed, wath persons — men, or womman there had been present — and which person the meetinge did call, and further of all Circumstances belonginge to it. So after my Love I shall Rest.

Your lovinge friend and Governour

Amsterdam in the New Netherland,
this 8th day of January Anno 1661.

Domine Drisius, Resolveert Waldron, the Provost and Nicolaes Bayard, Clerk, proceeded pursuant to the foregoing letter to Rustdrop, last Saturday, the 8th of January, where they arrived in the evening. Domine Drisius preached twice the next day and baptized eight children and two aged women. The Under Schout

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had meanwhile been informed, that a meeting of Quakers was being held at Gravesend, and in Company of Nicolaes Bayard went there early on Monday morning, but the Quaker had escaped. They returned to this place in the evening, bringing with them the Quaker's cloak and Sam Spycer, because he with several others had not only followed and listened to the Quaker in several conventicles, but also entertained him in his mother's house. They further brought the following notice and the list of persons who were present at the Quaker meeting:

Notition of the names that have been in the meeting of the quaecker, named N. N. in the house of Henry Townsen given up to us by Mr. Ritchard Everett and Nathaniell Denton:

1 Henry Towensen hath been a warninge the people from doore to doore or they would nott come to his house for their was a learned man.

1 Sam Spicer } of Gravesande.
1 Goedie Tilton }
1 Sam Andries
1 Ritchard Harcker
2 Samuel Deen and his wife
2 John Townson and his wife
1 Ritchard Brittnell
1 Ritchard Chasmoor

persons 11

Thus testifyed in the presence of Resolveert Waldron in the house of Ritchard Everett att Rustdrop this 9th of January Anno 1661. was underwritten

Richard Everett
Nathaniell Denton.

Nota: The name of the Quaker above mentioned is George Wilson.

January 13th, Thursday.

Present his Honor, the Director General Petrus Stuyvesant, and the Councillors Nicasius de Sille and Johan de Deckere.

To their Honors, the Director General and Council of New Netherland.

.....

Nicasius de Sille, ex-officio Plaintiff against Henry Townsend and Sam Spicer, prisoners.

The plaintiff asserts and proves by trustworthy witnesses, that Henry Townsend has not only lodged Quakers, but also informed his neighbors and others, that a Quaker was at his house and asked them to come and hear him. He has admitted, that the Quaker preached at his, Townsend's house in his presence and that the said Sam Spicer was present at the meeting of the Quakers not only in Rustdrop, but also at Gravesend and that he lodged them in his mother's house, contrary to the placat, published against conventicles and separate gatherings. The planntiff therefore, demands, that the prisoners be condemned to a fine of six hundred florins each, conformably to the placat.* The defendants were asked, whether they acknowledged, what the Fiscal charges against them, and answered that they would not criminate themselves, but the charge had to be reproved. The Fiscal having done it, they brought forward many frivolous excuses; that they had only called on their friends, that no law forbade friends to meet each other, etc. As they gave no pertinent answer, the Fiscal was directed to give them a copy of his charge and demand for sentence, to which they are to give answer on the next court day. They were then taken back to their confinement. Date as above†

* Law of Feb. 1, 1656. Laws of New Netherland, p. 211.

† Other fines: Henry Townsend was condemned to a fine of 25 pounds Flemish; Sam Spicer, 12 pounds; John Tilton of Gravesend and John Townsend of Jamaica were banished and Mrs. Micah Spicer, Sam's mother was acquitted, not knowing George Wilson was a Quaker.

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Loovinge Friend.

Whereas the Experiancy from tyme to tyme to our great displeasure and Contempt hath shewed us that our act and Orders, set forth against all the separate Conventicles were not kept and observed, according to the tenor of our good Intentions, Especially among you in the Towne of Rustdrop, moore that some in whom we had put trust and authority doth connive with the Sect called quaeckers, giving Entertainment unto their Scatteringe preachers, leave and way unto their unlawful meetings and prohibited Conventicles; all which doeings tending to the Subversion of good Lawes Orders and of the protestant Religion, and Contempt of our Authority, for the Maintenance whereof we are necessitated to put such persons, in the Roome of others amongst you as wee hope and are perswaded that will for the good of the Country and protestant cause, (See our acts and Orders better kept and observed videllicit) and by name Ritchard Everett, Nathaniel Denton and Andrew Messenger, which persons are ordeyned and lawfule Magistrates yow all shall give due Respect and obedience, and Lykewise all assistance and helpe Uppon their command in the Maintaining of our aforementioned Orders, sett forth against all private and unlawful Conventicles, for the better helpe and maintenance of the premises and for hindering all prohibited Conventicles soo in the Town of Rustdrop as others there about If need and occasion should Require, Wee have also sent halfe a dossyn of our Souldiers, which you are to furnish with Convenient Lodgeinge and diet untill further order, So after our love we rest.

Your Lovinge Friend and Gouernour,

P. Stuyvesant.

Amsterdam in the
New Netherlands this 24th
of January Anno 1661.

Wee whose names are underwritten doe by these presents promise and engage that if any meetings or Conventicles off quakers shall be in the Towne of Rustdrop, that wee know, we shall give information to ye authority set up in place by the Gouernor and alsoe assist ye authority off ye Towne against any such person or persons called quakers as need shall require. Witness our hands this eleventh off February Anno 1661 stylo novo.

Thomas T ffoster
Luke Wattson
Samelall Smith
Rodger X Linas
Richard R Chasmore
John Rhodes
Henry Steres
Morace Smith

Richard Everitt
Nathaniell Denton
Andrew Messenger, his mark
Abraham Smith, his mark
Samuell Mathews
Robert Coo
Benjamin Coe, his mark
William Horten
George M Mills
Thomas T Wiggins

Written by Daniell Denton, Clarck.

Right Worshipfull.

These presents are to sertefy your honoure that acordeing to your derections we have proseded and called the Towne together and propownded unto them acordeing as you may see written and desired them to set to their hands: and accordingly as they was willing they dide subscribe as you may see in the Inclosed which are more in number than we dide exspect but the course that your honoure has taken to prevent such meetings of quakers amongst us hath formerly bene we judge has caused many to doe that which otherwise they would not have done: yet notwithstanding there are many that have not subscribed whose names if your honoure desire to know we shall send them downe at your request: soe akcowneting ourselves much obliged to your honoure for your diligent care taken for the preventing of the quakers for haveing any interment or liberty to divulge theire

herises amongst us we humbly crave that your honoure would be pleased to take into consideration our conditions that have kept your soldiers all this time that we may not suffer for other mens selfe wildnes and if your honoure sese cause that your souldiers shall stay any longer amongst us we humbly entreat you that you would send order that they might be pleased elsewhere and if you se cause to send for them home if there be anything that your honoure sese cause to require of us to doe in the plases you hade set us we shall indevoure to doe according to your derections with appreciation of all hapines to your honoure we humbly take our leavse and shall remaine your loyall subjections to our power.

Richard Everitt
Nathaniell Denton.

February the 11th Anno 1661.

Upon better consideration we have set down the names of those that would not subscribe.

John Townsend,
Richarde Harkar,
Samuell Deine,
Samuell Andrewse,
Benjamin Hubbarde,
Nathaniell Cole.

Lovinge friends.

By the Bearers Wee have Received your letter and al soo the Engagement of the most part of the Inhabitants for to oppose and to hinder the unlawfull Conventicles of the quaeckers and all other prohibited meetings, wee hope the performancy thereof and according to former petition, we free by these presents the Subscrators of the Souldiers provided that they until further order, shall be lodged and furnished with decent meete and vittells, by those that still our acts and orders does oppose, Orderinge by these presents the Magistrates to see these put in Execution so after my love I Rest.

Your lovinge Friend and Governour.

Amsterdam in New Netherland,
this 15th of February Anno 1661.— Col. Docs. N. Y. xiv. 489, 490, 491, 492, 493.

ACT OF THE STATES GENERAL AND CONDITIONS OFFERED BY THE DUTCH WEST INDIA COMPANY TO SETTLERS IN NEW NETHERLAND.

1661.

The States Generall of the United Provinces,

To all who these presents shall see or hear read, doe make knowne; that wee have condiscended and permitted as wee doe by these condiscend & permitt all Christian people of tender conscience in England or elsewhere, oppressed, full liberty to erect a Colony in the West Indies between New England and Virginia in America, now within the jurisdiction of Peter Stivazent the States Generall's Governor for the West India Company, on the conditions & priviledges graunted by the Committees of the respective chambers representing the Assembly of the XIX. doe therefore order charge and command all and every one whom these may concerne, that they shall not in any wise hinder the said people nor any of them or any whom they shall or might send with knowledge of the said Company; but contrarywise afford unto any and all of them all favorable helpe and assistance, where it shall be needful; for wee have found it to bee good for the Company. Given att the Hage under our Seale paraphura, and signed by our Griffier the 14th day of February Anno Domini 1661.

Abstract of Conditions.

A grant of land fifteen leagues along the sea-coast, and as far inland as any other colony; free property of said colony; to have their own Courts; no poll tax for three years; and mineral, free of duty for twenty years; no duty on imports for

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ten years; free exports for ten years; own their own ships independently of West India Company; may have their own Director, but must issue all writs in the name of the States General.

Description of the land and its products is then given; "great profit to bee derived from traffique with the natives, who are naturally a wild people, very capable, and by the grace of God to be drawn out of their blind ignorance to the saving light of Jesus Christ" ..... "Therefore if any of the English, good Christians ..... shall bee rationally disposed to transport themselves to the said place under the conduct of the United States (of Holland) shall have full liberty to live in the fear of the Lord, and upon the aforesaid good conditions shall be likewise curteously used.— Doc. Hist. N. Y. iii. 37-39. See also O'Callaghan ii. 444.

COUNCIL MINUTE. THE INHABITANTS OF NEWTOWN, L. I., PETITION, THAT THEY MAY USE THE MINISTER'S HOUSE AND GLEBE FOR SCHOOL PURPOSES.

To the honorable Lord Stuyvesant, Lord generall of the New Netherlands, the humble petition off your Lordships petitioners:—

That whereas God hath beene pleased off laet years to deprive us off Middleborrow, of Long eylandt, off the publyck meanes of grace and salvation; and alsoo off Education off our children, in Scholasticall discipline, the way to true happinesse; but yet God in mercy off laet hath provided, for us a helpe meete for the discipline of education of our children; and by the same person helpe in the Sabbath exercys: wee therefore, who never gave nor consented to the giveinge of the howsinge and Lands, built and fenced in, and alsoo dedicated for the Use of the publyce dispensation off God's word unto us, wee humbly intreat your honorable Lordshipe that this our said Schoolmaster Richard Mills by name may bee by your Lordshipps order be possessed of the said housinge and Lands, for his use and ours also, for our childrens education and the Saboths exercyse, the which God doeth require, and wee have neede for us and our children thereof: as the housinge now Stand it is licke all to goe to racke and ruyne, the fences faellinge downe, the house and barn decayinge and wanteth repayre and Francis Dowtye doeth not repayre it, nor the towne, as it stands betweene him and them, will not repayre it, and by this meanes is like to come to nothing in a shorte time: and soo wee and your Lordshippe alsoo by this meanes shall be disappointed: therefore our humble request is to your Lordshippe, is that this our schoolmaster, and at present our souls helpe in dispencinge Gods word to us and our children everyre Lord's day, may be settled in it, to enjoye it without any molestation from Francis Doughty, or any of his, for soo longe time as God shall be pleased to Continue him amongst us, or to provyde another for us thus knowinge that your Lordshipp is willinge to further Our Souls good as wel as our bodyes, Wee rest your Lordships humble petisioners and humble subjects

Thomas Hunte	Mary Ryder
Francis Swayne	John Banker
James Bradish	John Laurisen
James Lawrensen	Thomas Cornish
Nicolas Carter	Samuel Toe.

This petition having been presented to the Director General, his Honor answered as follows:

These presence doeth requiere and order Francys Doughty, and whom it may Concerne, to give and graunt a quyett possession unto the present Schoolmaster Mr. Richard Mills off the house and Land, Beeinge with our knowledge Consent

and helpe, buildt for the publick use of the ministry, and by that means it may nor cannot be given and transported for a privaet heerytadge, provyded if hee either his wyfe, hath to demand any remaynder of meanes or wages, of her deceased husband, Mr. John Moor, laet Minister of the aforementioned towne is being made apeer, these presence doeth order the Magistrates and Inhabitants of the sayde towne to give unto the heyres, what is done unto them. Actum Amsterw. in the New Netherlands, this 18th of February Anno 1661.— Col. Docs. N. Y. xiv. 496.

P. Stuyvesant.

REV. DRISIUS SENT TO HEMPSTEAD TO BAPTIZE CHILDREN.

To the Magestrates and Inhabitants of Heemesteede.
Post Script:

Whereas wee by the Bearers were Informed that by want of a Minister now soo longe Continued many children amongst you were unbaptized — we are Resolved to send with the first opportunity One of our Ministers (to witt:) Mr. Driesius to administraet that Sacrament unto those that accordinge to the word and order of God are desirous of itt, hoopinge and not doubtinge that you will use all possibell means that the towne may tymely be supplyed with an able and orthodox Minister to the Edification of God's glorie and your owne Salvation, soo after my Love I Rest ut supra.

Pursuant to the promise, made to the people of the village of Hemstead on the 25th of February, Domine Samuel Drisius proceeded to that place on the 12th of March and after the sermon baptized forty one children and an aged woman.— Col. Docs. N. Y. xiv. 497.

CONTRACT BETWEEN THOMAS CHAMBERS AND OTHER INHABITANTS OF ESOPUS AND REV. HERMANUS BLOEM.

The undersigned inhabitants of the settlement at the place called Esopus, promise to give our Reverend Minister Hermanus Bloem as salary for the first year (which salary has commenced with his arrival here on the 5th of September 1660) the sum of seven hundred guilders in corn, at beaver valuation, in case his farm should fail and we promise further to put the farm in good order according to contract, as soon as the land has been allotted and to raise that sum at the latest for the coming farming season. This we, the undersigned, promise faithfully and truly to do. Thus done the 4th of March 1661.

Thomas Chambers
Cornelis Barensten Slecht
The mark of Gertruy Andries
Roeloff Swartwout
Alaerdt Heymensen Roose
The mark of Juriaen Westvael

— Col. Docs. N. Y. xiii. 194.

CHURCH OF MIDWOUT PETITION FOR ASSISTANCE.

To the Noble Director General and the Honorable Council of New Netherland.

Humbly show the undersigned, that we have gratefully received fl.415.10 — as a subsidy for our Church, but that we are still indebted to

Mr. Jacob N., the barber for	fl. 77
our Schoolmaster Renier	" 32
and to a skipper, Sander N.	" 81
total	fl 190

which we had hoped to pay out of the money due us; but as it has not been paid,

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we are compelled, to turn again to your Honors and respectfully to request, that these debts be discharged. Which doing etc.

In the name of the whole community.

Joh. Theo. Polhemius
Jan Strycker.

Midwout, the 29th of March, 1661.

A vote was taken and the following answer given:

When the treasury has sufficient funds, the petitioners shall be paid by the Receiver, on behalf of the Company and for the benefit of the Church, one half of the above amount. Date as above.

To the Noble, Honorable Director General of New Netherland and his Council.—Col. Docs. N. Y. xiv. 499.

ORDINANCE OF NEW AMSTERDAM ABOUT WEIGHING GOODS.

1661, April 11.

Goods for religious and charitable purposes not to be charged for weighing.

.....

Only the goods and merchandises which are brought to, or received at the weighing house, and belong to the Hon. (West India) Company, to this city, to the Board of Deacons and other Charitable Institutions, being really and truly their property, and to be converted to their use, shall be exempt from the fee for weighing; all which the Weigh-master must weigh gratis and for God's sake.—Laws etc. New Netherland, 393.

DIRECTORS TO STUYVESANT.

1661, May 2.

Evert Pietersen appointed Schoolmaster.

The Directors of the West India Company, department of Amsterdam, to the honorable, prudent, beloved, trusty Petrus Stuyvesant, Director General and Council, make known:

Whereas we have deemed it necessary to promote religious worship, and to read to the inhabitants the Word of God, to exhort them, to lead them in the ways of the Lord, and console the sick, that an expert person was sent to New Netherland in the city of New Amsterdam, who at the same time should act there as Chorister and Schoolmaster; so it is, that we, upon the good report which we have received about the person of Evert Pietersen, and confiding in his abilities and experience in the aforesaid services, together on his pious character and virtues, have, on your Honor's recommendation, and that of the magistrates of the city of New Amsterdam, appointed the aforesaid person as Consoler of the sick, Chorister and Schoolmaster at New Amsterdam in New Netherlands, which charge he shall fulfil there, and conduct himself in these with all diligence and faithfulness; so as we expect that he shall give others a good example, so as it becomes a pious and good Consoler, Clerk, Chorister and Schoolmaster; regulating himself in conformity to the instructions which he received here from the Consistory, and principally to the instructions which he received from us, which he shall execute in every point faithfully; wherefore, we command all persons, without distinction, to acknowledge the aforesaid Evert Pietersen as Consoler, Clerk, Chorister and Schoolmaster in New

Amsterdam in New Netherlands, and not to molest, disturb or ridicule him in any of these offices, but rather to offer him every assistance in their power, and deliver him from every painful sensation, by which the will of the Lord and our good intentions shall be accomplished.

Done by the Department of Amsterdam, on the 2nd of May, 1661.

(Signed), Abram Wilmerdoncx.

By order of him,

C. Van Deventer.— Dunshee, 27.

Lower stood.

DIRECTORS TO STUYVESANT.

1661, May 9.

Honorable, prudent, beloved Trustees: Our last was the 11th of April, by the way of Curacoa, of which we now have enclosed the duplicate; since which period nothing has occurred here of consequence — i. e., which deserves to be mentioned — as only, that we have engaged, on your Honor's recommendation and that of the magistrates of the city of New Amsterdam, Mr. Evert Pietersen as schoolmaster and clerk upon a salary of g. 36 per month ($15), and g. 125 ($52+) annually for his board, who is now embarked in the ship the Gilded Beaver, but not with his wife, whose indisposition, as he said, prevented her departure. And whereas he solicited to be supplied with some books and stationery, which would be of service to him in that station, so did we resolve to send you a sufficient quantity of these articles, as your honor may see from the invoice. Your honor ought not to place all these at his disposal at once, but from time to time, when he may be in want of these, when his account ought directly to be charged with its amount; so, too, he must be charged with all such books of which he may be in want as a consoler of the sick, which he might have obtained from your Honor, which afterwards, might be reimbursed to him, whenever he, ceasing to serve in that capacity, might return these; all this must be valued at the invoice price.— Dunshee, 28.

CHARTER OF ESOPUS.

1661, May 16.

Judges to be of the Reformed Religion.

It is, therefore, necessary, so that everything may be effected with due order and respect, that there be chosen as judges, honest intelligent persons possessing real estate, peaceable men, good subjects to their Lords and Patroons, and the high administration appointed by them in this country, professors of the reformed religion, as it is now preached in the United Netherlandish churches, in conformity to the Word of God, and the order of the Synod of Dordrecht; which court of justice for the present time, till otherwise shall be ordained by the aforesaid Lords Patroons in their authorized administration, shall consist of a Sheriff, being in loco, who shall summon in the name of the Director General and Council, the appointed Schepens, and preside at their meeting: Laws of New Netherland, 396.— O'Callaghan's History of New Netherland, Vol. ii., 433.

THE CHURCH OF NEW AMSTERDAM TO THE WEST INDIA COMPANY, UNDER DATE OF 1661, (SPRING).

This letter related to the settling of another pastor in New Amsterdam. Megapolensis and Drisius were becoming old. This letter referred to in letter of Dec. 16, 1661. None was obtained until Rev. Samuel Megapolensis settled there in 1664.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. 1661, May 23rd. Rev. Mr. Lyendecker in the Chair.

Letters from New Netherland, read.

A communication was read from Rev. Polhemius, of New Netherland, dated Sept. 29, 1660, giving information of the prosperity of the Church there.

A communication from Rev. Samuel Drisius, of New Netherland, dated Oct. 4, 1660, was read. He announced that Rev. Blom is settled in his church at Esopus, and Rev. Selyns at Brooklyn, each having been received with joy. And because this letter embraces certain difficulties concerning the word "Here" in the Formula for Holy Baptism, and concerning a certain Mennonist who would join the church, we will communicate the same to the Rev. Classis.

A letter was also read from Rev. Gideon Schaats of Beverwyck, in New Netherland, near Fort Orange, dated Sept. 22, 1660. He announces that the Lutherans are taking up subscriptions for the support of a Lutheran minister, asserting that permission was granted them by the Directors. This must result in harm to the Reformed Church at that place, where now everything goes on quietly and to edification. A remedy is requested. The matter will be brought before the Classis.

Rev. Mr. Selyns writes under date of Oct. 4, 1660. He informs us of his journey, arrival and installation, (or presentation) as well as the condition of the church in Brooklyn. Everything is in good order there. xx. 421.

Rev. Sam. Megapolensis.

1661, May 30th.

Rev. Samuel Megapolensis, SS. Theol. Cand., has asked to be accepted as a recommended Candidate. Good testimonials from

the Rev. Classis of Haarlem having been read concerning him, and he having delivered a trial sermon before the Deputies, his request was granted, after the usual subscription (of the formulæ.) He lives at Vianen (in South Holland). vi. 228.

Those Baptized by Mennonists, not to be Rebaptized.

1661, May 30th.

The church of New Amsterdam in the Manhatans asks whether a certain former Mennonist, baptized when an adult by the Mennonists, but now converted to the true Religion, pious in life, diligent in the hearing of God's word, desiring to be received as a member of the Church, ought to be first rebaptized in our Church. It is understood not to be necessary, according to a resolution of Synod. This shall be written to the brethren. vi. 230; xix. 72, 73.

ACTS OF THE CLASSIS OF AMSTERDAM.

Casus regarding Holy Baptism in the West Indies.

1661, June 7th.

The Brethren in the West Indies have made known to the Classis by writing, that the Honorable Directors had written to them that henceforth in the questions in Holy Baptism they should leave out the word "Here", (Alhier), inasmuch as the Lutherans are so greatly offended thereat, that for that very reason they neglect to bring their children to be baptized in our churches, as they would otherwise do. That their Honors had also sent over some old copies (of the Form) in which the word "Here" is omitted. Their Honors had also let them know expressly that they were to expect no other order in regard to this matter from these provinces, nor were they to follow any other; that thereupon, in the churches there, the intent of the command of the Hon. Directors, is observed, on account of the im-

portance of the subject the Assembly postponed action thereon until the next session. vi. 231, 232; xix. 73.

Acts of the Deputies. Michael Siperus.

1661, July 1st.

It was reported in a communication from Alkmaer, in a letter shown to Rev. Winkelig, that Michael Cornelisz. Siperus, while employed in the school there, had led a very bad life; that he had fallen into many very grievous faults, and for these had been rebuked in the presence of the entire Gymnasium. He had here and there made purchases in the name of the Rector, and had then taken these to the pawnshop, etc. These facts shall be made known to the Classis. xx. 423.

COURT MINUTES OF NEW AMSTERDAM.

Alexander C. Curtius Offers to Teach Latin.

1661, July 12.

Alexander Carolus Curtius communicates in writing the offer of his services, if this City will contribute to him six hundred guilders a year in beavers, on condition of receiving no contribution from the youth. Whereupon serves as marginal order:— Burgomasters and Schepens refer the petitioner to the Right Honorable Director General and Council of New Netherland.— Early Records of New Amsterdam, Vol. iii. 344.

Acts of the Deputies.

Letter to Rev. Van Beaumont, on Curacoa, sent July 9, 1661, with the ship "De Moor".

1661, July 8th.

Copy of the letter to Rev. Adrian van Beaumont, in the name of the Rev. Classis, in reply to his letter, dated April 17, 1660.

Reverend, Pious, Highly Learned and Beloved Brother in Christ:—

Your esteemed writing, dated April 17, 1660, to the Classis of Amsterdam was communicated to it by the Deputies ad res Indicas. The Rev. Brethren have learned with pleasure of your pious endeavors, as also of the Christian aid and support given

to the Hon. Director of the Island, to remove those obstructions, which had almost completely interrupted the stream of Divine truth, and exhibition of piety. We trust that God the Lord has crowned your faithful labors with his rich blessing. Some brethren of the Classis think that Michael Siperus is well known in this country as a very unworthy person. Further inquiries shall be made in reference to him and care shall be taken for the edification of God's Church, in case the people of New Netherland have advanced him to any church office. The pious zeal of the Hon. Director against unnecessary taverns, as indicated by the salutary placards issued against the enormous sins emanating from them, has been well received by the Classis, which desires everywhere such pious patrons. It is to be hoped, (it stands to hope) that much good will be done by such means, which very greatly sustain the labors of faithful preachers; may the Director still further seek to maintain the cause of Christ, unto the salvation of many people, and to the glory of the Almighty. Good fruits already show themselves in the marked increase of members, under your faithful labor in this field-work of the Lord Christ. That increase is sure to grow still more by the careful instruction of the tender youth, as the brethren are informed by your letter, which was very satisfactory to them. We hope that in time you will find sufficient material to form a proper consistory, and to bring the congregation into a state of peace.

The request for a capable schoolmaster in the Spanish language, for the instruction of the Indians in the knowledge of the true God, the brethren look upon as an excellent suggestion. They have communicated the same to some of the Directors, but see very little likelihood of finding a person calculated for such work. We shall, however, use all possible diligence to search for a capable man, that those poor blind people may be enriched by the light and grace of Christ. The religious books asked for, namely, a large Bible, two psalm-books in quarto, some small testaments

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with Psalm-books, the Hon. Messrs. Directors have agreed to send, and we understand that they have already been shipped.

As to your inquiry regarding the administration of Holy Baptism to the Negroes, Indians, and their young children: — The Classis deems it necessary that you observe the good rule of the church here in this land, where no one, who is an adult, is admitted to baptism without previous confession of his faith. Accordingly the adult Negroes and Indians must also be previously instructed and make confession of their faith before Holy Baptism may be administered to them. As to their children, the Classis answers, that as long as the parents are actually heathen, although they were baptized in the gross, (by wholesale, by the Papists), the children may not be baptized, unless the parents pass over to Christianity, and abandon heathenism.

Concluding herewith we commend you to God and the Word of His Grace. We pray the Great Lord of the harvest to please to bless your faithful labors, that many souls may be won for Christ, and be brought into his eternal garner. May the grace of the Lord encircle your person, your family, your congregation and your whole Island like a fiery wall, that no enemies may break through, and fall upon you to do you any harm. Thus we wish from the heart, and remain,

Reverend, Pious, Highly Learned Brother,

C. Schulz, Pastor Amst: and tempore
Deputatus Classis ad transmarimas.
Peter Grians, Deputatorum p.t. Clerk.— xx. 425.

A CASE OF MARRIAGE.

Amongst the People called Quakers Stated and maintained Legall at Nothingham Assizes the 8th of the 6th mo. called August, 1661.

The 22nd day of October 1658 William Ashwell of Coddington in the county of Nothingham, yeoman, according to the good order of the people of God called Quakers tooke to wife Anne Ridge Daughter of Thomas Ridge of North Collingham

in the same County. Their marriage was solemnized in the Citty of Lincholne in the presence of Martyn Mason William Garland William Willowes Vincent Ffotherington Robert Shaw George Leucas and John Roberts who gave Certificate thereof under their hands in few years after the said marriage the said William Ashwell had by his said wife one Daughter named Mary Ashwell and soone after Departed this life intestate; the said Mary survivinge the said William Leauinge a Copphold Estate of Inheritance not settled nor disposed of in his lifetime; Mary his Daughter was presented to the Mannor Court and accepted by the Tennants as next heir at law to her father and so admitted Tennant to her Father's herreditory Estate; soone after John Ashwell being the next of kindred unto William the deceased made entry and Claime to ye said lands of Inheritance as next heir at law under pretence that the marriage of William with Anne his wife was not Legall and so Mary the Daughter not Legittimate and so not in capacity of Heirshipp and thereupon Commenced the Suite at ye Common Law to oust Mary out of the possession of the lands in question; and at Midsommer Nottingham Assizes 1661: Brought on the said suite to tryall the plaintive's Councill was one Willmot neere Darby and some others, who oppened his case and Tittles to the lands in question with reflective words and unseemely Expressions against the people called Quakers falsely alleadging they went together like bruits and after their cursory manner of abuse they proceeded to prove his relation and alliance to William Ashwell ye Deceased whose next heire he pretended to be and so Intituled to ye Lands; his principal witness was John Death of Brotherton neere Newarke; after he had signified his Evidence the Councill for Mary Ashwell viz., Serjent Newdigall of Serjents Inn in fleete Street London, and Charles Dollinson of Lincholns Inn, made defense by suffitient witnesse (viz.) Richard Gossy of Coddington William Bell and Edward Goodyear of the same place, and by the Certificate of their marriage; subscribed by the people called Quakers and others; proved theire Sollemne Marriage, and their sober Conversation together within which time of wedlock Mary Ashwell was borne, and soe the true Heire to her father's Lands; John Archer the Judge of Assize after hearing ye Evidence pties and what either ptie could alleadge, Directed his Discourse to the Jury telling them that as for the Quakers wee know not their opinions — but did beleeue they did not goe together like Bruit Beasts as had beene said, but as Christians; therefore did beleeue that the Marriadge between William Ashwell and Anne Ridge was lawfull, and Mary theire Daughter Heire to the Lands in question; and brought a case to satisfie ye Jury it was to the purpose, A man that was weake of Body and kept his Bed in that condition — his desire was to take a wooman present to be his wife; accordingly he then declared that he tooke that wooman to be his wife and shee declared that shee tooke that man to be her husband and all Bishopps at that time did conclude it to be a lawfull marriage as the Judge then said; and further told ye jury that there was a Marriage in Parradise; Addam took Eve, and Eve took Addam, and none other present, and it was, said he, ye consent of ye pties that made a marriadge, So ye Jury found it for ye Defendant and Mary Ashwell has ever since Continued in peaceable possession of her father's said lands and Inheritance.

John Theaker of North Collingham in Nottinghamshire Grazier married Anne ye Relict of the said William Ashwell and Defended ye said Suite and as Guardian to Mary Ashwell had ye land in possession untill ye death of Mary who departed this life about December 1672 last past.

And at Richmond there was the like case tryed in their Spiritual Court — a man that was related to a ffriend; the ffriend marryinge and having a Child — and being Deceased would have had ye Estate and sued for it, Saying ye Child was not heire because the ffather and mother were not married by a Priest — and there was a tryall of it in Richmond Spiritual Court; and ye Court Cast ye man and made ye Child heire of ye lands and so allowed of ye marriage in ye yeare 1673.

In Maryland there was two ffriends marryed and ye Magistrate questioned theire marriage and brought them into trouble about it. At last it came before Assembly and Councill as alsoe ye Governor; they were much puzzled about it, and ffriends

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having gone together accordinge to ye practice of ye Holy men in the Scriptures of truth and law of god; they laying the matter before ye meeting, all things being Cleare, a meeting was appointed on purpose for the taking one another and having a Certificate; they being much puzzled both ye Assembly Council; Governor and Magistrate; at last referred ye matter to an old ffryer a Papist; a father as they called him; and his answer was to them that if that was not a lawfull marriage there was not one in the world; this was about ye yeare 1670.— Doc. Hist. N. Y. iii. 606, 607.

PROPOSITIONS AGREED UPON BY THE COMMITTEE IN THE NAME AND BEHALFE OF THE COMPANIE TO BE PRESENTED TO THE MUCH HONORED GOUVERNOR OF THE NEW NETHERLANDS BY THOSE, WHOSE NAMES ARE SUBSCRIBED.

1. That if a Church or Churches of English shall be planted in the place pr'pounded they may be allowed by the Authoritie of the high and mighty Lords and States General of the United Provinces in the Netherlands in Europe and with the approbation of the Bewindhebbers of the West India Company to enjoy all such powers priuiledges and liberties in the Congregationall way as they haue enjoyed them in New England aboue twentie years paste without any disturbance Impediment or impositions of any other formes, orders or customes to be obserued by them: And that therein they be Allowed and Approued churches by some publique testimonie upon Record.

2. That if the English Churches planted under the Dutch Government shall consent to consociate together for mutuall helpfullness: They may be allowed by the Authority and with the approbation aforesaid soe to doe and to call a synod and therein be established by common consent such orders according to scripture as may be requisite for the suppressing of haeresies, schismes and false worships and for the establishment of truth with peace in those English churches. And that the Gouernor and Courts at New Amsterdam shall protect the said English churches and Synods from any that oppose them or be injurious to them.

3. The English planters doe desire that they may haue liberty and power by ye Authority and with ye approbation aforesaid to haue the ordering of all Judicature and of all their civill affaires within themselves, to chuse their owne magistrates and all other officers and Constitute and keep Courts and make all such lawes and orders as they shall find most sutable to their condition and welfare in that place And that all persons, planters and others, for the time they are amongst them within their precincts, shall be bound to acquiesce in all their lawes, orders, sentences and appointments of any of their owne Court or Courts and officers determinately according to such orders and lawes as are or shall be from time to time agreed upon and enacted by them and unto their sentences made and verdicts declared without appeals to any other Authority or jurisdiction. This power the English in America within New England have had and exercised in all causes by the graunt of the late King of England, Charles the First, as is to be seen in his Majesties letters pattent aboue twentie years together. And it is much more necessary that they haue it under the Dutch (whose lawes they know not nor understand their language and the way and manner of their exerciseing this their sole power). We purpose according to the fundamentalls receiued in New Hauen Collonie which are in print to be seen (or the most of them) so far as we shall finde it will alike suite Christ's ends and our conditions there.

4. That all the lands agreed for, be clearly and undeniably purchased of the Indians by an Athentik Instrument or Instruments and that we may haue one of them in our custody and that the hands of those Indians that haue the naturall and ciuill right be subscribed and soe owned by them In the presence of English Dutch

and Indians as lawfully bought and sould and that then these lands shall be made ye proper Inheritance of the English Planters and their posteritie foreuer by the Authoritie and power with the approbation aforesaid according to all present and future orders, graunts and agreements or diuisions of all such lands so bought as shall be made by the English alone amongst themselues by persons Intrusted and empowered by them for such afaires.

5. That noe inhabitants be put upon us by the Dutch but that we have the sole power of disposeing our lands and entertaineing or rejecting all Inhabitants according to agreements that shall from time to time be made amongst ourselves.

6. That the English Planters in the aforesaid places by Authority and with approbation aforesaid may haue equal liberties of tradeing with the Dutch in all respects, they payeing all lawfull dues and customes as the Dutch doe or with any other whom so euer.

7. Our humble desire is that the Promises being graunted by those in Holland or to whom the Pattent and power of such graunts appertaineth, may be declared and ratified by an Authenticall Instrument signed and sealed by the Pattentees in Europe, if it remaines with them And that a copie of it so signed sealed and Authentically Attested may be procured for the English Planted under the Dutch to be by them kept among their publique Records for ye benefitt of Posteritie.

Benjamin Ffen
Robert Treatt
Rich: Lawe
Jasper Gun.

Dated this 8th of November 1661 ffrom Milford in New England.— Col. Docs. N. Y. xiii. 209, 210. [See further, papers under dates, Nov. 23, 1661, Mar. 11, 1662, May 30, 1662.]

ANSWER OF THE DIRECTOR-GENERAL AND COUNCIL TO THE FOREGOING PROPOSITIONS, OF NOV. 8, 1661.

Extract outh of the Recordes and Resolutions of the Lord Director General and Counsels of the New Netherlands, taken in their Court uppon.

Monday, the 28th of November 1661.

The Director Generall and Counsells off the New Netherlands haveing perused the Commissione and Propositions, produced by Benjamin Fenne, Robert Treat, Ritch: Lawe and Jasper Gun, Deputies of a greather Companie English People, propoundinge uppon Certaine termes to be admitted as Inhabbittens and subjects under this Government, Doe judge the matter off a hevier Consernement as to give soo full and satisfactory answer uppon every perticull.

Nevertheless, Consideringe the abovementioned Deputies are very desirous to obtaine any answer for to Relate unto their principals, is Resolved to give this following provisionate Answer:

Because there is no difference in the fundamental poincts of the worship of God betwixt these and the Churches of New England, as onely in the Ruelinge of the same —

The Director Generall and Counsell doe make noe Difficulte to give way and consent unto the two first Propositions, because in our natyff Country, alsoo here was never practised restraint of Conscience. In the meantyme we wish and hope that by a neerer meetinge and conference between oure and theire Ministers further Obstructions in this poinct shall be removed and that all lovinge Unity shall be observed.

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Uppon the third proposition unto the petitioners shall be graunted in the way of Magistrature, Judicature and Sivill affaires, all such power, Authority, Privilege and Liberty as all other townes and Collonies of New Netherland have obtained, to wit, the Nomination off theire owne Magistrates within herselfes yearely in a dubble Number to be present unto the Director Generall and Counsell for to be elected out of the same the Magistrates for that yeare and to confirm them, the which shall be qualified with sufficient power and Authority for to make and to see approbated and confirmed by the Director Generall and Counsell all such Ordinances as they shall find good for the benefitt of theire townes or plantations, Accordinge to the same to doe Right and Justice, the Appelle beinge Reserved unto the high Court, in Conformite of the Generall Order and Exemptions graunted unto all the Inhabitants of the New Netherlands.— Col. Docs. N. Y. xiii. 210.

Ordinance of the Director General imposing a land tax at Esopus to defray the expense of building a Minister's house there.

(See Laws of New Netherland, pages 413 and 448.)

Ordinance for the observance of the Sabbath, prevention of fires, construction of fences and houses, and for keeping in repair the palisades at Wiltwyck, passed 18th of November 1661.

(Ibidem page 415.)

Ordinance for the speedy collection of the arrears due on the House and salary of the Minister at Esopus, passed November 24, 1661.

(Ibidem page 421.)— Col. Docs. N. Y. xiii. 211.

ORDINANCE OF NEW NETHERLAND, FOR THE OBSERVANCE OF THE SABBATH, ETC., ETC., 1661, NOV. 18.

1. No person shall be permitted to perform on the Sabbath, by us called Sunday, any work at his ordinary business, whether plowing, sowing, mowing, threshing, winnowing, transporting wood, hay, straw or grain, grinding, or conveying any goods to or from the Strand; on the penalty of one pound Flemish for the first time, double as much for the second time, and four times double as much for the third time.

2. Much less shall any one on the Sabbath of the Lord give entertainment in taverns; sell or give away, under any pretext whatsoever, beer, wine or any strong drink, under the above mentioned fine; and if any one be found drunk on the Sabbath of the Lord, he shall in addition to the one pound Flemish for the benefit of the officer, be conveyed to the Watch house, and there remain at the discretion of the Commissaries. * * * — Laws of New Netherland, 415, 416.

EXTRACT FROM A LETTER OF VICE-DIRECTOR LA MONTAGNE TO STUYVESANT, REGARDING BRICKS PURCHASED FOR AND SENT TO DOMINE BLOM AT ESOPUS. FORT ORANGE, 19TH NOVEMBER, 1661.

In pursuance of your Honor's order I have called upon Anderies Herbertsen, the Constable, for five thousand bricks; he stated, that he had none and could not get any, so that I have been obliged to purchase them to fill your Honor's order I bought three thousand from Master Jacob de Hince at ten guilders in beaver the thousand, which Monsr. Cousseau was to take for himself to the Manhatans; I have given a receipt for these bricks and bought three thousand more from Jan Verbeeck for twenty two guilders in wampum to be paid here, which Reyndert Pietersen was to take to the Manhatans; I have sent these six thousand bricks to Domine Blom together with a letter to the same by Jan van Bremen.— Col. Docs. N. Y. xiii. 213.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

1661, Dec. 5th.

Rev. Charles Schulerus in the Chair. xx. 428.

Copy of letter to Rev. Samuel Drisius of New Netherland, Dec. 16, 1661, in answer to his letter of Oct. 4, 1660. xx. 431.

Grace, Peace and Salvation.

Reverend, Learned, and much Beloved Brother in our Lord Jesus Christ:—

Your writing under date of Oct. 4, 1660, came to hand and was presented to the Classis of Amsterdam. It announced that our letter of March 1st of the same year, reached the Rev. brethren safely, and that they had taken pleasure in the measures of the Rev. Classis in behalf of the West India churches. It also informed us of the safe arrival of the Rev. brethren, Blom and Selyns, whom the church there received with much joy, and who are installed in their offices. May the Lord our God bless their services and make them fruitful.

You write concerning a certain person thirty years of age, baptized by the Mennonites, but now manifesting an inclination towards the true and Scriptural Reformed Religion; that he diligently attends church, and is of a godly life, and desires to be admitted to the Lord's table in the Reformed Church. But a question has arisen whether he ought not to be rebaptized. Some of the congregation at New Amsterdam maintain the affirmative; others that the Mennonite baptism is sufficient. The Rev. Classis having carefully weighed this matter is of opinion, that since he has been baptized once, he need not again be baptized. Such is indeed, the daily practice of the churches in this country. Holy Baptism is not administered anew to such as have been previously baptized by Papists or Mennonites. Such are admitted to the

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Lord's Supper on confession of their faith. If, therefore, the Rev. brethren will regulate themselves in this case, according to this practice, they will do well.

In a recent interview with the Hon. Directors, in order to inquire what hope there was that the congregation at New Amsterdam might once more be provided with a pastor, their Honors informed us that they had received a letter on this same subject from the Rev. brethren in New Netherland; that the business at present was in such a condition, that it is not now known whether New Amsterdam will remain under the care of this city, or whether it will come under the charge of the Directors of the West India Company, so that we must have some patience concerning this request, till the result of these affairs is known. Meanwhile the Rev. Classis will gladly give diligence, and as soon as the opportunity offers, will do their utmost to provide the above mentioned congregation with an able pastor. Whereunto may the Lord lend his gracious blessing.

Further, Rev. brother, it has come to our knowledge that one Michael Siperius, who has been for a long while at Curacoa, and has preached there, but who was sent away, has probably arrived in New Netherland; that there was also some probability that the Rev. brethren might employ him in the preaching of God's Holy Word. But we have heard an evil report of this person, having been compelled, to prevent injury to the church of Christ, to inquire about him. We have been informed on good authority, that the same Michael Siperius has been from his youth up, a good for nothing person. In the school at Alckmaer he was publicly chastised before all the scholars as an example. This was done for many wicked acts, such as obtaining articles from stores in the name of the rector, and taking them to pawn shops, and others of a similar nature. Let this statement serve the Rev. brethren as a christian warning, and as a guide concerning him.

May the Lord, who can do more than we can either ask or think,

pour out his Fatherly blessing upon the brethren, all of whom are most heartily greeted by us, in their respective services and congregations. Amsterdam, Dec. 15, 1661. Signed in the name, and by order of Classis,

Charles Schulerus, pastor Amstelod. et
Deputatorum ad res Indicas,
p. t. scriba.

Copy of a letter to Rev. Gideon Schaats, preached at Beverwyck in New Netherland, Dec. 15, 1661, in answer to his letter to this Classis, under date of Sept. 22, 1660. Acts of Deputies, vol. xx. 432.

Grace, Peace, and Salvation.

Reverend, Learned, etc.

Your letter to the Classis of Amsterdam, under date of Sept. 22, 1660, concerning the efforts of the Lutherans to introduce there a preacher of their persuasion, has been duly received by us. We deemed it necessary to make inquiries of the Hon. Directors, whether their Honors had any knowledge, or had given their consent, that the said Lutherans might institute public religious gatherings in the West Indies, or introduce a pastor or pastors. Whereupon the Hon. gentlemen answered us, that they knew nothing of this matter, much less had given their consent to such a thing; that they were also assured that his Excellency, General Stuyvesant, who was such a staunch lover and defender of the true Reformed religion, would not endure the existence of the Lutherans, if they should grow too bold. From this you yourself, and all interested congregations may observe that the pretended consent was not given, and that the Lutherans can in no sense justify their actions on this ground; nor will they ever obtain such permission here. You may freely inform the good people concerning this, that they may dismiss their newly conceived hopes, since they may find abundant edification and comfort of soul, through the blessing of the Lord, in the Reformed worship,

if they hearken diligently, and endeavor to walk before God and men with a good conscience. We trust that your congregation will have no need to fear further agitation from such injurious winds.

The Rev. Classis is heartily rejoiced at the happy increase of members in your church. May the Lord of the harvest bless you more and more with knowledge, love and holy fear, unto salvation. May he grant that you, Worthy Brother, be faithful to him that has called you, that you may wisely employ the talent given, so that in the great day, you may with confidence appear before the Shepherd of the Sheep, and say, "Here am I, and the children whom thou hast given me"; and may hear in reply, "Well done good and faithful servant, enter into the joy of thy Lord".

Herewith our brotherly greeting and the grace of Christ.

Signed, in the name and by order of the Rev. Classis.

Carl Schulerus, pastor Amstelod. et
Deputatorum ad res Indicas,
p. t. Praeses.

Petrus Gribius, preacher in Amsterdam,
Deputatorum, p. t. Scriba.

Amsterdam,
Dec. 15, 1661.

PROCLAMATION OF GOV. PETER STUYVESANT, JAN. 26, 1662, APPOINTING A DAY OF THANKSGIVING, FASTING AND PRAYER, FOR MARCH 15, 1662.

The great God has during the past year, as a righteous ruler, sorely visited this province in general, and many of its inhabitants in particular, on account of our manifold sins, of which not the least is our ingratitude for the benefits and blessings we have enjoyed, and our protection against foreign and domestic enemies. He has chastised us in some instances with pestilence and hitherto unknown fevers and diseases; again with sudden heavy rains and floods of water in the summer, by which the promising harvest was rendered unfruitful to the inhabitants; again by severe

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drought, by reason of which the fruits of the field were greatly injured and nearly cut off; and also by other trials. But at the same time, as a merciful and compassionate Father, he has remembered his loving kindness in the midst of judgements, blessing this province in general, and many of its inhabitants in particular, with favors and benefits of signal value, and deserving the warmest gratitude. Among these may be numbered, as not the least, the healing and removal of the above mentioned unusual diseases and fevers, the continuation of peace and quietness amid so many enemies with the prevailing rumors of new commotions and violence, and the renewed supply of a good and fruitful harvest. Above all these should be highly esteemed the preservation of his pure religion, and the peaceful enjoyment of the pure and unadulterated light of his Gospel in our candlestick, which, however greatly to be deplored, is in very many places either quenched by persecution, or darkened and corrupted by human perversions. These and many other blessings and benefits should urge us to all thankfulness, while at the same time the mixture of his Fatherly chastisements, and thus not ..... with these benefits, should lead us to careful examination, that, on the one hand we may pour forth our thankful praises, and on the other hand, by humility, penitence and reformation of life, avert his judgements, and acknowledge him as the giver of every good and perfect gift, both temporal and spiritual.

Influenced by these considerations, the Director-General and the Council have deemed it necessary to select a day of general thanksgiving, fasting and prayer, to be held throughout this province on Wednesday March 15th. The inhabitants of this province, both those in authority and in subjection, are all hereby directed to assemble in the churches or places wherein the Word of God is publicly preached or read, and there with humble and contrite hearts, to call earnestly upon the name of the Lord, beseeching the Majesty of Heaven, in his gracious pleasure, to

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remove and avert from us his righteous and well deserved afflictive dispensations, to preserve peace and friendly intercourse between us and our neighbors, to take this growing province under his Fatherly protection and guard it against all evil devices; to bless the fruits of the earth with the early and the latter rain; and above all to cause the growth and advancement of the fear of his most Holy Name, and the hatred of sin among us.

That the observeance of the day may be better attained, the Director-General and the Council forbid, during the appointed day of thanksgiving fasting and prayer, all plays, as tennu, ball, etc.; fishing, plowing, sowing, etc. The ministers of the word of God within this province are requested to direct their sermons and prayers to the object for which the day is appointed.

Done in a meeting of the Hon. Director and Council, held in Fort Amsterdam in New Netherland, Jan. 26, 1662.

By order of the Director-General and Council of New Netherland.

Peter Stuyvesant.

C. Van Ruyven, Secretary.— Col.mss.

WILLIAM BEECKMAN TO DIRECTOR STUYVESANT; ..... REV. AEGIDIUS LUYCK GOES TO MANHATTANS.

.....

Herewith goes Domine Aegidius Luyck with your Honorable Worships' and private letters from Holland, as the skipper does not like to leave already.

.....

Altena, February 20, 1662.— Col. Docs. N. Y. xii. 361, 362.

FURTHER ANSWER OF THE DIRECTOR-GENERAL AND COUNCIL TO THE PROPOSALS OF MESSRS. FENN AND OTHERS, OF NEW HAVEN COLONY, STATING THE CONDITIONS ON WHICH THEY MAY SETTLE A TOWN ON ACHTER CULL. [See Nov. 8 and 28, 1661.]

1662, March 11.

John Gregorie, arrived here yesterday from New England, requested further answer to the propositions of some Englishmen, which are recorded in the Register of Resolutions under date of 28th of November 1661. The following answer was given to him.

Worthy and Lovinge friendes:

Wee doe Conceave, that our Scriptuall answer more largely declared by words of mouth and mutuall discourses are such as possybely can be Expected and as is Answerabel to our Superiors in Europe: it is known (Honor and thancks be given for it to the Bountifull God), that there is no at the Least differency In the foundamentall points of Religion, the differency in Churches orders and gouvernment so small that wee doe not stick at it, therefore have left and leave it still to the freedom off your owne Consiences.

In Civil matters which doe not Schruppel the Consiency, It is a Common Proverb, in Strainge places, we may finde, but must make noe Lawes; Conferringe our Common Practis in matters of Civil Justice with your Printed orders we find soe little difference, that it will not hinder the business in hand, only the Appeale and Confirmation of Magistrates out of dubble Number (as a token of an acknowledgement to a higher authority): must be Referred to the Gouverneur General and Council in tyme beeinge; but if the summe whereof a party may appeale and the Feynes before he may Appeale (beinge Commonly hundert gilders and the feynes twoe Pound Sterlinge) to your judgement is too small both may be exalted to a heyer Summe.

The Confirmation of Magistrates out of dubbel Number is in sevèral Respects requisit and needful, more for the good of the township, as for the Authority of the Government; the Reasons Shortenes Sake, wee shall deferre to more Convenient tyme and Place, the Common practis of the Governour and Counsel before they proceed to the Election and Confirmation of the New Magistrates is to advyse with the deputy of the old Magistrates presentinge the nominations before them, which the most fitted men are for that office, whereout in part the premisses may be deducted.

These twoe poincts beinge amongst your Propositions and Principals, whereabouts at the last meetinge the differancy (to our Remembrance) was left and the Bearer your Present messenger and agent John Gregorie beinge not further Instructed, wee shall break off for the Present, only wee thought it meete for the furtherance of the matters in hand to acquaint yow and those it may concerne with the oath of Fidelity which in the first place all Inhabitants, secondly all Magistrates and military officers, every one in his place are to doe, Soe after our love and Respects wee shall Rest —

Your Lovinge friend.

Amsterdam in the New Netherlands this 11th of March 1662.

A Coppie of the Oath of Fidelity to be done and Subskrybet by those that are to Come and Settel under the Government of the Province of the New Netherlands.

Wee doe in the Presence of the Almighty God hereby acknowledge, declare and sweare, that wee shall be true and faithful unto the high and mighty Lords and States Generals of the United Belgicq Provinces, the Right Honnourable the Lords Bewinthebbers of the West India Company, theire Governour and Counsel in tyme Beinge all fitting and due obediance accordinge as other Prince or State to have Dominion over us, Soo long as we shall live and Continue in this theyre Province and Jurisdiction off the New Netherlands.

Soo help my (or us) the God Almighty.

Oath for Magistrates.

I, N. N., doe wel and truely sweare in the Presence of the Almighty and Everlivinge God to be true and faithful to the high and mighty Lords and States Generals of the United Belgicq Provinces, the Right Honnourable the Lords Bewinthebbers of the West India Company, their Gouvernor General and Counsel in tyme Beinge, that I as Choosen and Confirmed Magistrate for the towne of N. N. shall maintaine the true and Protestant Religion, soo as the same accordinge to the word of God is declared and in this Province is Professed, that I shall use my best and utmost endeavor for the Supression off Mutinis, Sedition, Conspiraces or Invasion whatsoever I shall heare, may be prejudicial to the abovementioned high and mighty and honnourable Lords and their Government here Established, as also to the wel-

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fare of this Province in general as to the Particular Towne, whereof I was Choosen; that I accordinge to my best Skil as one of the Magistrates Chosen by the aforesaid Towne Shal use and Exercise good and Equal Administration of Justice, without favor or affection, hatred or malicy to the Persons or Partys, and not be a Counselar in Privat in any Cause dependinge before mee —

Soo help mee God Almighty.

Oath of Military Officers in the Towneships.

I, N. N., Captain, Leiftennant, Eynsen, Sergiant and all the Compagnie before this present Coulers, doe well and truly Sweare in the Presence of the Almighty and Everliivinge God, that wee shal bee true and faithful to the high and mighty Lords the States Generals of the United Belgicq Provinces, the honnourable Lords the Bewinthebbers of the West India Company and their Governor and Government heere Established, that we shall shew them and alsoo our Subalterne Magistrates all due Respects and obediance not Bearingh any Armes against them in what Respect soever —

Soo help my (or us) God Almighty.

Here follows a private latter of his Honor, the Director General, sent concerning the foregoing matter to Mr. Robert Triatt.

By Mr. John Gregorie was our answer to the Compagnie in general and therefore sent open, where out may be deducted, that all the Points of your Propositions where graunted, except the Appeale, Election and Confirmation of Magistrates, from the first wee kan not declaine, the Reasons of the other wheerefore it in a dubbel Number ought to be presented to a heyer Authority ware to my opinion soo just and waithy that I see noe Reasons how to answer the denyal, notwithstandinge if any to the contrary can be brought forth, which may give more light and Satisfaction to our Court after due Examination, I wil and shal by all possible means endeavor both here and if neede Requires by our Superiors in Europa, that the Company in that point and in some other grievances may obtain al Reasonable satisfaction: I hope not, that such a small difference will cut off the business in hand, therefore I shall Request you will be pleased to send me word by the Bearer, your and the Company final Resolution, that we in buyinge and disposeinge of that trackt of Land may order our occasions as the present tyme for the common good of this Provincy shal offer, so after my love and respects I shall Rest.

Your lovinge friend.

Post Schript:

The Bearer Dirck Johnz desyred my a letter of address in the behalfe of his cause, dependingh before the Governor and Court of New Haven Jurisdiction, my Request is yow will be pleased to be helpful unto him, if Security should be required, for his goods Layinge under Arrest, if you will be pleased to become his Security for it, these shall oblige me to save you harmless, so after my love I Rest as before —

Amsterdam in the Netherlands
this 13th of March 1662.— Col. Docs. N. Y. xiii. 216, 217, 218.

WILLIAM BEECKMAN TO DIRECTOR STUYVESANT; .....

REV. LAERS; .....

.....

In the matter of the pastor, Domine Laers, nothing has been done. I shall take it up now.

.....

Altena, March 18, 1862.— Col. Docs. N. Y. xii. 363, 364.

COURT MINUTES OF NEW AMSTERDAM.

Repairs of Church of New Amsterdam.

1662, March 28.

Nicasius de Sille and Hendrick Janzen van der Vin, in quality of Churchmasters, entering report that they have agreed with Claes Mareschalk to repair the glass in the Church, which he undertook for a reasonable price; but he rendered unto them an unreasonable account therefor, producing the same, with a request that the Magistrates examine the same. Claes Mareschalk says, he calculated according to the Church work, and has had great trouble to set the lozenges in the arms in their proper places. Burgomasters and Schepens refer the matter in question to Cornelius Steenwyck, old schepen and now Orphan Master of this City, and to Adolph Pietersen, to take up the account, to discuss and decide the same; to reconcile parties, if possible; if not, to report their conclusion to the Court.— Early Records of New Amsterdam, iv. 57.

WEST INDIA CO. SELL THEIR RIGHTS IN SOUTH RIVER TO CITY OF AMSTERDAM.

1662, April—June.

The declining condition of the West India Company compelled its Directors to dispose of a portion of their territory on the South River (or Delaware) to the city of Amsterdam, which had undertaken to colonize it, but with little success. In 1662 a colony of Mennonites was organized by the Burgomasters of Amsterdam for settling on the Delaware.— Smith, 30. See also Col. Docs. N. Y. ii. 176-7.

RESOLUTION OF THE COMMON COUNCIL OF THE CITY OF AMSTERDAM.

1662, April 20.

The Burgomasters have also reported that about twenty five Mennonist families had declared their inclination to remove to and reside in the city's Colonie in New Netherland, if this city would resolve to assist each family to that end with two hundred guilders for once, in addition to the passage money, on condition that such families would jointly and severally bind themselves to repay the same. Which being considered, it is resolved to loan each family one hundred guilders on such conditions, the passage money therein included.— Col. Docs. N. Y. ii. 176.

PETITION. REV. LAURENTIUS CAROLUS FOR REMISSION OF A FINE IMPOSED ON HIM, ETC.

Noble, Honorable General. Sir: My humble service and what further lies in my power are always at your disposal. It will not be unknown to your Honor, how, since the elopement of my wife, I have stumbled from one mishap into the other, because all my steps taken on that account have been given the worst explanation and I have been condemned to heavy fines, which considering my poverty I am not able to get together, for besides about two hundred guilders paid already, I have now again been sentenced to a fine of two hundred and eighty guilders, which has happened, because I was looking for my wife and thought she was in the room, which I opened by force. I found there nothing but some pairs of socks, which the vagabond robber of my wife had left behind him. I inventoried these, and whereas it has been so interpreted as if I had abused the Court by this act of mine, therefore I have been fined two hundred and eighty guilders, as it is pretended, that the runaway was so much in debt; and whereas I have been condemned

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to this fine in my innocence, having no other intention than to look for my wife, therefore it is my humble petition, that your Honor as Chief Magistrate may please to be favorable and merciful to me and to forgive me, what in my ignorance has happened here and to remit my punishment considering my poverty. As to having married myself, I have proceeded lawfully therein, and consent was given. I have followed the same custom, which others have followed here, who have not been called up on that account. I declare on my conscience, that it was not done with any bad intention; had I known, that this self-marriage would be thus interpreted, I would have willingly submitted to the usages of the Reformed Church, which were not known to me.

Therefore I pray once more the Honorable General may please to assist me with favor and mercy to attend to my poor vocation and means, so that I may enjoy my bread and lifelihood without being a burden to anybody. The Lord Almighty, to whose protection I faithfully commend your Honor, may move your Honor's heart and mind to such mercy.

Your Honor's humble subject,
Laurentius Carolus,
L. Minister.

Uplandt, April 30, 1662. — Col. Docs. N. Y. xii. 367.

To the Noble, Honorable, Distinguished General Petrus Stuyvesant, Director of New Netherland, at the Manhattans.

HARMAN VAN HOBOOCKEN.

Order in Council.— Present, the Director General, Petrus Stuyvesant and the Hon. Johan de Decker.

Whereas, Harman Van Hoboocken,* before schoolmaster and chorister, was removed because another was sent to replace him (Pietersen) by the Lords Directors and the Consistory, solicits to be employed again in one or other manner in the Company's service, so is he engaged as Adelborst (signifying a sergeant, or something above a common soldier), and allowed ten guilders per month, and g. 175 for board from 27th Oct. 1661.

Nota: Whereas the aforesaid Harman is a person of irreproachable life and conduct, so shall he be employed on the bouwery of the Director General as schoolmaster and clerk (Voorleeser), with this condition, that the Director General, whenever his service might be wanted for the Company, as Adelborst, shall replace him by another expert person. So that from this date, until after the capitulation, there were two schools under the care of the Consistory — Pietersen's at or near Fort Amsterdam, and Van Hoboocken's, on the Bouwery. "The Church at New Amsterdam was now in a flourishing condition under the administration of Megapolensis and Drisius."

The year following, 1662, the Burgomasters petitioned the "noble, great and respectful Director General and Council in New Netherland," to grant a lot of ground in Brewer Street (in the vicinity of Whitehall and Stone streets), opposite the lot of Johannes de Peyster, for a schoolhouse, and also a lot outside the gates for a burying ground; and the Director General and Council "deem it, for various reasons, more proper that the school-house was constructed on a part of the present church-yard," i. e., within the fort.

There is no evidence to support the conclusion that the school-house was built as contemplated.— Dunshee, 29, 30.

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*Alb. Rec. xix. 383. Governor Fish, in a letter to the author, writes: "I have an impression, although it is but vague and indefinite, that Mr. Stuyvesant pointed out to me the location of the old school-house, as situate on what now is the site of Tompkins Market, about the corner of Sixth Street and Hall Place." It is well known that Governor Stuyvesant provided for the education of the colored persons on his extensive bouwery, and it is highly probable that Van Hoboocken had them under his instruction.

COUNCIL MINUTES.

Petition in Reference to Minister's Salary at Hempstead.

Honnoured Lords. Our humble request to your honnours is, that your honnours would be pleased to helpe us with your advice. Whereas the Towne of Heemstede for the continuance of the Gospel amongst them have Concluded at a Towne meetinge by the major parte of the Towne, that there should be given to the Minister seventy pounds Sterlinge by the yeare, And Whereas the towne have called Mr. Fourdum, and hee have Continued with us one yeare and a Rate being made by the Towne and notice given to every man what he should paye, sum particular persons amongst us Refuseth to pay towards the Maintaniency of the Minister, our humbel Request to your Honnours is that you will bee pleased to helpe us with your advice, what way to proseed against such persons as Refuse to paye accordinge to the Towne order, Thus Cravinge your helpe wee leave it to your honnours wisdom to Consider of

Yours in Loyaltie,
John Hickes
Robert Jackson.

May the 16th 1662.

May 26th.

This is the answer made to the preceding petition:
The petitioners are hereby authorized, to compel the unwilling to pay.
This is the warrant, given to the Magistrates:

Whereas wee Credibly ware informed that sum of the Inhabitants of the Towne of Heemstead were opposyt and unwilling to Contribute to the Maintenancy of a Protestant Minister, The Magistrates of the said Towne, are by these presents inpowered and authorized, not only to Constraine those that are unwilling, but by further denyal, to punish them as they in aequity shall think meete. Date as above.— Col. Docs. N. Y. xiv. 513.

FURTHER ANSWER TO THE PROPOSALS OF ROBERT TREAT, PHILIPP GRAVES AND JOHN GREGORY OF NEW HAVEN CONCERNING THE SETTLEMENT OF ACHTER CULL, [MADE NOV. 8, 1661.]

May 30th, (1662).

At the house of his Honor, the Director General, present the Director General and the Councillors, Messrs. Nicasius de Sille, La Mantagne and Johan de Deckere.

Uppon the propositions made by the English deputies Robbert Triatt, Philipp Groues and John Gregory the Governor and Counsel of the New Netherlands doe still Remaine by that answer as formerly in Schriptis was given and sent unto them and for further Explanation of Sum particulars, which they thinke to be doubtful, this presents may serve.

First Conserninge the twoe former Propositions about the Churches orders and government wee Referre that unto themselves, that they not any way shall be molested therein and iff need should require that advyce should be taken with sum English Ministers or Churches within these Province of the New Netherlands that shall be left to their own liberty, But in case iff a Synode thereunto must be Required the Approbation and Consent of the Governor and Counsel then beinge.

Conserninge the third Proposition the Governor and Counsel doe give Consent that the aforesaid English Nation being setlet under this government shall have power by the most vote of the Churches members, to nominate theire owne Magistrates in such a quantity as they shall thinck most meete and needfull for their Towne or Townes, which Magistrates with the freemen shall be Impoured, to make such

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Lawes and Ordinances, as occasion shall require, which lawes and ordinances after Examination being found not oppugnant to the general lawes of the United Belgick and this Provinces shall by the Governor and Counsel be Ratifyed and Confirmed unto them, only the Governor and Counsel doe Reserve the Appeale of Criminel and Civil sentences above the Sum of fifty pounds Sterlinge, without Reformation or Appeale to that sum, for all such Inhabitants as thereunto shall Subschrybe and ye Confirmation of the Magistrates out of a dubbel Number yearly to be presented unto them, out of which dubbel Number with advyce or Communication of the old Magistrates or their deputies the following Magistrates by the Governor and Counsel then being shall be Confirmed.

Conserninge the further propositions, they are by these presents graunted. Actum in Fort Amsterdam in New Netherland, the 30th of May 1662.— Col. Docs. N. Y. xiii. 221, 222.

CONTRACT FOR THE CONVEYANCE OF MENNONISTS TO THE DELAWARE RIVER.

Burgomasters and Regents of the City of Amsterdam.

Whereas we remain, at all times, disposed to advance this city's Colonie in New Netherland, therefore have we, with the knowledge and consent of the XXXVI. Councillors, resolved to enter into the following agreement to that end with Pieter Cornelisz Plockhoy, of Zierikzee, viz.:

He, Pieter Cornelisz Plockhoy, undertakes to present to us, as soon as possible, XXIIII. men, who, with him, making a Society of XXV. persons, shall bind themselves to depart by the first sailing ship or ships to the aforesaid city's Colonie to reside there and to work at the cultivation of the land, fishing, handicraft, etc., and to be as diligent as possible not only to the end that they should live properly by such labor, but that provision may thereby be made for other coming persons and families.

Therefore the aforesaid Society of XXV. male persons, whether the same be more or less, according as they may increase or diminish, shall, for the whole, and, moreover, each member of said Society for himself individually, have the privilege of selecting, taking up and appropriating as much land, the property of no other person, whether in the Whorkill or in any other part of the district of this Colonie wherever it may lie, as they shall be willing and able to cultivate and pasture. Which lands, both divided and undivided, the aforesaid Society and Colonists respectively shall occupy in full property, to do therewith as to them shall seem good.

And the aforesaid Colonists, for the peace, union and welfare of their Society, such rules and orders shall be empowered to enact as they shall think proper, provided, nevertheless, that each person who may consider himself wronged shall be at liberty to appeal to the Magistrate there or here.

The aforesaid Society, and each member thereof in particular, shall, for their further encouragement, be granted freedom from Tenths and all other imposts, howsoever they be named, for the term of XX. years.

And there shall be paid likewise, to each of the aforesaid twenty five persons, by form of a loan, a sum of one hundred guilders to provide himself therefrom with necessaries according to pleasure, on condition that such sum is understood to include his passage money only, and not those of his wife and children, who shall be conveyed over at the expense of this city, conformably to the printed Conditions.

Therefore the aforesaid XXV. Colonists promise and bind themselves, in solidum, the one for the other, to repay the aforesaid two thousand five hundred guilders to this city agreeably to the 21 and 22 articles of the Conditions relating to the city's Colonie, last printed and published.

Then, in case any of the aforesaid twenty five men should wish to leave the Society before the time of the full payment of said two thousand five hundred

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guilders, in order to return hither, he shall be at liberty to do so, on condition of leaving to the Society the undivided land, cattle and all other common property, and taking with him only his own particular goods, so that the repayment may be effected by the remaining Colonists. Therefore the passage money of such Colonist and family as have gone away shall be paid by the Society out of the common stock in return for his contributed labor.

And if any person will go over, or make the voyage at his own expense and yet wish to save or even sell his share in the common fund, he shall be at liberty to do so, on condition that he previously put one in his place or sell to such a one as the Society respectively shall approve of, in order to help to have a strict eye over the common labor and other things besides.

The aforesaid Society and the individual members thereof remaining further bound to observe, in all other respects, the aforesaid printed articles. In like manner, also, the explanation of whatever should herein be found to demand further interpretation remains reserved unto the Burgomasters of this State.

In testimony whereof have we, the Burgomasters and Regents aforesaid, the seal of this city affixed to these presents the 9th of June, Anno 1662.

(Signed), Wigbolt Slicher

Having a seal impressed in Green Wax.— Col. Docs. N. Y. ii. 176, 177.

CLASSIS OF AMSTERDAM.

Correspondence from America.

1662, Aug. 8th.

Rev. J. T. Polhemus to the Classis of Amsterdam.

Reverend, Pious and Much Respected Brethren in Christ Jesus: —

I write to you to express my dutiful and respectful regards, and the remembrance which I cherish in my heart, and which I utter in prayers to God in your behalf; and to inform you that I still continue in the service of the ministry in the church here, and as I hope, to the satisfaction of pious souls. In relation to the general state of the church, which by the blessing of God, is constantly increasing, I will only say that we stand in need of communication with one another in the form of a Classis, after the manner of the Fatherland. It is desirable that this be begun, although I do not know of much business to be transacted. We also live at a considerable distance from one another. I myself, on account of the advanced period of my ministry, and my infirmities, have but little personal interest in the matter, but ought rather to hold myself in constant preparation for the grave, and for eter-

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nel blessedness. I wish for you, even each one in particular, all prosperity and consolation from the Lord. Given in New Netherland, in the town of Midwout, Aug. 8, 1662.

Yours affectionately and dutifully,

John T. Polhemus.

ACTS OF THE CLASSIS OF AMSTERDAM.

Call of a Minister to New Netherland. S. Megapolensis.

1662, Aug. 21st.

Rev. Cribius, as Deputatus ad res Indicas, makes known that the Hon. Directors of the West Indian Company, announce that they have need of a minister in the regions of New Netherland, to assume the service of the church there. And as this matter cannot brook any further delay, after the Assembly had made a nomination of three persons, namely, Rev. Broeckhuysen, Rev. Bralius, and Rev. S. Megapolensis, there was finally called, by a majority of votes, for the service of the church of New Netherland, the Rev. Samuel Megapolensis. The time for his examination was appointed for Sept. 5th, and the text, Acts 26; 17, 18, was given him by Rev. Examiner, for a sermon.

Whereas, on account of the shortness of the time (allowed) the elders to appear at the (next) meeting of Classis, and because the funds which are now lacking, cannot be collected, notwithstanding the resolution formerly adopted; therefore the Rev. Assembly resolved, if there be no objection, to take up this matter at the next regular meeting of the Classis, which shall be held Sept. 4th. At this next meeting, Rev. John Mourcourtius shall preside.— vi. 276; xix. 88.

COUNCIL MINUTES. QUAKERS IN FLUSHING.

Thursday, August 24th 1662.

To the Noble Honorable Director General and Council of New Netherland.

.....

The Magistrates of Rustdorp came here to-day and in form of complaint reported to the Director General, that the majority of the inhabitants of their village were adherents and followers of the abomnible sect, called Quakers, and that a large

meeting was held at the house of John Bound in Vlissingen every Sunday. They requested, that this might be prevented one way or the other. Date as above (August 24th, 1662.)

By these presents are all Magistrates and Inhabitants of the English Townes, in the Jurisdiction of the New Netherlands Ordered and Required to assist the Bearer, our Schout Resolved Waldron for to imprisson all such persons, which shall be found in a prohibited or in a unlawfull meeting. Given under our hand this 9th of September Anno 1662.— Col. Docs. N. Y. xiv. 515.

ACTS OF THE CLASSIS OF AMSTERDAM.

S. Megapolensis.

1662, Sept. 4th.

Rev. Homma makes known that Rev. Samuel Megapolensis asks that his examination, which in pursuance of preceding resolutions was now to be taken up, may be postponed until October 2nd 1662, inasmuch as there are yet two or three months before his departure for New Netherland, the Rev. Assembly grants his request. The examination will be held on Oct. 3rd the day after the last Classis (of the year). vi. 276; xix. 88.

FOR A CHURCH AT AMESFOORT.

Noble, Very Worshipful, Learned, Wise, Prudent and Discreet Director General and High Council of New Netherland.

Very Worshipful Gentlemen: As the Schepens of the Court of Amesfoort have resolved to construct and build with your Honors' approbation and the help of friends, a house of God and a place to meet for hearing God's word, therefore your Honors are humbly requested, to allow that said Court may collect voluntary contributions from the friends of religion for building such a house. Awaiting your Honors' approbation, etc., etc.

Your obedient servants,
The Schepens of the Court of Amesfoort
By their order,
Adrian Hegeman.

Amesfoort, the 12th of September 1662.
September 14th, 1662.
Answered:
Fiat qd. petitur.— Col. Docs. N. Y. xiv. 516.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1662, Sept. 25th.

A report was presented by the Committee of the Deputies of the Directors of the West India Company, concerning the call of Rev. Samuel Megapolensis to the service of the churches of New Netherland. He was chosen from among others presented with him.

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Also at the same time the above mentioned gentlemen were informed of the dissatisfaction of the Classis at the course of action pursued by the said gentlemen twice or thrice already in their (manner of) presentation of a person to qualify before the Rev. Classis for the pastoral office. They had therein departed from the old and commendable order previously observed. (The Classis makes) the amicable request that such might not again occur in the future. They answered that they were well satisfied with the person of the Rev. (Samuel) Megapolensis, and that on future occasion they would establish such rule as would secure the approbation of the Classis. xx. 437.

ACTS OF THE CLASSIS OF AMSTERDAM.

Candidates Solinus, Rensselaer, and Lydius.

1662, Oct. 2nd.

Rev. Peter Solinus, Rev. Nicholas Rensselaer, and Isaac Lydius, candidates in Sacred Theology, having stood within with the others, request to be received among those recommended by the Classis. The Rev. Assembly read their testimonials. After they had given proof of their gifts, and had subscribed the formulæ of Concord, their request was granted. vi. 278.

Rev. S. Megapolensis.

1662, Oct. 2 (3?).

Rev. Samuel Megapolensis, called as minister to New Netherland, having stood within, preached a brief sermon on the words in Acts 26:17, 18, wherein he bore himself in such a way that it was unanimously judged that the examination be proceeded with. In this likewise he acquitted himself to the complete satisfaction of the Rev. Assembly, so that he was ordained to the ministry by the laying on of hands, by Rev. Homma, as Examiner. He then subscribed the formulæ of concord and the rich blessing of the Lord was invoked upon him and his labors, by the Assembly. vi. 279; xix. 92.

COUNCIL MINUTES. BUSHWICK SCHOOL AFFAIRS.

December 28, 1662.

The Commissaries of Boswyck came before the Board and represented, that they required in their village a suitable person to act as reader and schoolmaster, to teach the children; as Boudewyn Maenhout from Crimpen on the Leck* had been proposed as such person, they had made an agreement with him that he should act as reader and also keep a school for the instruction of the children, for which he is to receive a yearly salary of four hundred florins in wampum and free lodgings. They request, that their action may be approved by the Director General and Council and that the Company may contribute something towards the salary every year.

A vote having been taken,

The Director General and Council of New Netherland have approved the engagement of and the contract made with said Boudewyn Maenhout, on condition that the same be first examined by the reverend clergy of this city and declared fit for the performance of the said duties. On behalf of the Company twenty five florins heavy money shall be paid to said Boudewyn, to make the payment of the salary more easy.— Col. Docs. N. Y. xiv. 519.

COUNCIL MINUTES. CHURCH AFFAIRS IN MIDWOUT, L. I. MAGISTRATES FOR NEW UTRECHT.

January 4, 1663.

Noble, Very Worshipful Director General and Honourable Council of New Netherland.

Upon your Honors' order the undersigned began to erect a church edifice at Midwout in September 1658 and with God's help they have accomplished so much, that all debts have been paid. Having borne the burden for some time and desiring to be freed from it, also considering, that we are mortal, we respectfully request, that we might be discharged and an order made to that effect by your Honors.

Your Honors' obedient servants,
Johannes Theodorus Polhemius
Jan Strycker.

The foregoing petition was received and read. After a vote upon it, it was answered:

The petition is granted and the Magistrates of Midwout are authorized, to nominate a double number, from which the Director General and Council will select two other churchmasters in the place of the above. Date as above.— Col. Docs. N. Y. xiv. 520.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Pastor for New Amstel.

1663, April 4th.

The question was suggested, whether it would not be useful to request of the very Hon. Councilors of Amsterdam, or of the Hon. Commissioners, that a pastor should again be sent to New

* In the Province of South Holland.

1663

Amstel, in New Netherland, on the South (Delaware) river, in the place left vacant by Rev. Mr. Welius, deceased. Whereas it has been ascertained from the Hon. Directors of the West India Company, who have also agreed to contribute their share towards it, that this matter remains to be disposed of by the Hon. the very worthy, Burgomasters of the city of Amsterdam, it was resolved to urge the matter upon them.— Vol. xxi. 3.

(1663, April, Rev. John Livingston, of Ancrum, Scotland, fled to Holland. He was ancestor of Rev. Dr. John H. Livingston, famous in the Reformed Dutch Church, 1770–1825. See Steven's Hist. of the Presbyterian Church, Rotterdam. Also Life of Rev. Dr. John H. Livingston.)

EXTRACT FROM A LETTER OF THE DIRECTORS TO STUYVESANT:

..... HUGUENOTS; QUAKERS.

(April 16, 1663.)

.....

You have not been correctly informed in regard to a renewed request of the oppressed Piedmontese for transportation to New Netherland, but we have been approached on a similar subject by and in the name of the Protestant people of Rochelle, who are now also considerably oppressed and deprived of their privileges. Although we cannot as yet say much about it, it is not unlikely that it will go on some time and then we shall not fail to give you timely notice before they arrive, that you may make the necessary preparations. As in the meantime more and more people will come there from here every day, we think, that you should not delay the purchasing of fertile and conveniently located lands from the natives, to anticipate the English and be in possession of these lands more rightfully and peacefully. You will act accordingly.

Your last letter informed us that you had banished from the Province and sent hither by ship a certain Quaker, John Bowne by name: although we heartily desire, that these and other sectarians remained away from there, yet as they do not, we doubt very much, whether we can proceed against them rigorously without diminishing the population and stopping immigration, which must be favored at a so tender stage of the country's existence. You may therefore shut your eyes, at least not force people's consciences, but allow every one to have his own belief, as long as he behaves quietly and legally, gives no offence to his neighbors and does not oppose the government. As the government of this city has always practised this maxim of moderation and consequently has often had a considerable influx of people, we do not doubt, that your Province too would be benefitted by it.— Col. Docs. N. Y. xiv. 525, 526.

COUNCIL MINUTES. ..... CHURCH AT AMESFOORT; ..... TITHES; .....

May 26, 1663.

To the Noble, Very Worshipful Director General and Council of New Netherland.

Humbly and respectfully show the Schepens of the village of Amesfoort, for themselves and for the good inhabitants of that village, that the petitioners are building a church, to hear God's word taught therein, and as they have so far done the work, with the approbation of the Director General and Council, at their own expense and trouble with great labor, but now find, that it shall cost much more than they calculated, while the harvest of last year was a very bad one, which made them get in debt, therefore your petitioners humbly turn to your Honors and request, to be excused from paying the tenths for this year or that your Honors will make provisions for continuing the work on the Church with diligence and for the honor of God's holy name. Wherewith etc.

Your Honors' obedient servants
The Magistrates of Amesfoort.
By their order,
Adrian Hegeman, Secretary pro hac.
— Col. Docs. N. Y. xiv. 527.

WILLIAM BEECKMAN TO DIRECTOR STUYVESANT;—NEW SWEDISH CLERGYMAN.

Altena, June 6, 1663.

Sir. Until to-day no chance has offered itself, to speak with the new Swedish or Lutheran Domine.* I shall forward to him the desired matter, pursuant to your Honorable Worship's order. Vale.

*Abelius Zetscoorn. Acrelius says of him: "A student, A. Selskoorn, came to the country and for some time held divine service at Sand-hook (New Castle), then went to New Amsterdam and received a call from Stuyvesant; he never had charge of any congregation on the South River as a regularly ordained clergyman.— Col. Docs. N. Y. xii. 431, 432.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Megapolensis.

1663, June 2nd.

The Deputati ad res Indicas report that Rev. Megapolensis, Junior, called as minister to New Netherland, has caused to be asked thro' them, of the Hon. Directors, an increase in his salary, because he will have to preach in two languages. The Rev. Classis resolved not to enter into this subject. And whereas it is reported that he is also studying medicine in Leyden, the Rev. Deputati will call his attention to the Synodical resolution against the practice of medicine (by ministers,) and that according to his

promise he must depart as soon as possible, the sooner the better, to his designated field of labor. vi. 308, 309; xix. 100.

(See many items against ministers also practising medicine in extracts from minutes of Synod.)

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Samuel Megapolensis, yet in Holland, to the Classis of Amsterdam, June 1663.

The original was in Latin, but is now wanting. It is referred to, with an abstract, in Acts of Deputies of June 25, 1663.

WILLIAM BEECKMAN TO DIRECTOR STUYVESANT; .....

Altena, June 24, 1663.

.....

Abelius Zetscoren received an invitation and call from the Swedish congregation, subject to your Honor's approval, but Domine Laers objects to it with all his influence, so that the Commissaries were compelled to threaten him with a protest, before he could be persuaded to permit Domine Letscoren to preach on the second day of Pentecost.— Col. Docs. N. Y. xii. 433.

.....

ORDER TO ENFORCE THE BRITISH NAVIGATION ACT IN THE PLANTATIONS.

June 24, 1663.

Abstract.— This required that all goods from the Plantations should go first to Great Britain; but this had not been always obeyed, and hence the King's revenues were decreased. This applied especially to Monados, (Manhattan) and other plantations of Hollanders. Complaints were also made that the Dutch had intruded on the Manahtoes and Long Island.— Col. Docs. N. Y. iii. 45, 46.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1663, June 25th.

Rev. Mr. Mensoo read a certain letter, written in Latin, from Rev. (Samuel) Megapolensis, already called by this Classis, to the service of the church in New Netherland. In this he requests that his call may be made out before his departure, and that the blank spaces in the same may be left open, that when he shall have arrived in New Netherland he may insert the name of the

place to which he may be sent. Furthermore, he has also had his brother orally request Rev. Mr. Mensoo for a testimonial concerning the examination which he passed, somewhat broader and ampler than that usually given; also, that the Brethren, the Deputies would request the Directors for an increase of his salary. Resolved, in regard to the first and second, that we abide by the ordinary formula, instituted by Rev. Classis for that purpose. Touching the third, an increase of salary, we understand that this must be done by order of Classis, whither this request is referred. Also as it is understood upon good authority that Megapolensis is at present studying medicine at Leyden, in order that he may obtain a doctors degree before his departure, so that he may practice medicine in New Netherland, in addition to preaching, Resolved, that we inform him, when he returns here, in respect to the resolution of several Synods which oppose this practice; also at the same time to make this matter known in Classis.

In reference to another request to send a pastor to New Amstel on the South River, of which mention was made in previous minutes, Rev. Mr. Stoot reports that Mr. Van Polsbrock has been conferred with on this subject, and has replied that the City Council has not yet acted in this matter. The reason is that the Hon. Commissioners appointed for this business were to furnish them with further advice, which they were expecting on the arrival of the Governor-General. After receiving said advice they would act upon it. xxi. 3, 4.

Correspondence from America. Rev. J. T. Polhemus to the Classis of Amsterdam.

1663, Sept. 11/21.

Reverend, Very Learned and Pious Gentlemen —

Dear Brethren in Jesus Christ:—

With my humble salutations, I herewith inform your Reverences of my actual condition, and that by the grace of God, I still continue in my calling and in my services to the congregation

here, for which the Lord be praised. I wrote last year, that there is no communication among the churches here, in reference to ecclesiastical business. As there is yet no improvement in this respect, I now mention it again, that I may not neglect my duty therein. You will undoubtedly hear from our colleague, Domine Gideon Schaats, at Fort Orange, that his oldest daughter, who is not married, has been brought to bed with a child by a strange married man, whose legal wife publicly complains of the matter. Her conduct for some years past has not been above reproach; but nothing having been said about her, I was silent, for I did not wish to intermeddle with another man's affairs. I only mention it to your Reverences now, for I do not think I should remain strictly silent. As to the congregation I say: Quicquid delirant reges, plectuntur Achivi (Whenever the Kings are mad, the Greeks weep). But the good God has assisted us in promoting the salvation of his people, and has granted us the desired deliverance, for which we give him our best thanks. Herewith I commend you all to his blessing. Given at Midwout in New Netherland, on Long Island, the 11th of Sept. 1663.

Your Reverences specially obliged,

Johannes T. Polhemus.

DOMINE BLOM'S DESCRIPTION OF THE CHURCH OF KINGSTON. — ACCOUNT OF THE MASSACRE AT THE ESOPUS, 1663.

1663, Sept. 18.

Reverend, Wise Right Learned, and Pious:

The state and condition of my Church, situate in the village of Wiltwyck, in the Esopus country, in New Netherland, since my three years residence there is somewhat prosperous, through God's blessing and mercy, as well in members, which have increased from sixteen to sixty, as in hearers, and all was well ordered in Church matters and Consistory, so that everything is placed on a good footing. I have also laid a good foundation, both by private and public Instruction of Catechists, both within and without my house, as also by the explanation of the Catechism, so that this newly rising community began to grow and to bloom right worthily, when a cruel blow overtook it, and the Heathens fell on, and right sorely treated our Church and Commonality, and under the guise of friendship murdered and also captured many; they intended to destroy this Church altogether, and to devour it alive, had not the Lord our God wonderfully protected it, and they fled, having taken a fright in their heart, when no person drove them away. So that we escaped with the most part of the inhabitants, and have still retained the place. The Lord only be thanked therefor, not men — for men's help was far from us; for the soldiers whom we had before were discharged and sent to Holland. There lay the burnt and slaughtered bodies, together with those wounded by bullets and axes.

The last agonies and the moans and lamentations of many were dreadful to hear. I have been in their midst, and have gone into the houses, and along the roads, to speak a word in season, and that not without danger of being shot by the Indians; but I went on my mission, and considered not my life mine own. I may say with Jeremiah, "I am he who hath seen misery in the day of the wrath of the Lord".

Consider well, worthy colleagues, how manifold is the suffering and lamentation amongst us, of our wounded who fled for refuge to my house, and of others who yielded up the ghost near me.

I encouraged our people as much as possible, out of God's Word, and particularly in prayer to God who hath rescued us. We must behold God's flock taken away into captivity by the Heathen, and Death come in unexpectedly by the windows, and cut off the children from the highways, and the young men from the streets; so that I might exclaim — O! my Bowels — my Bowels! I am pained at my very heart!— and with Jeremiah, O that mine head were water, and mine eyes a fountain of tears, that I might weep for the slain of my people; for the dead lay as sheaves behind the mower.

The burnt bodies were most frightful to behold. A woman lay burnt, with her child at her side, as if she were just delivered, of which I was a living witness. Other women lay burnt also in their houses; and one corpse with her fruit still in her womb, most cruelly murdered in their dwelling with her husband and another child. The houses were converted into heaps of stones, so that I might say with Micah, We are made desolate; and with Jeremiah, A piteous wail may go forth in his distress. But in all this, my request to our Brethren is to remember us and our suffering Church in their prayers. With Paul I say, Brothers, pray for us.

'Tis then soe that wee see in all this the rod and Him who uses it; and with the Church of the Lord willingly bear the Lord's anger; for we have sinned against him, and I exhort my Congregation to patience and endurance; and lately, at our monthly prayer-meeting, I took my text from Isaiah 42 — Who gave Jacob for a spoil and Israel to the robbers? etc. v. 24, 25; and such other verses in addition. I have also every evening during a whole month offered prayers up with the congregation, on the four points of our Fort, under the blue sky. But the Lord strengthened me in all this.

We trust and depend further on the help of our God, that he will not altogether forsake us, but vouchsafe us his mercy in the midst of his Justice, and evince his power in our weakness; for mountains may depart, and hills fall away, but his mercy shall not once depart from this feeble and infant congregation. For we lean on his mighty arm, and he shall be a wall of fire round about us, and require and avenge this blood on the heads of these murderous heathens. Already He has begun to do so. Many heathen have been slain, and full twenty two of our people in captivity have been delivered out of their hands by our arms. Another expedition is about to set out. The Lord our God will again bless our arms, and grant that the Foxes who have endeavoured to lay waste the vineyard of the Lord shall be destroyed.

The Indians have slain in all twenty four souls in our place, and taken forty five prisoners, of whom thirteen are still in their power. About the same number of theirs are in our hands.

The Lord our God will make all turn out to the best for his Church, and for the peace and quiet of the whole land. The mercy of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Ghost be and remain with you, my worthy colleagues forever; and may this Triune God give us all together after this strife, the crown of immortal glory; and should we no more behold each other here, may we see each other hereafter in our Bridegroom's chamber, securely sheltered behind the blue curtains of the Heavens — in the third Heaven of Abraham's bosom, where shall be joy without sorrow, and a never-ending gladness, always and forever; and receive altogether the hearty greeting of me who am one of the least of the servants of Christ Jesus in the work of the Lord.

Hermanus Blom.

the 18th of September 1663,
in New Amsterdam in New Netherland. Egra manu.— Doc. Hist. N. Y. iii. 582, 583.

Among the list of killed at Wiltwyck in 1663, is mentioned "Dominie Laer's child." He was a Lutheran minister, who seems to have been in this vicinity at this time.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1663, Nov. 6th.

Whereas it is understood that the Hon. Council of Amsterdam, through their Hon. Committee, approve of sending another pastor to New Amstel on the South River; therefore, Resolved, that we appoint a committee thereon, to inquire into the truth of the matter as soon as possible. Subsequently we will take the matter in hand, or bring it before the Classis. The committee appointed, consists of Revs. Mensoo and Stoot. xxi. 12.

WILLIAM BEECKMAN TO DIRECTOR STUYVESANT; REV. ABELIUS ZETSKOORN, LUTHERAN MINISTER AT NEW AMSTEL; EFFORTS TO INDUCE HIM TO SETTLE AT TINNECONGH IN THE PLACE OF DOMINE LAERS; DEATH OF ANDRIES HUDDE.

.....

Abelius Zetskoorn has been called by those of the Augsburg Confession, who belong to the Colony of New Amstel, as I informed your Honorable Worships before this, with the consent of Director and Council there, subject to the approval of their very Honorable Worships, the Lords Burgomasters. Since his staying there, he has been here in the district of the Honorable Company only once (it was last Whit-monday) and then he preached at Tinnakunck at the request of the Swedish Commissaries. Afterwards he was offered as high a salary, as Domine Laers receives; they wanted him especially as schoolmaster, but they of New Amstel would not let him go. In regard to the information, received by your Honorable Worships, that he also administers the rite of baptism, this is not true: I shall expect your Honorable Worships' further orders in this matter.

Altena, November 15, 1663.— Col. Docs. N. Y. xii. 446, 447.

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LETTER FROM DIRECTOR STUYVESANT TO THE MAGISTRATES AT WILTWYCK: COLLECTIONS FOR THE CHURCH AND FOR THE POOR; SUPERINTENDENCE OF INTESTATES' ESTATES.

Honorable, Dear Faithful Friends.— You will learn from the enclosed copy what we have written to the Reverend Consistory of Wiltwyck and we do not doubt, that such abuses will be prevented in future. We have also been informed from that side and we shall learn in due time, whether it is true or not, that you have arrogated the disposal of what is collected in the community either for the Church or for the poor. If it is so, then it is our opinion and we command, that the disposal and the distribution of it shall only concern the Consistory and remain until further order in its hands. Therefore you must in no way presume, but one side or the other must remain within the boundaries of their respective positions and

confer with each other in love and friendship, which, we hope, will be done. We commend you to God's grace and protection and remain with cordial greetings,

Honorable, Dear, Faithful Friends.

Fort Amsterdam
in New Netherland 21st 9ber, 1663.

Postscript.

As we have referred to you, because it was proper for the avoidance of further difficulties, and now do it again, that a good and strict attention and care should be given to the goods and effects left behind by such persons, as should die without lawful heirs or testamentary disposition, therefore we have also for pregnant reasons resolved, that the money-proceeds from such estates shall be placed in charge of the overseers of the poor, after the liabilities and assets have been adjusted; so that the same may be better taken care of, until it is proved who has a right to the money. Relying hereupon we commend you again to God's protection and remain with cordial greetings,

Honorable, Dear, Faithful friends.

Actum Amsterdam
in New Netherland, 21st 9ber, 1663.— Col. Docs. N. Y. xiii. 306.

LETTER FROM STUYVESANT TO THE CONSISTORY AT WILTWYCK THEY ARE NOT TO INTERFERE IN MATTERS CONCERNING INTESTATE ESTATES.

Reverend, Pious and Very Discreet Friends. You will see by the enclosed copy, of what the Magistrates of the village of Wiltwyck have complained to us. It appears strange to us, that you oppose the magistrates in matters of such a nature, for upon them fall the duty properly, to appoint administrators and to have the estates inventoried; the Consistory has no direction in it, much less, should it pronounce any interdict through the Court messenger against rendering an account to the Commissaries or the administrators appointed by them for the estate left behind by this or that person without heirs or testamentary disposition, for they are bound by their official duties to take care of the estates through orphan-masters or curators, that after the liabilities and assets have been adjusted, absent heirs may obtain their own. In case the overseers of the poor or the Consistory should have or pretend to have some claim upon an estate for advanced money, given either for funeral expenses or on interest or as a loan to this or that person, then they could not be their own judges, much less arrogate the estate on their own authority, but they must proceed according to law and get an order of attachment, when it is required. You are therefore hereby required not to make any opposition to the inventory of some intestate estate, much less to order anybody through the Court messenger or forbid him, to give a special account or reliquat to the Court or the guardians appointed by it, nor to forbid or prevent the payment of a debt in any other manner, than by attachment and other such legal proceedings before the Court. You may appeal in behalf of the deacons or the Church if you find yourself wronged.

As renewed complaints have been made in this regard by the Magistrates, we trust that the error committed by you will be promptly corrected and avoided in future; but we are also informed and shall hear in due time, whether it is true or not, that the Magistrates tried to arrogate the disposal of what is collected in the community for the Church or the poor. If it is, as we are informed, then we are of opinion and direct, that the disposal and distribution of it properly concerns and shall remain in the care of the Consistory. We recommend you, the one side and the other, before closing each to remain within the boundaries of your respective positions and to continue as well officially as privately to live together in mutual friendship and harmony; we inform you both hereof in love and friendship and rely upon its proper observance. We commend you all to God's protection and remain with greetings,

Honorable, Pious and Very Discreet Friends.

Fort Amsterdam,
21st November 1663.— Col. Docs. N. Y. xiii. 307.

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ANSWER OF REV. HERMANUS BLOM TO DIRECTOR STUYVESANT'S LETTER, CONCERNING CLERICAL AFFAIRS AT WILTWYCK.

Very Worshipful, Prudent and Very Discreet Sir. Sir:— Your letter of the 21st of November has been received by us as well as the enclosed copy, sent by your Honor. We should have answered the same properly, but cannot do it now on account of the hurried departure of the yachts and defer it therefore to a better opportunity. In regard to the estates of deceased persons we have done no more, than to send our clerk to Cornelis Slecht and Juriaen Westval, that they should not give up the surplus of the estates into the hands of the Magistrates, before we have examined whether the overseers of the poor or the village were authorized to receive it and we maintain that position, until we are better informed; that is the whole of the matter, while they write so amply about it, that we do it judicially and trouble ourselves with their business and assume their duties and other things. Your Honors may see now, what it amounts to; methinks, we are not so wrong in this matter, if we want to examine the case ourselves and discover who has a claim to the money, when there are no heirs, for it is our duty to take care of the poor and we have at present a heavy burden laid upon us; much less we meddle with matters of this nature in opposition to the civil authorities, to compel the same to appoint curators of the estate, nor have we ever thought of it, much less even to forbid them through the Court messenger, while it has only been done by our clerk, who simply spoke of the aforesaid persons: we leave them to attend to their duties and have enough to do with ours, but they do not the same, as the following will show.

We also learn from your Honor's letter, that they have made several complaints, while the Magistrates have not yet heard the Consistory, except Albert Haymensen, whom they call the Consistory and him they hear whimsically at their meeting instantaneously summoned, while he is only a member of the Consistory, for the Consistory consists in the country, where the number of elders is only small, of the preacher, the elders and deacons, according to the order of the Synod of Dort, as your Honor knows. .....

The Magistrates summoned, as your Honors know, the preacher and I answered, that they must not let me wait, but they say, the messenger had given as reason, because it was a day of prayer the next day and I had to preach therefore; then I had to come immediately with Albert Heymansen, one of the Consistory, so that the matter was not delayed; we will show your Honor in due time, how they have treated us in regard to other ecclesiastical matters etc. as well as to the house of Claesjen Teunis, also how they have compelled us by some documents to ..... before the church in the afternoon. .....

Hermanus Blom.

Wiltwick, December 3, 1663.

(Parts of this letter are gone.)— Col. Docs. N. Y. xiii. 311.

LETTERS FROM THE MAGISTRATES AT WILTWYCK TO DIRECTOR STUYVESANT ON GENERAL MATTERS AND THE QUARREL WITH THE CHURCH.

Noble, Very Worshipful, Honorable, Wise, Prudent and Very Discreet Gentlemen:—

We trust your Honorable Worships have received our last letter of the 3rd of December with the journal of daily occurrences. We inform your Honorable Worships herewith, that since the 3rd of December we have not heard of any hostile rencontres, we remain in the meantime on our guard and shall continue so. We send your Honorable Worships some old pieces of property in Reijntje Pieter's yacht, namely six muskets with five locks and eleven cutlasses and sabers. We hope to receive from your Honorable Worships the necessary provisions for the military in the Company's yacht before winter and the heavy frost; most of the soldiers are ill provided with clothing for expeditions and standing on guard and as

to eatables for their subsistence, they cannot very well get them here, because peas and other victuals cannot be obtained here in Wiltwyck except with great trouble and at excessive prices. With God's help, our own good information and other reports, we shall do our best during the winter, to do as much harm to our enemies, as we can and wherever it might be, with detachments of fifteen, twenty, twenty five or more men from the military or resident volunteers, whom we think fit thereto, unless your Honorable Worships should give us other orders. The book number four kept in Wiltwyck has been closed and only half of it has been copied, it can therefore not be sent down unless during the winter by a mail from Fort Orange or next spring. Closing with our salutations we commend your Honorable Worships to God's protection and remain,

Your Honorable Worships' faithful and obedient servants,

.....
Thomas Chambers.

Wiltwyck,
December 12th 1663.

To the Noble, Honorable, Very Worshipful, Wise, Prudent and Very Descreet Gentlemen, the Director General and Council of New Netherland at Fort Amsterdam in New Netherland.— Col. Docs. N. Y. xiii. 317.

Noble, Honorable, Very Worshipful, Wise, Prudent, Very Discreet Gentlemen.— Your Honorable Worships' letter was thankfully received by us on the 26th of November last past and we have accepted most of its contents with pleasure, but we are highly astonished that your Honorable Worships as our supreme authority here in New Netherland should have taken away the small privileges of this village and destroyed the authority of the Commissaries, for we see by your Honorable Worships' order, that the surplus resulting from estates left behind by this or that person shall be placed into the hands of the overseers of the poor, that it may be better and more safely taken care of by them. The Magistrates of this village are therefore much dissatisfied, unless your Honorable Worships had appointed orphan masters for this place or mistrusting us had required security, as is done in Court when guardians are appointed. If your Honorable Worships will transfer not only part, but all the duties and rights of the Commissaries to Domine Hermanus Blom and his Consistory Albert Heymansen, for before or during our time no deacon has been elected, who could either read or write, except the Domine alone, who sides with Albert Heymansen, who has shown himself more than once as an instigator of quarrels.

Finally the Court of this village is amazed, that your Honorable Worships have given us no answer to our request concerning the farming of the beer and wine, as we are dunned by several parties on account of the arrearage on the Domine's house and have no revenues, while the expenses of the village increas daily. Closing with salutations we commend your Honorable Worships to God's protection and in the expectation of further orders we remain,

Your Honorable Worships' obedient and faithful,
Roeloff Swartwout
The mark X of Albert Gysbertsen
Tierck Classen de Witt
Thomas Chambers
Gysbert van Imborgh.

Actum Wiltwyck,
the 12th December 1663.— Col. Docs. N. Y. xiii. 318.

Petition of the Schout and Magistrates of Bergen, that Engelbert Steenhuysen Shall Perform His Contract as Schoolmaster.

To the Noble, Honorable, Very Worshipful Director General and Council at Fort Amsterdam in New Netherland. Show humbly the Schout and Commissaries of the village of Bergen, that, as your Honors undoubtedly know, before the going out of office and the election of new Commissaries, Michael Jansen Sall has been

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before your Honors and requested that we might have a precentor, who could also keep school for the instruction and education of our young children and that your Honors proposing one Engelbert Steenhuysen as a suitable person the Schout and Commissaries repeated this proposition more than a year ago to the community, which resolved to employ him not only as precentor, but also, this was expressly stipulated, to keep school. The said Steenhuysen accepted this and has now served for more than fifteen months, for which he was allowed a salary of two hundred and fifty guilders in wampum annually and some other emoluments, besides the school fees, considered proper and fair. Now being the owner of a house and lot and of a double bouwery in the jurisdiction of the village of Bergen the said Engelbert Steenhuysen has upon the complaint of the majority of the community been directed to maintain a soldier like the other inhabitants; this has aggrieved the said Engelbert Steenhuysen so much, that he has resigned his office, asserting that a schoolmaster should be exempt from all village taxes and burden, as it is customary, he says, everywhere in Christendom. The Schout and Commissaries interpret this to be the case, when a precentor has only the school lot, but not when a schoolmaster owns a lot and a double bouwery; the community is also opposed to his being exempted for his lot and lands, for he receives a salary as precentor and is bound to serve not only as precentor, but also to select himself and provide a fit and convenient place to keep school in, which he has failed to do until this day, pretending the community must designate and provide such a place fit for a school-house. The petitioners are of opinion, that Engelbert Steenhuysen cannot resign his office, without giving a notice of six months of his intention so to do and therefore the petitioners address themselves to your Honors with the humble request, to direct the said Engelbert Steenhuysen that he must continue his services during the second year now commenced, and to decide whether he is not bound to maintain on behalf of his lot and land a soldier like the other inhabitants. Awaiting your Honors' decision we remain,

Your Honors' very obedient servants,

Caspar Steinmets,
Tielman van Vleeck.

December 17th. [1663?]

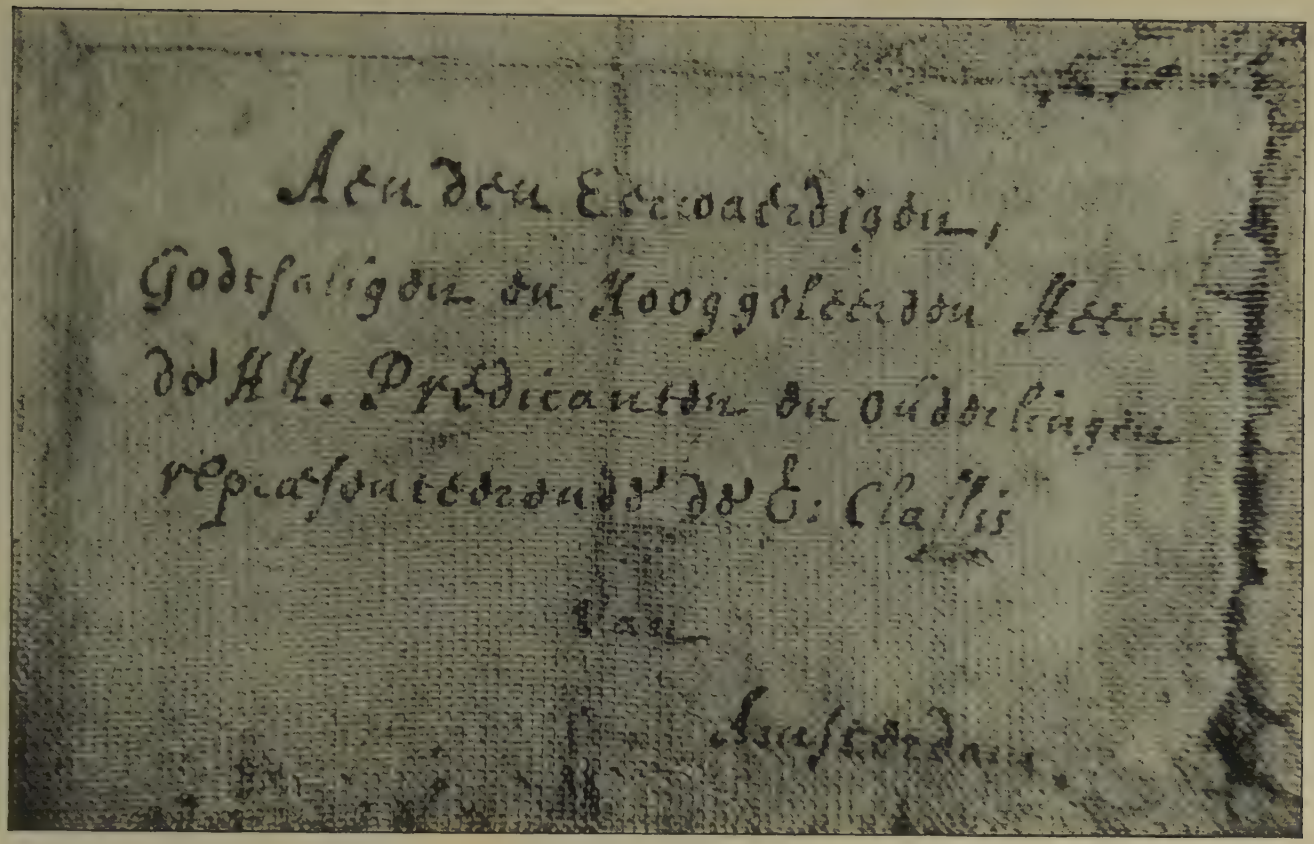
The Schout, Commissaries and Engelbert Steenhuysen, mentioned in the foregoing petition, having been summoned before the Council and heard, the parties were made to agree after divers debates and it was arranged, that Engelbert Steenhuysen should duly serve the rest of the term according to contract, as mentioned above.— Col. Docs. N. Y. xiii. 318. 319.

ACTS OF THE CLASSIS OF AMSTERDAM.

Return of Rev. Selyns from New Netherland.

1664, Jan. 16th.

The same Brethren, Deputati ad causas Indicas, state that they were informed by one of the Directors of the West India Company, that Rev. Henricus Selyns, minister at Breukelen, in New Netherland, caused his father to notify the Directors, that, inasmuch as the time of four years, during which he had pledged himself to the service of the church in New Netherland, had expired, he was now minded to return home again. The Assembly was of the opinion that the Rev. Brethren, the Deputies,



Address of Letter of Rev. Henry Selyns, December 15, 1698.

shall inform the father of Rev. Selyns, that he will have to give the same notice to the Rev. Classis. They will also request the Hon. Directors, to choose and send another minister in his place. vi. 331; xix. 108.

1664, Jan. 20.

Chamber at Amsterdam to Director and Council of New Netherland.

.....

Domine (Samuel) Megapolensis goes out now by this ship. We have engaged him as Minister on the same terms and conditions as Domines Blom and Selyns were formerly accepted, viz., fifty florins a month. We hope he, too, will give satisfaction, and perform good service there, which we shall be glad to hear in due season.— Col. Docs. N. Y. ii. 223.

Court Minutes of New Amsterdam.

Subscriptions for Defence.

1664, Feb. 24.

The citizens were called together and were asked how much they would give on ten per cent interest for the improvement of the defences of the City. We find the total amount subscribed was twenty seven thousand five hundred florins, or eleven thousand dollars. Among these

Peter Stuyvesant gave,	fl. 1000.
Domine Johannes Megapolensis,	600.
Domine Samuel Drisius,	500.
Domine Eagidius Luyck,	200.
Hendrick Kip, Sr.	100.
Isaac de Forest,	250.
Jacob Leisler,	250.
The Deacons of the Church, Etc., etc.	2000.

— Records of New Amsterdam, v. 29-33.

Extract from Patent of Charles II to James, Duke of York, for the Territory of New Netherland, as Far as it Relates to Ecclesiastical Affairs.

(From Leaming and Spicer's Ed. of Laws.)

1664, March 12.

Letter-Patent of Charles II to James Duke of York.

..... And further, that it shall and may be lawful to and for our said dearest brother, his Heirs and Assigns, by these presents from time to time, to nominate, make, constitute, ordain and confirm, by such name or names, stile or stiles, as to him or them shall seem good; and likewise to revoke, discharge, change and alter, as well all and singular Governors, Officers, Ministers which hereafter shall be by him or them thought fit and needful to be made or used within the aforesaid Parts and Islands: And also to make, ordain and establish all manner of Orders, Laws, Directions, Instructions, Forms and Ceremonies of Government and Magistracy fit and necessary for, and concerning the Government of the Territories and Islands aforesaid; so always that the same be not contrary to the Laws and Statutes of this our realm of England, but as near as may be agreeable thereto. Page 15.

1664, June 24.

James, Duke of York sells New Jersey to John Lord Berkley and Sir George Carteret with same conditions.

1664, March 17.

The children of the Schools to be catechised.

Whereas it is highly necessary and of great consequence that the youth, from their childhood, is well instructed in reading, writing and arithmetic, and principally in the principles and fundaments of the Christian religion, in conformity to the lesson of that wise King Solomon, 'Learn the youth the first principles, and as he grows old, he shall then not deviate from it;' so that in time such men may arise from it, who may be able to serve their country in Church or in State; which being seriously considered by the Director General and Council in New Netherland, as the number of children by God's merciful blessing has considerably increased, they have deemed necessary, so that such an useful and to our (us) God agreeable concern may be more effectually promoted, to recommend the present schoolmaster, and to command him, so as it is done by this, that they (Pietersen, the Principal, and Van Hoboocken, of the branch school on the Bouwery) on Wednesday, before the beginning of the sermon, with the children entrusted to their care, shall appear in the church to examine, after the close of the sermon, each of them his own scholars, in the presence of the reverend ministers and elders who may there be present, what they, in the course of the week, do remember of the Christian commands and catechism, and what progress they have made; after which the children shall be allowed a decent recreation.

Done in Amsterdam, New Netherland, this 17th March, 1664, by the Director General and Council.— Dunshee, 30.

Another translation in "Laws of New Netherland," 461; and in Am. Ch. Hist. Series, viii. 52.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Polhemius.

1664, April 7th.

A certain letter written by Rev. Polhemius of New Netherland, was read in the Assembly, mentioning how little correspondence was held among the (New Netherland) churches; also that the daughter of Rev. Gideon Schaats, being unmarried, had come to childbed by a strange and married man, which man's wife suffered keenly therefrom; but that the affair was now hushed up. The letter was placed in the hands of the committee ad causas Indicas, in order to make some further inquiries thereupon, and to report to the Rev. Classis. vi. 336.

Churches in the West Indies. (Brooklyn.)

1664, April 7th.

The Rev. Deputati ad causas Indicas also reported to the Assembly, how that they had presented themselves before the meeting of the Hon. Directors of the West India Company, with the

request that the Rev. Classis might be authorized to call another minister in the place of Rev. Sullyns, at Breukelen in New Netherland. Their Honors gave for answer, that for the present, there was no opportunity to do this, on account of some difficulties with the English. They would, nevertheless, remember the matter favorably. The Rev. Deputati remain further charged therewith. vi. 337; xix. 111.

Acts of the Deputies.

1664, April 8th.

A letter from Rev. John Polhemus, pastor at Midwout in New Netherland, dated Sept. 11, 1663, was examined and read, by order of Classis, and found to contain two points: First, a complaint that no mutual correspondence was carried on among the churches there; second, a certain sad case of adultry committed by a married man, with the eldest daughter of Rev. Gideon Schaats, pastor at Fort Orange.

Resolved, that we confer with some of the Directors of the West India Company privately, (and request them) to furnish the Rev. Classis with the information which they have received. This will be done through Rev. President and clerk.

Since it was resolved on Nov. 6, 1663, to wait upon the Hon. Burgomasters in reference to sending a pastor to the South River, in New Netherland, the Rev. Classis has therefore, having obtained the consent of the Directors thereto, ordained, and sent, on Nov. 26, 1663, as pastor for that field, the Rev. Warnerus Hassinck (Hudson.) xxi. 13.

Correspondence from America.

1664, April 21st.

Rev. J. T. Polhemus to the Classis of Amsterdam. (Hardly decipherable.)

Reverend, Very Learned and Beloved Brethren in the Lord:—

With my respectful salutations, I find myself compelled, to open our wounds before your Reverences, in order, so far as I am concerned, to promote the desired cure.

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1. There is no communication among us, in reference to the administration of divine services nor plans provided for propagating the Gospel among the savages and the English. We receive, indeed, our dues, etc., ... but in reference to a teacher, for them, we must bear the expense ourselves, or leave them uninstructed, and thus they grow up wild, more and more ignorant of God. The Quakers also are compelled to go before the court, and be put under oath; but such compulsion is displeasing to God.

2. As to ourselves, each goes his own way, without any correspondence between us. Those who are outside the church are hardly noticed, and in consequence of such inattention they follow any opinions and whims of the community, from which we obtain our bread with troubles.

3. The defects of the past are severely criticized, the principal ones are ..... the old servants remain. They card wool, like those who have to earn their living by it, and not without remonstrance over the injustice. They who wield the sceptre here, do so without let or hindrance, ... only shorten it, to the contempt of the divine service and the name of the Lord. I hope, Reverend Brethren, that this information may be received in such a way, that I may remain unsuspected and not be troubled therefor. Thus acting, may God bless us all. Fare ye well in Christ.

Your Reverences obedient brother,

J. T. Polhemus.

21st of April, 1664.
Midwout in New Netherland.

THE SECRET INSTRUCTIONS AS TO RELIGION, TO COL. R. NICOLLS, ETC., IN REFERENCE TO NEW ENGLAND; AND NEW NETHERLAND, IF CONQUERED.

1664, April 23.

Abstract.

1. The commissioners were to inform themselves of the true state of the colonies by "insinuating" themselves by "dexterous carriage into the good opinions of the principal persons there", that they might "lead" them "to desire to renew their charters and to make such alterations as will appear necessary for their own bene-

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fit". They were to inform the public that their great object was to conquer Long Island, that the Dutch may no longer monopolize the whole trade; for this territory was wrongfully wrested from the English. If the Dutch quietly submit, they shall have equal rights with British subjects. .....

.....

5. Since it was the purpose of those colonists to possess liberty of conscience; therefore the commissioners were to be very careful not to say or do anything to excite suspicion that they intended "to make any alteration in their Church Government or to introduce any other form of worshipp among them than what they have chosen". The King then refers to an elaborate letter of his on this subject of June 28th, 1662, of which they had a copy, of the contents of which they should "dextrously take notice and press the execution and observation of the same according to the charter". But that they "might not give any umbrage" to the people, as if they were enemies of their forms, they must "frequent their churches and be present at their devotion", though they were also to have a chaplain of their own, "orthodox in his judgement and practice, who in your own families will read the Book of Common Prayers and perform your devotions according to the form established in the Church of England, excepting only in wearing the surplesse, which having never been seen in those countries, may conveniently be foreborne at this time".

6. The commissioners were to be wary against any who seemed to side with them too soon in reference to "the establishing the Booke of Common Prayer and it may be the Episcopacy itself". Such might be invited to the devotions of the commissioners, as led by their chaplain; but "you shall let them know that you have no order from us — for many of these overtures may be made known only for discovering your intentions — to make the least attempt, or to encourage alteration in the way they profess of religion", although it would be the greatest blessing, if all were of "one faith and one way of worship with us". But ..... "you should proceed very warily and not enter upon it, till you have made some progress in your less difficult business; and indeed you should rather advise those who seem to be serious and hearty in that desire that they cause it to be first proposed and set on foot in the General Assembly that shall be called ..... and promise them your utmost assistance there". They were not to "appear solicitous to make any change in the matters of religion or to make any attempt to bring any change to that people, except both" (a revenue for the Crown and a Church Establishment) "arise among themselves in the General Assembly, and then you shall give such countenance to it as you shall judge necessary for our service".

[These secret Instructions show the real policy of the Government on religious matters in New England; and also in New Netherland as soon as it might be convenient.]— Col. Docs. N. Y. iii. 57-61.

Letter from Rev. Hermanus Blom to Director Stuyvesant, Requesting in the Name of the Consistory, that the 7th of June be Annually Observed as a Day of Thanksgiving at the Esopus, in Commemoration of the Escape of so Many Persons from the Indian Massacre.

To the Noble, Honorable, Director General and the Honorable Council of New Netherland.

Very Worshipful Gentlemen.— Your Honorable Worships all know, that last year 1663 on the 7th of June the great God has allowed the savages heavily to visit our neighbor hamlet and this place, whereby the one was totally ruined and reduced to ashes and the other partially destroyed, in both places several people were killed smothered in their blood and wounded, as well as a large number of animals; many of us have even been captured by the heathens and led away as prisoners

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and all this was done under the cover of friendship in an instant and with great cruelty, so that it was pitiful and distressing to look at, as we did not know, how it would go with those of us, who had been spared, for Death had come upon us and into our houses quickly and unexpectedly to destroy the children in their cradles, the young men on the streets, the dead bodies of men lay here and there like dung heaps on the field, and the burnt and roasted corpses like sheaves behind the mower. We have been living witnesses thereof as well as of the distress of our town and the uncertainty of our escape. The heathens fell then into the newly settled inheritance of the Lord intending to storm it at once and destroy it, which would have been done, when they rose so tyrannically against us in their rage and fury. If the Lord had not still been with us, they would have devoured us all alive, so that the waters of anxiety rose daily up to our souls, even went over all our souls, but our souls have escaped, like a bird from the snare of the bird catcher and in that anxiety the Lord has increased our pleading and lamenting, so that we may say, where is there in New Netherland such sorrow as ours, with which the Lord has visited us, for He it is, who on account of our sins has given up Jacob, the plunderer and Israel the robber, because we would not walk in his ways and not listen to his words, therefore he has emptied upon us the fullness of his wrath and the fury of war and he has set all around us a fire, but we pay no attention to it and he has made us burn, but we do not take it to heart.

But from all these needs and death, through which we have passed, the Lord alone has now delivered us, and no man has helped, for men's assistance was far from us, though they got the credit for it and our delivery ..... so that the Lord revives the dead again ..... descend and he comes up again, as it has been proved, for his mercifulness knows no end; he has said, mountains may move, hills may fall down, but my mercy shall not be taken from you, yea, a mother may desert her child and forget it but I shall never desert and forget you, for the ..... is broken and we have escaped, for as long as the Lord pleases.

So that we cannot sufficiently praise and thank the good Lord every day of our lives for the great mercy and benevolence, which he has shown us and for the delivery from the hands of these heathenish people, for which peace, honor and thanks are due to him only now and in all eternity, amen.

The Worshipful Consistory of this place requests therefore with due humility and proper reverence of your Honorable Worships, that for the merciful delivery, brought about by God's power, the 7th day of June in every year, on whatever day it may fall, shall be kept as an anniversary and thanksgiving day in our place and that it be forbidden to do any work on that day, so that we, who have been spared and are still alive, may praise and thank his divine Majesty for it. We are sure, that your Honorable Worships will grant us this request, whereupon we rely and expect a pertinent answer at that time, to notify the community of it. Meanwhile we commend your Honorable Worships to God's gracious protection and shall not cease to pray God for your Honors' persons and administration. We wish your Honorable Worships all blessings, good luck, welfare and peace for soul and body, amen.

Very Worshipful, Wise, Pious and Very Discreet Gentlemen,

Your Honors' Very obedient subjects and servants.

In the name and by order of the Consistory.

Hermanus Blom.

The 6th of May 1664, at Wiltwyck.

To the Wise, Prudent and Very Discreet, their Honors, the Director General and Council of New Netherland at Fort Amsterdam on the Manhatans.— Col. Docs. N. Y. xiii. 373, 374.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1664, May 12th.

In accordance with the preceding resolution Mr. Wilmerdonck was conferred with, and it was ascertained that in the letters from

the government in New Netherland, no mention is made concerning the scandalous adultery committed at Fort Orange.

Resolved, that when we write to New Netherland, we request the churches there, to maintain a mutual friendly correspondence. xxi. 14.

PROCLAMATION FOR A DAY OF THANKSGIVING ON ACCOUNT OF THE PEACE WITH THE ESOPUS AND CIRCULAR COMMUNICATING IT TO THE MAGISTRATES THROUGHOUT THE COUNTRY.

As it has pleased the only good God in his especial mercy to deliver all the Christian prisoners out of the barbarian's hands against all human expectation and to give and grant us with their release an honest and advantageous peace with the Esopus savages, it is not only becoming, but also very necessary, that the only good God be thanked and praised for it not only by the released Christians, but also by all and everybody who have so long offered to God their prayers for the prisoners. That this may be done so much better and with so much more unity, the Christian community is hereby informed, that by order of our high superiors we shall close the usual monthly days of prayer with a general day of thanksgiving to be held on the first Wednesday of June, that is the fourth day of that month, when a sermon will be preached here in the fore and afternoon. Every one prepare his heart to be truly and sincerely grateful.

Here follows the letter sent to communicate the order for a day of thanksgiving:

Honorable, Dear, Faithful Friends:

This serves only as cover for the enclosed proclamation for a general day of thanksgiving as well on account of the desired peace as specially for God's signal mercy, which he has shown us during the war with the Esopus savages in delivering all the captive Christians out of the hands of the barbarians contrary to all human hope and expectation. After perusing the said notification you will deliver the same to the Reverend Ministers of God's Word, that it may by them be communicated from the altar to the community. Whereupon relying we commend you to God's gracious protection and remain with cordial greetings.

Your affectionate friends,

The Director General and Council of New Netherland.

Actum, Fort Amsterdam in New Netherland, 31 of May Anno 1664.— Col. Docs. N. Y. xiii. 383, 384.

CLASSIS OF AMSTERDAM.

Correspondence from America.

1664, June 9th.

Rev. Henry Selyns to the Classis of Amsterdam.

Very Reverend, Pious and Learned Brethren in Christ:—

With Christian salutations of grace and peace, this is to inform you, that with proper submission, we take the liberty of reporting to the Very Rev. Classis the condition and welfare of the Church

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of Jesus Christ, to which your Reverences called me, as well as my request and friendly prayer for an honorable dismission.

As for me, your Rev. Assembly sent me to the congregation at Breuckelen to preach the Gospel there, and administer the Sacraments. This we have done to the best of our ability; and according to the size of the place with a considerable increase of members. There were only a few members there on my arrival; but these have with God's help and grace, increased four fold.

Trusting, that it would not displease your Reverences, and would also be very profitable to the Church of Christ, we found it easy to do what might seem troublesome; for we have also taken charge of the congregation at the General's Bouwery in the evening, as we have told you before. An exception to this arrangement is made in regard to the administration of the Lord's Supper. As it is not customary with your Reverences to administer it in the evening, we thought, after conference with our Reverend Brethren of the New Amsterdam congregation, and mature deliberation, that it would be more edifying to preach at the Bouwery, on such occasions, in the morning, and then have the communion; after the Christian custom of our Fatherland.

As to baptisms, the negroes occasionally request, that we should baptize their children, but we have refused to do so, partly on account of their lack of knowledge and of faith, and partly because of the worldly and perverse aims on the part of said negroes. They wanted nothing else than to deliver their children from bodily slavery, without striving for piety and christian virtues. Nevertheless when it was seemly to do so, we have, to the best of our ability, taken much trouble in private and public catechizing. This has borne but little fruit among the elder people who have no faculty of comprehension; but there is some hope for the youth who have improved reasonably well. Not to administer baptism among them for the reasons given, is also the custom among our colleagues. (See Murphy's Anthology, p. 88, 89.) But the most

important thing is, that the Father of Grace and God of Peace has blessed our two congregations with quietness and harmony, out of the treasury of his graciousness; so that we have had no reason, to complain to the Rev. Classis, which takes such things, however, in good part; or to trouble you, as we might have anticipated.

Meanwhile, the stipulated number of years, pledged to the West India Company, is diminishing; although the obligation we owe to them who recommended us (viz., the Classis,) naturally continues. Also, on account of their old age, we would love to see again our parents, and therefore we desire to return home. On revolving the matter in my mind, and not to be lacking in filial duty, I felt it to be proper to refer the subject to God and my greatly beloved parents who call for me, whether I should remain or return home at the expiration of my contract.

As we understand, they are, next to myself, most anxious for my return, and have received my discharge from the Hon. Directors, and have notified the Deputies ad Causas Indicas thereof, which has pleased us. We trust, that we shall receive also from your Reverences a favorable reply, relying upon your usual kindness. Yet it is far from us, to seem to pass by your Reverences, and give the least cause for dissatisfaction. I have endeavored to deserve the favor of the Rev. Classis by the most arduous services for the welfare of Christ's church, and am always ready to serve your Reverences.

It is my purpose when I return home, when my stipulated time is fulfilled, to give a verbal account of my ministry here, and the state of the church, that you may be assured that any omissions in duty have been through ignorance.

Domine Samuel Megapolensis has safely arrived, but Domine Warnerus Hadson, whom you had sent as preacher to the South River, died on the passage over. It is very necessary to supply his place, partly on account of the children who have not been

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baptized since the death of Domine Wely, (Welius), and partly on account of the abominable sentiments of various persons there, who speak very disrespectfully of the Holy Scriptures.

In addition there is among the Swedes a certain Lutheran preacher, (Lokenius) who does not lead a christian life. There is also another person, who has exchanged the Lutheran pulpit for a schoolmaster's place. This undoubtedly has done great damage among the sheep, who have so long wandered about without a shepherd except the forementioned pastor, who leads such an unchristian life. God grant, that no damage be done to Christ's church, and that your Reverences may provide a blessed instrument for good.

In view of the deplorable condition of New Netherland, for the savages have killed, wounded and captured some of our people, and have burnt several houses at the Esopus; and the English, with flying banners, have declared our village and the whole of Long Island to belong to the King: therefore the first Wednesday of each month since last July has been observed as a day of fasting and prayer, in order to ask God for his fatherly compassion and pity. The good God, praise be to him, has brought about everything for the best, by the arrival of the last ships. The English are quiet, the savages peaceful; our lamentations have been turned into songs of praise, and the monthly day of fasting into a day of thanksgiving. Thus we spent last Wednesday, the last of the days of prayer. Blessed be God who causes wars to cease to the ends of the earth, and breaks the bow and spear asunder. Herewith, Very Reverend, Pious and Learned Brethren in Christ, be commended to God for the perfecting of the saints and the edification of the body of Christ. Vale.

Your Reverences humble servant in
Christ Jesus,

Breuckelen, in
New Netherland,
June 9, 1664.

Henricus Selyns.

— Extracts from this letter in Col. Docs. N. L. xiii. 384.

Acts of the Deputies.

1664, June 23rd.

A letter was read from John Polhemus, pastor at Midwout, in New Netherland, dated April 22, 1664. Therein his Rev. complains, as in his preceding letter of Sept. 21, 1663, that no correspondence is maintained among the churches; that ecclesiastical discipline is not practiced, by the punishment of the offenders; and that no means are instituted for the promotion of religion among the savages and the English, although authority therefor has been received. xxi. 15.— Extract in Col. Docs. N. Y. xiii. 384.

Petition of the Reverend Henry Selyns for His Dismissal from the Churches at Brooklyn and the Bouwery.

To the Noble, Very Worshipful Director General and Council of New Netherland.

Gentlemen: Your Honors' petitioner and subject respectfully submits, that with the special help and blessing of God he has served his churches in the settlement near the Director General's Bouwery and at Breuckelen and that he has now asked for his dismissal by the Company, the term of years, for which he had engaged himself, being about to expire. The dismissal was granted in consideration of the expiration of his time and of the great age of your petitioner's father, who obtained the discharge with the assistance of the Reverend Domine Jacobus Triglandius, Pastor at Amsterdam, and wrote concerning it to the General.

He requests, that your Honors will consent to his dismissal and considering the ships are now ready to sail, allow him to depart in the "Bever", in which he came. He has no doubt, that when Domine Samuel Megapolensis, Pastor and Medicinae Doctor arrives, your Honors will have a good opportunity to fill your petitioner's place, and that your Honors will give the petitioner a favorable reply.

Your Honors' humble servant,

Amsterdam in New Netherland the 17th of July, 1664. Henderickus Selyns.

After a vote had been taken, it was answered: Fiat qd. petitur. Done at Fort Amsterdam in New Netherland, the 17th of July 1664.— Col. Docs. N. Y. xiv. 550, 551.

Extract of a Letter from the Director-General and Council of New Netherland to the Directors of the West India Company, Chamber at Amsterdam, Dated the 4th of August, 1664; on File in the West India Company's Office, Cahier, No. 12.

1664, Aug. 4.

In regard to your Honors' despatch and your impressions created by the advices which you have received from Old England: That England's Majesty being disposed to reduce all his Kingdoms under one form of Government in Church and State, and that some Commissioners (and, as it leaked out here, two and three frigates, sufficiently provided with ammunition and military) were ready in England

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to proceed to New England and to install bishops there, the same as in Old England; and your Honors' further opinion and advice, for our interest and encouragement, and that of your inhabitants, we shall not at present discuss, much less contradict; but rather wish and hope, if it promote the advantage of God's Church as it apparently may ours, that it may turn out according to your Honors' anticipation and meaning. Meanwhile we cannot omit communicating to your Honors, and respectfully submitting what we have, on the contrary, been informed, and are still daily warned of, both verbally and in writing, on this point; partly to be deduced from the accompanying Declaration, No. 14, and more fully to be perceived by your Honors from the verbal information of the skippers and passengers returning home, to wit, that the design of those Commissioners, frigates and warlike force is directed rather against Long Island and these your Honors' possessions, than to the imagined reform of New England. The probability is presumed and inferred, from various circumstances; among others from the patent granted last year to Rhode Island, whereby England's Majesty grants freedom of conscience, in Spiritual matters, to every one; yea, even to the Quakers and Anna-Baptists, who are the most numerous and principal there. Secondly, we have heretofore communicated to your Honors what is now confirmed do novo, that Long Island and all the adjacent islands, Rhode Island excepted, are conveyed by patent to the Duke of York, and, therefore, are the frigates provided with so many people and so much ammunition. And although the issue and result are in the hands of time, these and similar reports not only continuing but being so repeatedly confirmed by every letter and passenger from England, make us very circumspect, anxious and guarded to keep the intrusted military together as much as possible; to increase the height of our fort, and to furnish it all around with gabions, and to provide for all possible resistance, respecting which the slightest anxiety does not exist.— Col. Docs. N. Y. ii. 595.

[See another translation, following.]

EXTRACT FROM A LETTER OF STUYVESANT TO THE DIRECTORS. HIS FEARS OF ENGLISH FLEET. FRENCH REFUGEES.

(August 4th, 1664.)

.....

We shall not discuss now, much less say anything against the following parts of your letter and the impressions, which you have received from your advices from Old England; that the King would like to bring all his dominions under one form of government in political, as well as in ecclesiastical matters; that therefore some Commissioners (with two or three well armed and well manned frigates with soldiers aboard, they say here,) are ready in England, to proceed to New England and introduce there Bishops, as in Old England. Nor shall we speak of what you say and advise for our and the inhabitants welfare and encouragement; but we wish and hope that it will come to pass, as you suppose, if it will be for the best of God's Church and ourselves. Meanwhile we cannot omit to communicate and respectfully submit to you the contradicting verbal and written reports about this matter, by which we are daily warned and informed, for which we refer to enclosure No. 14 and to the verbal relations of passengers and skippers, coming from here, to wit: that the real design of these Commissioners with their frigates and soldiers is rather upon Long Island and your other possessions here, than an imaginary relief of New England. Several circumstances make us believe, that the former is the more probable, among others the patent granted to Rhode Island last year, in which the King gives liberty of conscience and religious service to everybody, even to Quakers and Anabaptists, who are there the most numerous and influential.

.....

We received among other papers and enclosures by the last ships also an extract from your resolutions, dated January 24th and a letter to the Director General referring to it, in which you seriously recommend us to treat with kindness the French families, which were to arrive here from Rochelle and from St. Martin, to allot to them good parcels of land and assist them in every way. Your faithful servants shall not fail to obey your directions: we shall promote this work, so highly recommended by you, by all possible means and above all others, as far as our responsibility to you permits; you and the coming emigrants may be sure of it. Seven or eight persons of that nationality came over for that purpose by the last ship, the "Eendracht", to view the land. As far as the shortness of their stay here allowed, they have done it and being most pleased with Staten Island some of them, among them one Jean Collyn, addressed themselves to us and he said, for the better promotion and speedier execution of the plan they had resolved that he should return in person by one of the ships and report to the others: He therefore requested our recommendations to you, that you would favor them with as favorable conditions and as much assistance, as possible and fair; especially that you would please to allow your answer to a petition, made to you on the 14th of April 1661, take effect, so that they could be provided with a good French preacher, which would help to promote the undertaking. They informed us, that the preacher at St. Martin was willing and could easily be persuaded to come here, if your Honors or perhaps we ourselves were to encourage him by a letter. In their name we request you to write such a letter and to save you and us the trouble of repetition we have given them a copy of this recommendation, not doubting, that for the best of the country you will favor them with whatever your wisdom deems advisable.— Col. Docs. N. Y. xiv. 551, 553, 554, 555.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Rev. Henricus Selyns of New Netherland.

1664, Aug. 4th.

A certain letter was read from Henricus Sullyns, written in New Netherland June 9th, of this year 1664, to this Rev. Assembly. It made known the good condition and growth of the Church of Jesus Christ at Breuckelen and the neighboring places. It also apologized for making request for his dismission, etc. It mentioned further the creeping in of the Lutherans on the South River, although with little success, (fruit.) on account of the unedifying conduct of their ministers; as also of the death of Rev. Warnerus Hassingh (Hadson), who died on the voyage, and in whose place another should be sent at the earliest opportunity, so that the church should suffer no injury, etc. This letter was placed in the hands of the Deputies ad causas Maritimas, to make an abstract of the main points of the same, and to exhibit it to the Directors, all of which is to be done as soon as possible. vi. 348; xix. 113.

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Letters from Rev. Polhemius.

1664, Aug. 4th.

A letter was read from Rev. Polhemius, written April 21st, 1664, to this Assembly. The same was placed in the hands of the Deputies ad causas Maritimas, in order, if necessary, to make an abstract thereof. vi. 349; xix. 113.

Correspondence from America.

1664, Aug. 5/14.

Rev. Samuel Drisius to the Classis of Amsterdam.

The Peace of Christ.

Reverend, Learned and Beloved Brethren in Christ Jesus:—

I find a letter from the Rev. Classis, which I have not yet answered; and a good opportunity now offering itself by the departure of our colleague, Domine Henricus Selyns, I cannot omit to write a letter to your Reverences. We could have wished, that Domine Selyns had longer continued with us, both on account of his diligence and success in preaching and catechizing, and of his humble and edifying life. By this he has attracted a great many people, and even some of the negroes, so that many are sorry for his departure. But considering the fact that he owes filial obedience to his aged parents, it is God's will that he should leave us. We must be resigned, therefore, while we commit him to God and the word of his grace.

Concerning the places in which he has preached, especially the village called Breuckelen, and the Bouwerie, nothing has been decided yet; but I think, that the son of Domine (John) Megapolensis (Samuel) who has recently come over, will take charge of them, as he has not been sent by the Directors to any particular place.

The French on Staten Island would also like to have a preacher, but as they number only a few families, are very poor, and

cannot contribute much to a preacher's salary; and as our support here is slow and small, there is not much hope, that they will receive the light. In the meantime, that they may not be wholly destitute, Director Stuyvesant has, at their request, allowed me to go over there every two months, to preach and administer the Lord's Supper. This I have now done for about a year. In the winter this is very difficult, for it is a long stretch of water, and it is sometimes windy, with a heavy sea. We have, according to the decision of the Classis, admitted the Mennonist, who is quite unknown to us, to the communion, without rebaptism; but last week he and his wife removed to Curacoa in the West Indies, to live there. The preacher, sent to New Amstel on the South River, died on the way, as we are told. Ziperius left for Virginia long ago. He behaved most shamefully here, drinking, cheating and forging other people's writings, so that he was forbidden not only to preach, but even to keep school. Closing herewith I commend the Rev. Brethren to God's protection and blessing in their work. This is the prayer of

Your Reverences dutiful friend in Christ,

New Amsterdam, Samuel Drisius.
August 5, Anno 1664.

— Extract, in Col. Docs. N. Y. xiii. 391.

[Michael Zyperus and wife came from Curacoa in Sept. 1659, hoping to receive a call in New Netherland. He had good testimonials. He was succeeded in Curacoa by Adrian Beaumont.]

REMONSTRANCE OF THE PEOPLE OF NEW NETHERLAND TO THE DIRECTOR-GENERAL AND COUNCIL.

1664, Sept. 5.

Right Honorable. We, your sorrowful commonalty and subjects, beg to represent, with all humility, that having, beforehand, for our own vindication before God and man, in these sad and difficult circumstances, maturely considered and deliberately weighed what is necessary to be done and concluded at this critical and urgent conjuncture, we cannot conscientiously foresee that anything else is to be expected for this fort and city of Manhattans (as your Honors must be convinced), than misery, sorrow, conflagration, the dishonor of women, murder of children in their cradles, and, in a word, the absolute ruin and destruction of about fifteen hundred innocent

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souls, only two hundred and fifty of whom are capable of bearing arms, unless you be pleased to adjust matters according to the conjuncture of the time.

Your Honors are, in the first place, better aware than we, that four of the English King's frigates are now lying in the road at Nyack, with six hundred soldiers, not only ordered hither by his Majesty, but bearing also commissions to all the Governors of New England (a populous and thickly inhabited country), to impress troops, in addition to the forces already on board, for the purpose of reducing New Netherland to his Majesty's obedience. In compliance with that commission, the English General hath sent divers letters to your Honors, summoning this city and Fort Manhattans, promising, in case we voluntarily submit, that we shall not experience the least loss or damage, but, on the contrary, should we prove obstinate and headstrong, we must expect the aforesaid miseries and misfortunes.

These threats would not have been at all regarded, could your Honors or we, your petitioners, expect the smallest aid or succor. But (God help us!) whether we turn us for assistance to the north or to the south, to the east or to the west, 'tis all in vain! On all sides are we encompassed and hemmed in by our enemies. If, on the other hand, we examine our internal strength, alas! it is so feeble and impotent that, unless we ascribe the circumstances to the mercy of God, we cannot sufficiently express our astonishment that the foe should have granted us so long a reprieve, inasmuch as he could have delivered us a prey and plunder to the soldiery after one summons.

We shall now examine your Honors' fortress. You know, in your own consciences, that it is incapable of making head three days against so powerful an enemy.' Granting, even that it could hold out and contend against its assailants one, two, three, four, five or six months (which to our sorrow, it cannot,) it is still undeniable that it cannot save the smallest portion of our entire city, our property and (what is dearer to us), our wives and children, from total ruin, for, after considerable bloodshed, even the fort itself could not be preserved. Wherefore, to prevent and arrest all the aforesaid misfortunes, we humbly, and in bitterness of heart, implore your Honors not to reject the conditions of so generous a foe, but to be pleased to meet him in the speediest, best and most reputable manner. Otherwise (which God forbid), are we obliged, before God and the world, to protest against and call down on your Honors the vengeance of Heaven for all the innocent blood which shall be shed in consequence of your Honors' obstinacy, inasmuch as the Commissioners have to-day informed us, that the aforesaid English General has stated and threatened that he shall not wait longer than this day.

We trust your Honors will not question that to God, who seeks not the death of a sinner belongs obedience, rather than to man. We feel certain, therefore, that your Honors will exhibit yourselves, in this pressing exigency and sorrowful season, as men and Christians, and conclude, with God's help, an honorable and reasonable capitulation which, may the Lord our God, in His great mercy, be pleased to grant us. Amen.

Hendrick Kip
Balthazar Stuyvesant
Abram Wilmerdoncx
Martin Kregier, Jr.
Timotheus Gabrie
Stephanus van Cortlant
Cornelius Pluviers
Hendrick Bosch
Hend. Janss. van der Vin
Jeronimus Ebbingh
Isaack de Foreest
Arent Janss. Moesman
Symon Janss. Romeyn
Willem Raasenburgh
Tomes Davidts

Jan Janss. Preste, his mark
Johannes de Peyster
Oloff Stevens: van Cortlant
Lodewyck Pos
Govert Loockermans
Conraet ten Eyck
Cornelis Clopper
Anthony de Mill
Hendrick van de Water
Gerrit Jansz
Jan Hendrickss
Hendrick Hendrickss
Dionys Isaacqs
Jan Brouwer
Arent Isaacqs

Reynout Reynoutss, his mark
Balthasaer de Haert
Evert Duyckingh
Boele Roeloffs
N. Varleth
Johannes van Brugh
P. L. van de Grift
Cornelis Steenwyck
Jacob Backer
Pieter Tonneman
Isaack Grevenraat
Nicolas Demeyer
Allard Antoni
Jacob Kip
Cousseau
Hendrick Obe
Tomas Hal
Jochim Beeckman, his mark
Jurian Blanck
Luycas Dircks
Cornelis Janss
Tousein Bryel, his mark
Jan Cornelis van Hooren
Jacob Leyseler
Claes Janss: Backer
Guilliam D'Honeur
Isaacq Coustrier
Isaacq Kip
Frederick Geysbertse
Egbert Meynderts
Barent Kours
Paul Richard
Jacob Teunisse
Allard Koninck
Andries Rees
Jan Vinge
Pieter Stoutenburgh
Hendrick van Dyck
Nicolas De la Plaine
Cornelis Gerloffs
Warnaer Wessels
Hermen Wessels
Alexander Hulter
Tomas Lamberts
Frerick Arents
Abram Klock
Isaacq Bedloo
Pieter Winster
Jan Gerrits van Buytenhuyse
Jonas Bartels
Meyndert Barents, his mark.
Jan Dircks Meyer
Daniel Verveele
Jacob Leunens
Johannes Nevius
Jacob van Kouwenhoven
Hans Kierstede
Jacob Hugens
Ambrosous de Weerhem, his mark
Lambert Huyberts Mol
Abram Verplanck
Jan Jans van Sint Obijn, his mark
Abel Hardenbroeck

Sept. 5, 1664.— Col. Docs. N. Y. ii. 248, 249, 250. See also O'Callaghan ii. 527-9.

ARTICLES OF CAPITULATION ON THE REDUCTION OF NEW NETHERLAND.

These Articles following were consented to by the persons hereunder subscribed at the Governor's Bowry August 27th, Old Style, 1664.

1.

We consent that the States-General or West India Company shall freely enjoy all farms and houses (except such as are in the forts), and that within six months they shall have free liberty to transport all such arms and ammunition as now do belong to them, or else they shall be paid for them.

2.

All public houses shall continue for the uses which they are now for. [This included the Church in the Fort.]

3.

All people shall still continue free denizens and enjoy their lands, houses, goods, shipps, wheresoever they are within this country, and dispose of them as they please.

4.

If any inhabitant have a mind to remove himself he shall have a year and six weeks from this day to remove himself, wife, children, servants, goods, and to dispose of his lands here.

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5.

If any officer of State, have a mind to go for England, they shall be transported, freight free, in his Majesty's frigates, when these frigates shall return thither.

6.

It is consented to, that any people may freely come from the Netherlands and plant in this country, and that Dutch vessels may freely come hither, and any of the Dutch may freely return home, or send any sort of merchandise home in vessels of their own country.

7.

All ships from the Netherlands, or any other place, and goods therein, shall be received here and sent hence after the manner which formerly they were before our coming hither for six months next ensuing.

8.

The Dutch here shall enjoy the liberty of their consciences in Divine Worship and church discipline.

9.

No Dutchman here, or Dutch ship here, shall, upon any occasion, be prest to serve in war, against any nation whatever.

10.

That the townsmen of the Manhatoes shall not have any soldier quartered upon them without being satisfied and paid for them by their officers, and that at this present, if the fort be not capable of lodging all the soldiers, then the Burgomaster, by his officers, shall appoint some houses capable to receive them.

11.

The Dutch here shall enjoy their own customs concerning their inheritances.

12.

All publique writings and records which concern the inheritances of any people, or the regelment of the church — or poor, or orphans, shall be carefully kept by those in whose hands they are, and such writings as particularly concern the States-General, may, at any time, be sent to them.

13.

No judgment that hath passed any judicature here shall be called in question, but if any conceive that he hath not had justice done him, if he apply himself to the States-General the other party shall be bound to answer for ye supposed injury.

14.

If any Dutch living here shall, at any time, desire to travel or traffic into England, or any place or plantation in obedience to his Majesty of England, or with the Indians, he shall have (upon his request to the Governor) a certificate that he is a free denizen of this place, and liberty to do so.

15.

If it do appear that there is a public engagement of debt by the town of the Manhatoes, and a way agreed on for the satisfying of that engagement, it is agreed that the same way proposed shall go on, and that the engagement shall be satisfied.

16.

All inferior civil officers and magistrates shall continue as now they are (if they please), till the customary time of new election, and then new ones to be chosen, by themselves, provided that such new chosen magistrates shall take the oath of allegiance to his Majesty of England before they enter upon their office.

17.

All differences of contracts and bargains made before this day by any in this country, shall be determined according to the manner of the Dutch.

18.

If it does appear that the West India Company of Amsterdam do really owe any sums of money to any persons here, it is agreed that recognition and other duties payable by ships going to the Netherlands be continued for six months longer.

19.

The officers, military and soldiers, shall march out, with their arms, drums beating and colors flying, and lighted matches, and if any of them will plant they shall have fifty acres of land set out for them, if any of them will serve any as servants, they shall continue with all safety, and become free denizens afterwards.

20.

If at any time hereafter the King of Great Britain and the States of the Netherland, do agree that this place and country be redelivered into the hands of the said States whensoever his Majesty will send his commands to re-deliver it, it shall immediately be done.

21.

That the town of Manhattans shall choose Deputies, and those Deputies shall have free voices in all public affairs, as much as any other Deputies.

22.

Those who have any property in any houses in the fort of Orange, shall (if they please) slight the fortifications there, and then enjoy all their houses, as all people do where there is no fort.

23.

If there be any soldiers that will go into Holland, and if the Company of West India, in Amsterdam, or any private persons here will transport them into Holland, then they shall have a safe passport from Colonel Richard Nicolls, Deputy Governor under his Royal Highness and the other Commissioners, to defend the ships that they shall transport such soldiers, and all the goods in them from any surprisal of acts of hostility to be done by any of his Majesty's ships or subjects.

That the copies of the King's grant to his Royal Highness and the copy of his Royal Highness' commission to Colonel Richard Nicolls, testified by two Commissioners more, and Mr. Winthrop to be true copies, shall be delivered to the Honorable Mr. Stuyvesant, the present Governor, on Monday next by eight of the clock in the morning, at the Old mill.

On these articles being consented to and signed by Col. Richard Nicolls, Deputy Governor to his Royal Highness, within two hours after, the fort and town called Amsterdam, upon the Isle of Manhatoes. shall be delivered into the hands of the said Colonel Richard Nicolls by the service of such as shall be by him deputed by his hand and seal.

John de Decker
Nich. Verleet
Sam. Megapolensis
Cornelius Steenwick
Oloffe Stevensen Kortlant
Jaams Cousseau

Robert Carr
Geo. Cartwright
John Winthrop
Sam. Willys
Thomas Clarke
John Pincheon.

— Col. Docs. N. Y. ii. 250, 251, 252, 253.

English Policy in the Capture of New Netherland.

1664.

Charles II, on his accession, committed the whole care and management of North American affairs to his brother James, then Duke of York. This was a wise step, as James was well acquainted with them. England was secure in her possessions in Virginia, Maryland and New England, the latter then including the east end of Long Island. To the north lay Acadia and Canada, occupied by the French. English possessions were constantly menaced by the French on the seacoast, along the lakes and rivers and from the forest-filled Indians. It was important to England to unite her southern and northern colonies, by conquering the Dutch. The Duke knew the present and prospective value of New Netherland. Its possession was a strategical necessity. France might seize it. The question was whether France or England should own the Hudson and its noble bay. Could

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England afford to have her colonies divided by her most powerful enemy, with the Iroquois at their back. The circumstances were important to England, and Duke James understood the situation and was bold enough to act promptly.

The subsequent base conduct of James as King, has led the writers not to appreciate the sagacity of James. Did he appreciate all this, or was it only to gratify an ephemeral ambition?

The first steps of James were wary and cautious. His patent from Charles II., invested him, his heirs and assigns with "full and absolute power and authority to correct, punish, pardon, govern and rule all such subjects of us, Our Heirs and Successors, who may from time to time adventure themselves into any of the parts or places aforesaid, or that shall or do at any time hereafter inhabit within the same, according to such Laws, Orders, Ordinances, Directions and Instruments as by our said Dearest Brother or his assigns shall be established".

See Patent in Brodhead, ii. 651; also in Col. Docs. N. J. Series i. Vol. i. 3. Compare Dix, i. 37, 38.

THE DUTCH RULE.

1614-1664.

The Dutch were the rulers of Manhattan for half a century, 1614-64. The impress of their rule is yet evident, and will never cease. Just as the Dutch exerted an influence which will never cease upon English civilization; so New York will never lose the influence of Dutch jurisprudence and religion upon her destinies. The fascinating story of New Amsterdam and Fort Orange will continue to be rewritten for generations to come. Whatever England's pretensions to the territory, the Dutch actually discovered it and settled it, and were finally cheated out of it. That the territory had been covered by general English charters amounted to nothing without actual occupation by the English. Yet it was, no doubt, inevitable, that with the decline of the West India Company, New Netherland should be lost to the Dutch. But the Dutch contributed not a small quota of principles which led on to American independence.— Compare Dix, Hist. Trinity Ch. i. 20-26.

CLASSIS OF AMSTERDAM.

Correspondence from America.

1664, Sept. 15th.

The Rev. Samuel Drisius to the Classis of Amsterdam.

To the Reverend, Learned and Pious Brethren of the Rev. Classis of Amsterdam:—

I cannot refrain from informing you of our present situation, namely, that we have been brought under the government of the King of England. On the 26th of August there arrived in the Bay of the North River, near Staten Island, four great men-of-war, or frigates, well manned with sailors and soldiers. They were provided with a patent or commission from the King of Great Britain to demand and take possession of this province, in the name of his majesty. If this could not be done in an amicable way, they were to attack the place, and everything was to be

thrown open for the English soldiers to plunder, rob and pillage. We were not a little troubled by the arrival of these frigates.

Our Director-General and Council, with the municipal authorities of the city, took the matter much to heart and zealously sought, by messages between them and General Richard Nicolls, to delay the decision. They asked that the whole business should be referred to his Majesty of England, and the Lords, the States General of Holland; but every effort was fruitless. They landed their soldiers about two (Dutch) miles from here, (six English miles,) at Gravezandt, (Gravesend) and marched them over Long Island to the Ferry opposite this place. The frigates came up under full sail on the 4th of September with guns trained to one side. They had orders, and intended, if any resistance was shown to them, to give a full broadside on this open place, then take it by assault, and make it a scene of pillage and bloodshed.

Our Hon. rulers of the (West India) Company, and the municipal authorities of the city, were inclined to defend the place, but found that it was impossible, for the city was not in a defensible condition. And even if fortified, it could not have been defended, because every man posted on the circuit of it would have been four rods distant from his neighbor. Besides the store of powder in the fort, as well as in the city, was small. No relief or assistance could be expected, while daily great numbers on foot and on horseback, from New England, joined the English, hotly bent upon plundering the place. Savages and privateers also offered their services against us. Six hundred Northern Indians with one hundred and fifty French privateers, had even an English commission. Therefore upon the earnest request of our citizens and other inhabitants, our authorities found themselves compelled to come to terms, for the sake of avoiding bloodshed and pillage. The negotiations were concluded on the 6th of September. The English moved in on the 8th, according to agreement.

After the surrender of the place several Englishmen, who had

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lived here a long time and were our friends, came to us, and said that God had signally overruled matters, that the affair had been arranged by negotiations; else nothing but pillage, bloodshed and general ruin would have followed. This was comfirmed by several soldiers who said that they had come here from England hoping for booty; but that now, since the matter turned out so differently, they desired to return to England.

The Articles of Surrender stipulate, that our religious services and doctrines, together with the preachers shall remain and continue unchanged. Therefore we could not separate ourselves from our congregation and hearers, but consider it our duty to remain with them for some time yet, that they may not scatter and run wild.

The Hon. Company still owes me a considerable sum, which I hope and wish they would pay. Closing herewith I recommend your Honor's persons and work to God's blessing and remain,

Your willing colleague,

Manhattan, Sept. 15, 1664. Samuel Drisius

Another translation in Col. Docs. N. Y. xiii. 393–4.

ACTS OF THE CLASSIS OF AMSTERDAM.

Henricus Sellyns.

1664, Sept. 29th.

Rev. Henricus Sellyns, late minister at Breuckelyn in New Netherland, appeared before this Assembly. He told of the good increase and peaceful condition of the Church of Jesus Christ in that land, and how he had conducted himself in the service there. He also handed in testimonials, both ecclesiastical and civil. He further requested that he might be received by this Classis and recommended for service in the Church of Jesus Christ here. The Rev. Classis took very great satisfaction in everything he said, and received him into their special favor, (into particular recommendation.) They thanked him for his faithful and excellent services. vi. 354.

ARTICLES OF AGREEMENT MADE WITH DEPUTIES FROM ALBANY AFTER THE REDUCTION OF THE PROVINCE.

October 10, 1664.

1.....

2.....

3. That the Inhabitants of Albany shall enjoy the benefitt of all the Articles of Surrender made at New Yorke.

4.....

5. That the salary to the Preacher, Clarke, Secretary and Boade* shall be continued and paid as formerly till further order.— Col. Docs. N. Y. xiv. 559.

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COURT MINUTES OF NEW AMSTERDAM.

Salary of Evert Pietersen, schoolmaster.

1664, October 11.

Mr. Evert Pietersen, Schoolmaster of this City, represents, as his allowance from the Company is struck off, that Burgomasters and Schepens shall be pleased to keep him at the same allowance; to wit, thirty six florins per month, one hundred and twenty five florins for board, Holland currency, free house for school and residence and free passage to Patria; offering his service and to continue the same. Apostille: Petitioner shall have to be patient for the space of eight days, when his petition shall be disposed of.— Records of New Amsterdam, Vol. 5. p. 137.

COURT MINUTES OF NEW AMSTERDAM.

The Dutch refuse to swear allegiance to Great Britain except "Conformably to Articles of Surrender."

1664, Oct. 14-20.

Friday, 14th October 1664 at one o'clock in the Afternoon having been sent for, appeared at this City Hall Pieter Tonneman, Paulus Leenderzen vander Grift, Cornelis Steenwyck, Tymotheus Gabry, Isaack Grevenraat, Nicolaas de Meyer, Allard Anthony, Joannes de Peister, Jacob Kip, Jacques Cousseau, Isaack de Foreest, Jeronimus Ebbinck.

Burgomasters reported, Governor Richard Nicolls had the evening previous informed them, that he should appear in person to administer the oath and with that view Burgomasters should summon to this City Hall the Magistracy of this City and some of the principal inhabitants. After which Governor Nicolls appeared in person with his Secretary at this City Hall, enquiring where Petrus Stuyvesant, Secretary van Ruyven and the preachers were? It was thereunto answered, it was not known that they should be sent for. To which the Governor Nicolls said, that they should be sent for. Who being invited they immediately came.

The Governor Nicolls requests of the present assembly to take the following oath:—

I swear by the name of Almighty God that I will be a true subject to the King of Great Britain and will obey all such commands as I shall receive from his Majesty, his Royal Highnesse James Duke of York and such Governours, and Officers as from time to time are appointed over me by his authority and none other whilst I live in any of his Majesties territories. So help me God.

The preceding oath being read to the meeting by Governor Nicolls, divers debates occurred thereupon by some of the assembly. Finally all in the meeting roundly declared that they could not take such oath, unless Mr. Nicolls should please to

* Messenger.

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add to the said oath — Conformable to the Articles concluded on the Surrender of this place — as they feared by taking such oath they might nullify or render void the articles.

Then Domine Megapolensis and Secretary van Ruyven stated that they saw no impediment to taking such oath. Nevertheless divers words occurred over and hither thereupon; after which Governor Richard Nicolls finally departed with his secretary for the meeting. The assembly also then adjourned.

On the Tuesday following the Burgomasters went with the Treasurer's book of the City accounts to Governor Richard Nicolls, and placed the same in his hands together with the bond granted to the City by the late Director General and Council. After which divers debates arose on both sides in presence of Coll. Cartwright and Mr. Thomas Willet regarding the oath, and then the Governor said, that the Commonality were greatly distracted by some. Burgomasters thereupon declared, that they had no knowledge thereon and persisted again that they could not take the oath before and until it was thereunto added — Conformable to the Articles concluded at the surrender of this place. Whereupon the Governour exhibited and delivered to the Burgomasters the following writing:—

Whereas there is a false and Injurious aspertion cast upon the Oath of Obedience to his Majesty his Royal Highnesse the Duke of York and the Governor and Officers appointed by his Majesty's Authority and that some persons have maliciously sought to distract the minds of the Inhabitants of New York by suggesting that the Articles of Peace so late and solemnly made signed and sealed were intended by that Oath to be made Null and of none effect, to the end that such wicked practices may not take the effect for which they are designed and that all now under his Majesties obedience as denizens of his towne, may be undeceived, and not give any longer creditt to the disturbers of the peace of this Government; I doe think fitt to declare that the Articles of Surrender are not in the least broken or intended to be broken by any words or expressions on the said Oath, and if any person or persons hereafter shall presume to give any other construction of the joind Oath than is herein declared, I shall accompt him or them disturbers of the peace of his Majesties subjects and proceed accordingly; I doe further appoint and order that this declaracon bee forthwith read, to all the Inhabitants and Registered: as also that every denizen under my Government doe take the said Oath who intend to Remane here under his Majesties Obedience. Given under my hand this eighteenth day of October in the yeare of our Lord God 1664: was signed Richard Nicolls.

At the side stood: To the Burgomasters and other Magistrates of New Yorcke.

This date 20th October 1664. In this City Hall assembled Pieter Tonneman, Paulus Leenderts vander Grift, Cornelis Steenwyck, Tymotheus Gabry, Isaack Grevenraat, Nicolas de Meyer, Allard Anthony, Johannes van Brugh, Joannes de Peister, Hendrick Janzen vander Vin, Jacob Kip, Hendrick Kip, the Elder, Jacques Cousseau, Jeronimus Ebbinck, Govert Loockermans, Isaack de Foreest, Jan Vinge.

The proceedings which took place as well on the 14th October as afterwards, and the writing of Governour Nicolls being read to the meeting, it was asked whether the aforesaid Oath could not be taken, inasmuch as Mr. Nicolls stated in writing, that the Articles of the Surrender of this place are not broken in the least, nor intended to be broken? Whereupon it was universally resolved in the affirmative, provided the abovenamed Governour Nicolls shall seal his given writing. Then Mr. Tonneman says, he cannot give his advice thereupon as he intends to depart for Holland with the ship lying ready to sail.— Records of New Amsterdam, Vol. 5. pp. 142, 143, 144, 145.

NAMES OF THE DUTCH WHO SWORE ALLEGIANCE TO GREAT BRITAIN AFTER THE SURRENDER OF NEW YORK, OCTOBER 21–26, 1664.

The Oath.

I sweare by the name of Almighty God, that I will be a true subject to the King Of Great Britain, and will obey all such commands as I shall receive from His Majesty, His Royal Highnesse, James, Duke of York, and such Governors and Offi-

cers as from time to time are appointed over me, by His authority, and none other whilst I live in any of his Majesty's territories; SO HELP ME GOD.

There are about two hundred and fifty names of these printed in Col. Docs. N. Y. iii. 74-77. Among the more prominent names, most if not all of whom were members of the Dutch Church, are the following:

Nicholas Bayard, Rev. Samuel Drisius, Lourens Desille, Johannes De Witt, Coenrant Ten Eyck, Isaac de Forrest, Frederick Filipzen, Abel Hardenbroeck, Johannes Hardenbroeck, Christoffle Hoogheland, Hendrick Kipp, Sr., Isaac Kipp, Jacob Kipp, Rev. Egidius Luyck, Jacob Leisler, Rev. Samuel Megapolensis, Rev. Johannes Megapolensis, Johannes Nevius, Johannes De Peister, Johannes Provoost of Albany, Pieter G. Stuyvesant, Cornelius B. Steenwick, Oloffe Van Cortlandt Stevenzen, Pieter Stoutenburg, Abram Staets, Cornelius Van Ruyven, Johannes Van Brugh, Abraham Verplank, Warnar Wessell, Resolveert Waldron.— Col. Docs. N. Y. iii. 74-76.

WEST INDIA COMPANY TO THE STATES-GENERAL.

(From a Copy in the Royal Archives at the Hague; File, West Indie.)

Read 24th October, 1664.

To the High and Mighty Lords, States General of the United Netherlands.— The Directors of the General Incorporated West India Company have been obliged to trouble your High Mightinesses from time to time with complaints of the proceedings of the English, who, after their intolerable violences had dispossessed the Company of one place and then of another, of the conquests of this State in New Netherland, to the end that your High Mightinesses may not be ignorant of the manner whereby this State was robbed of its foreign possessions, and the inhabitants thereof, of their trade, and that you, High and Mighty, may be graciously pleased, in season, to devise some means or other, in your profound wisdom, whereby total loss may be prevented. And, finally, they are forced with sorrow, most humbly, to make known to you, High and Mighty, that, in verification of their previous remonstrances, complaints and warnings, the ships and forces sent from England by the Duke of York, assisted by the power of New England, on the 27th of August last, reduced, captured and subjected to the English authority, the City of New Amsterdam, now occupied for fifty years in full peace and quietness, and in addition thereto, the entire of New Netherland, and immediately called it by the name of New York, whereby thousands of people have been reduced to a miserable condition, and the State hath lost a Province, the appearance whereof was wonderful to behold; which annually afforded thousands of people a living, already augmented the shipping trade, and within a few years would have caused an incredible increase thereof; promoted the commerce of this country to an inconceivable degree, whereby the Company hath experienced a loss of millions expended thereon for the benefit of the State and promotion of the trade of this country. Therefore, the Company is again obliged, humbly to pray your High Mightinesses to be pleased to take into consideration, according to their importance, these violences and hostilities against the State and to the Company's great loss, and, above all things, to consider the sorrowful and lamentable complaints of the inhabitants remaining there, in the hope that your High Mightinesses may still find means to recover that country, which the above named Directors once more pray and request.

Which doing, etc.

(Signed), Michiel Ten Hove.

— Col. Docs. N. Y. ii. 272.

RESOLUTION OF THE STATES-GENERAL.

(From the Register of West India Affairs, 1664-1670, in the Royal Archives at the Hague.)

Friday, 24th October, 1664.

Read at the Assembly a certain Remonstrance of the Directors of the West India Company of this country, complaining that the ships and forces sent from England by the Duke of York, aided by the power of New England, had, on the 27th of

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August last, reduced, captured and subjected to English authority, the city of New Amsterdam, now, for fifty years occupied in full peace and quietness, and in addition thereto, the entire of New Netherland, and immediately called it by the name of New York. Which being considered, it is resolved and concluded that a copy of the aforesaid Remonstrance shall be sent to all the Provinces, with the request that they forthwith exert themselves to the uttermost to obtain vigorous consent and the appropriation of necessary pecuniary means, to prevent the mischiefs whereby this State is threatened both within and beyond Europe. Copy of said Remonstrance shall likewise be transmitted to Ambassador van Gogh, in order that he strongly expostulate against the attacks aforesaid, and request due and prompt reparation from the King of Great Britain therefor, together with the issue of prompt order for the cessation of similar attacks in future.— Col. Docs. N. Y. ii. 272, 273.

RESOLUTION OF THE STATES OF HOLLAND.

(From the Resolution van Holland, 1664, p. 447, in State Library, Albany, N. Y.)

25th October, 1664.

Read at the meeting a certain Remonstrance presented to their High Mightinesses by the Directors of the Incorporated West India Company of these parts, complaining of the intolerable violences committed against said Company by those of the English nation in New Netherland and elsewhere, and, namely, that the ships and forces sent from England by the Duke of York, aided by the power of New England, had, on the 27th of August last, captured and subjected to English authority the city of New Amsterdam, now occupied for fifty years in full peace and quietness, and in addition thereto, the entire of New Netherland, and immediately called the same by the name of New York, with request that their High Mightinesses, for reasons more fully set forth in said Remonstrance, would be pleased to consider, according to their importance, the aforesaid violences and hostilities committed by the English against this State and said West India Company, and, above all things, also to take into consideration the sad and lamentable complaints of the inhabitants remaining there, in hopes that means will be found by their High Mightinesses to recover the same.

Which being considered, it is resolved and concluded that the aforesaid Remonstrance shall be placed in the hands of the Nobles (Heeren van de Ridderschap)* and other their Noble Great Mightinesses' Committee for the affairs of England, in order, after mature deliberation of its contents, to submit their opinions and advice thereupon.

RESOLUTION OF THE STATES OF HOLLAND.

(From the Resolutien van Holland, 1664, p. 459, in State Library, Albany, N. Y.)

31st October, 1664.

The Grand Pensionary hath reported to the Assembly, the opinions and advice of their Noble, Great Mightinesses' Committee for the affairs of England, having, pursuant and in fulfilment of the resolution dated 25th of this current month, examined and considered the contents of a certain Remonstrance presented to their High Mightinesses by the Directors of the Incorporated West India Company of these parts, complaining of the intolerable violence committed against said Company of those of the English nation in New Netherland and elsewhere, and, namely, that the ships and forces sent from England by the Duke of York, aided by the power of New England, had, on the 27th of August last, captured and subjected to English authority the city of New Amsterdam, now occupied for half a century of years in full peace and quietness, and in addition thereunto the entire Province of

* The supreme authority in the Province of Holland was vested in an assembly or body, consisting of the Raad Pensionaris, Nobles and the Deputies from certain cities, eighteen in number. The Nobles were denominated Heeren van de Ridderschap.— Col. Docs. N. Y, ii. 273.

New Netherland, and also immediately called the same by the name of New York; requesting their High Mightinesses, for reasons more fully set forth in the aforesaid Remonstrance, to be pleased to take into consideration, according to their importance, the aforesaid violences and hostilities committed by the English against this State and said West India Company, and above all things, to consider, also, the sad and lamentable complaints of the inhabitants remaining there, in the hope that means may be found by their High Mightinesses to recover the same.

Whereupon, deliberation being had, it is resolved and concluded that the matter shall be referred, on the part of their Noble, Great Mightinesses, to the States-General (ter Generaliteit) to the end that their High Mightinesses may cause a copy of the aforesaid Remonstrance, and other papers thereunto appertaining, to be transmitted to Mr. Van Gogh, Ordinary Ambassador from this State to the King of Great Britain, with orders to expostulate, strongly and seriously, with his Majesty on the matter aforesaid, requesting, hereupon, prompt restitution and reparation, also, a speedy and categorical answer and declaration from his Majesty, whereof he, the Ambassador, shall immediately notify their High Mightinesses by express and the ordinary post. The resolution to be adopted by their High Mightinesses is to be handed by Agent de Heyde to the Ambassador of France and to Mr. Downing, Extraordinary Envoy of the aforesaid King of Great Britain, also, to Messrs., the Residents of Sweden and Denmark, and; likewise, to Mr. Boreel, Ordinary Ambassador from this State to the King and Court of France, and to Residents Heins and Le Maire to serve for their further information.— Col. Docs. N. Y. ii. 275, 276.

RESOLUTION OF THE STATES-GENERAL.

(From the Register of West India Affairs, 1664-1670, in the Royal Archives at the Hague.)

The Remonstrance presented by the Directors of the Incorporated West India Company of this country is again brought before the Assembly, complaining of the intolerable violences committed against the said Company by those of the English nation in New Netherland and elsewhere, and namely that the ships and forces sent from England by the Duke of York, aided by the power of New England, had, on the 27th of August last, captured and subjected to English authority the city of New Amsterdam, now occupied for fifty years in full peace and quietness, and, in addition thereunto, the whole of New Netherland, and immediately called the same by the name of New York, requesting that their High Mightinesses, for the reasons more fully set forth in the aforesaid Remonstrance, would be pleased to take into consideration, according to their importance, the aforesaid violences and hostilities committed by the English against this State and said West India Company, and, above all things, also to consider the sad and lamentable complaints of the inhabitants remaining there, in hopes that means may be found by their High Mightinesses to recover the same. Which being considered, it is resolved and concluded that copy of the aforesaid Remonstrance, with and besides the additional papers appertaining thereunto, shall be sent to Ambassador Van Gogh, with order to expostulate strongly and seriously with the King of Great Britain respecting what is above set forth, requesting hereupon prompt restitution and reparation; also a speedy and categorical answer and declaration from the Lord, the King, whereof he, the Ambassador, shall immediately notify their High Mightinesses by express and also by the ordinary post. This, their High Mightinesses' resolution, shall also be handed by Agent de Heyde to the Ambassador of France, and Mr. Downing, Extraordinary Envoy of the King of Great Britain; also to Messrs. the Residents of Sweden and Denmark, and likewise sent to Ambassador Boreel and Residents Heins and Le Maire to serve for their further information; and the despatches resulting herefrom shall be sent off without reconsideration.— Col. Docs. N. Y. ii. 276, 277.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1664, Nov. 10th.

A letter was read, written by Rev. Samuel Drisius, minister on Manhattan, referring to the transition of these places, by treaty to the English Nation. He intends to remain there in order to prevent the scattering of the congregation.—xxi. 20.

THE GOVERNORS LEE. TO YE INHABITANTS OF LONG ISLAND, TOUCHING A GENERALL MEETING OF DEPUTYES AT HEMPSTEED.

[Feb. 28, 1665.]

Whereas the Inhabitants of Long Island, have for a Long time groaned under many grievous inconveniences, and discouragements occasioned partly from their subjection, partly from their opposicon to a forraigne power, in which distracted condicon, few or no Lawes could bee putt in due Execucon, Bounds and Titles to Lands disputed, Civill Libertyes interrupted, and from this Generall Confusion, private dissentions and animosityes, have too much prevailed against Neighborly Love, and Christian Charity; To the preventing of the future growth of like Evils, his Majesty as a signall grace and honor to his subjects upon Long Island, hath at his own charge reduc't the forraigne Power to his obedience and by Pattent hath invested his Royall Highness the Duke of York with full and absolute Power, in and over all and every the Particular Tracts of Land therein mentioned, which said Powers by Commission from his Royall Highnesse the Duke of York, I am deputed to put in execution. In discharge therefore of my Trust and Duty, to settle good and knowne Laws within this government for the future, and receive your best advice and Informacon in a General Meeting, I have thought fitt to publish unto you, That upon the last day of this present February, at Hempsteed upon Long Island, shall be held a Generall Meeting, which is to consist of Deputyes chosen by the major part of the freemen only, which is to be understood, of all Persons rated according to their estates, whether English or Dutch, within your several Towns and precincts, whereof you are to make Publication to the Inhabitants, foure days before you proceed to an Election appointing a certain day to that purpose. You are further to impart to the inhabitants from mee, that I do heartily recommend to them the choice of the most sober, able and discreet persons, without partiality or faction, the fruite and benefitt whereof will return to themselves in a full and perfect settlement and composure of all controversyes, and the propagacon of true religion amongst us, They are also required to bring with them a Draught of each Towne Limits, or such writings as are necessary to evidence the Bounds and Limitts, as well as the right by which they challenge such Bounds and Limits, by Grant or Purchase, or both, as also to give notice of this meeting to Sachems of the Indyans, whose presence may in some cases bee accessary. Lastly I do require you to Assemble your Inhabitants and read this letter to them, and then and there to nominate a day for the Election of two Deputyes from your Towne, who are to bring a certificate of their due election, (with full power to conclude any cause or matter relating to their severall Townes) to meet at Hempsteed upon the last day of February, where (God Willing) I shall expect them.

Your assured friend,
Richard Nicolls.

February 1664-5.

— Col. Docs. N. Y. xiv. 564.

THE CONCESSIONS AND AGREEMENTS OF BERKELEY AND CARTERET, THE LORDS PROPRIETORS, WITH THE ADVENTURERS, OR PLANTERS IN NEW JERSEY, SO FAR AS THEY RELATE TO RELIGION.

(From Leaming and Spicer's Ed. of Laws.)

A.

1665, Feb. 10.

ITEM. That no Person qualified as aforesaid (by oath of allegiance to the King of Great Britain) within the said Province, at any time shall be anyways molested, punished, disquieted or called in question for any Differences in Opinion or Practice in matter of Religious Concernments, who do not actually disturb the civil Peace of the said Province; but that all and every such Person and Persons may from time to time, and at all times, freely and fully have and enjoy his and their judgements and Consciences in matters of Religion throughout the said Province, they behaving themselves peaceably and quietly, and not using this Liberty to Licentiousness, nor to the civil injury or outward disturbance of others; any Law, Statute or Clause contained, or to be contained, usage or custom of this Realm of England, to the contrary thereof in any wise notwithstanding.

ITEM. That no pretence may be taken by our Heirs or Assigns for or by reason of our right of Patronage and Power of Advowson, granted by his Majesty's Letter's Patents, unto his Royal Highness James Duke of York, and by his said Royal Highness unto us, thereby to infringe the general clause of Liberty of Conscience aforementioned: We do hereby grant unto the General Assembly of the said Province, Power by Act, to constitute and appoint such and so many Ministers or Preachers as they shall think fit, and to establish their Maintenance, giving liberty beside to any Person or Persons to keep and maintain what Preachers or Ministers they please.

B.

The inhabitants being freemen were then directed to select twelve representatives from among themselves, who, with the Governor and Council should make Laws, Ordinances and a Constitution. But after the division of the Province into parishes or other divisions, the free citizens were to elect on the first day of January, Freeholders for each division to be the Representatives of the same. A majority of these with the Governor and Council shall constitute the General Assembly.

Their Powers.

II. To Enact and make all such Laws, Acts and Constitutions as shall be necessary for the well Government of the said Province, and them to repeal: Provided, that the same be consonant to Reason, and as near as may be conveniently agreeable to the Laws and Customs of his Majesty's Kingdom of England: Provided also, that they be not against the Interests of us the Lords Proprietors, our Heirs or Assigns, nor any of those our Concessions; especially that they be not repugnant to the Article for Liberty of Conscience above mentioned.

In reference to distribution of land:

III. ITEM. We do also grant convenient Proportions of Land for High-Ways and for Streets, not exceeding one hundred feet in breadth in Cities, Towns and Villages, etc. and for CHURCHES, Forts, Wharfes, Kays, Harbours and for Publick Houses; and to each Parish for the use of the Ministers two hundred acres, in such Places as the General Assembly shall appoint.

C.

IV. ITEM. The Governor is to take notice, that all such Lands laid out for the uses and purposes aforesaid, in the next preceding Article, shall be free and exempt from all Rents, Taxes and other Charges and Duties whatsoever, payable to us, our Heirs or Assigns.

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In the Commission of Philip Carteret, (February 10, 1665,) as Governor of New Jersey, nothing relating to Religion occurs.

.....

In the Instructions to Philip Carteret, (February 10, 1665,) nothing relating directly to ecclesiastical business occurs.

.....

The Governor and Council receive "Absolute Power and Authority" "to let, sell, convey and assure such Land in our said Province, to such Person and Persons, and for such Estate and Estates, and with such Conditions, Provisions and Limitations as we by our Concessions and Agreement, under our Hand and Seal, bearing Date with these Presents, to and with the Adventurers are obliged to grant, etc." 28.

.....

The Proprietors promise to ratify all the Acts of the General Assembly made in accordance with the Concessions etc. 29.

.....

And lastly, if our Governor and Council shall happen to find any natives in our said Province and Tract of Land aforesaid, that then they treat them with all Humanity and Kindness, and not in anywise grieve or oppress them, but endeavor by a Christian carriage to manifest Piety, Justice and Charity, and in your conversation with them, the manifestation whereof will prove Beneficial to the Planters, and likewise Advantageous to the Propagation of the Gospel. ..... 30.

THE DUKE'S LAWS.

Feb. 28, 1665.

So Far as They Relate to Religion.

Applicable only to Long Island and Staten Island until 1674.

"Whereas the public worship of God is much discredited for want of painful and able ministers to instruct the people in the true religion, and for want of convenient places capable to receive any number or assembly of people, in a decent manner, for celebrating God's holy ordinances, these ensuing laws are to be observed in every parish, viz.:

1. That in each parish within this government a church be built in the most convenient part thereof, capable to receive and accommodate two hundred persons.

2. That for the making and proportioning the levies and assessments for building and repairing the churches, provision for the poor, maintenance for the minister, as well as for the more orderly managing of all parochial affairs in other cases expressed; eight of the most able men of each parish be, by the major part of the

householders of the said parish, chosen, to be overseers; out of which number the constable and the aforesaid eight overseers shall yearly make choice of two of the said number to be church-wardens; and in case of the death of any of the said overseers and church-wardens, or his or their departure out of the parish, the said constable and overseers shall make choice of another to supply his room.

3. Every overseer is to take the oath of allegiance at the time of his admittance into his office, in the presence of the minister, overseer, and constable of the parish, besides the oath of his office.

4. To prevent scandalous and ignorant pretenders to the ministry from intruding themselves as teachers, no minister shall be permitted to officiate within the government but such as shall produce testimonials to the governor that he hath received ordination either from some Protestant bishop or minister, within some part of his Majesty's dominions, or the dominions of any foreign prince of the Reformed religion; upon which testimony the governor shall induce the said minister into the parish that shall make presentation of him as duly elected by the major part of the inhabitants (being) householders.

5. That the minister of every parish shall preach constantly every Sunday, and shall also pray for the King, Queen, Duke of York, and the royal family. And every person affronting or disturbing any congregation on the Lord's day, and on such public days of fast and thanksgiving as are appointed to be observed, after the presentments thereof by the church-wardens to the sessions, and due conviction thereof, shall be punished by fine or imprisonment, according to the merit and nature of the offense. And every minister shall also publicly administer the sacrament of the Lord's Supper once every year, at the least, in his parish church, not denying the private benefit thereof to persons that for want of health shall require the same in their houses, under the penalty of loss of preferment, unless the minister be restrained in point of conscience.

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6. No minister shall refuse the sacrament of baptism to the children of Christian parents, when they shall be tendered, under penalty of loss of preferment.

7. Ministers are to marry persons after legal publication or sufficient license.

8. Legal publication shall be so esteemed, when the persons so to be married are three several days asked in the church, or have a special license.

9. Sundays are not to be profaned by travelers, laborers, or vicious persons.

10. That no congregations shall be disturbed in their private meetings, in the time of prayer, preaching, or other divine service; nor shall any person be molested, fined, or imprisoned, for differing in judgment in matters of religion, who professes Christianity.

11. No person of scandalous or vicious life shall be admitted to the holy sacrament, who hath not given satisfaction therein to the minister".

PUBLIC CHARGES.

"Every inhabitant shall contribute to all charges, both in church and state, whereof he doth or may receive benefit, according to the equal proportion of his estate".

CHURCH-WARDENS.

That Church-wardens shall twice every year (viz.) on the Second day of the Sessions to be held in December, in open Sessions, deliver a true presentment in writing, of all such misdemeanours as by their knowledge have been committed and not punished whilst they have been Church-wardens. Namely, "Swearing, prophaness, Sabbath breaking, Drunkenness, fornication, Adultery, and all such abominable Sinnes". See Coll. N. Y. Hist. Soc., 1809. 331–4. The entire Body of the Duke's Laws extend in this Volume from page 307 to 396.

REV. MATHIAS NEVIUS IN NEW YORK.

1665, Feb. 16th.

Rev. Mathias Nevius,* minister at Montfoort, Holland, was one of the witnesses at the baptism of Sara Catrina, seventh child of Johannes Nevius of Zoellen, and Arientje Bleyck. This is the only reference to this Rev. Mathias Nevius being in America. There is no allusion to him in the Correspondence. In the General Catalogues, (Album Studiosorum) of the Universities of Utrecht and Leyden, there are the following allusions to Mathias Nevius. Born, 1628; entered University of Utrecht, coming from Zoelen, 1645; entered University of Leyden, as from Campen, 1648, aged 20, student of Law; in 1649, matriculates from Zoelen, aged 21, as student of Theology; in 1650, matriculates at Utrecht, as from Campen. In 1665, Rev. Mathias Nevius, witness to a baptism, as above.

In 1676 another Mathias Nevius, (perhaps a son of the above), matriculates at Leyden, aged 16, as a student of Philosophy.

The John Nevius of New Netherland, above alluded to, came to America about 1651. He was from Zoelen. He was a schepen, 1654–6, City Clerk and Vendue-master 1657–65; in 1670 he leased the Long Island ferry, and died in Brooklyn, 1672.

COURT MINUTES OF NEW AMSTERDAM.

1665, May 2 (O. S.)

Certificate as to Fidelity of Peter Stuyvesant.

We, the undersigned Schout, Burgomasters and Schepens of the City of New York on the Island of Manathan, formerly named New Amsterdam, Certify and Declare, at the request of the Honorable Petrus Stuyvesant, late Director General of New Netherland, and who now, on the change by the English is about to return to Patria, that his Honor has, during about eighteen years' administration conducted and demeaned himself not only as a Director General, according to the best of our knowledge ought to do, on all occurring circumstances, for the interest of the West India Company, but besides as an honest proprietor and patriot of this Province and a supporter of the Reformed Religion. Thus done and executed in

*A genealogy of the Nevius family has just been published by A. V. D. Honeyman, of Plainfield, N. J. The above Rev. Mathias Nevius, and John, probably his brother, are perhaps children of Rev. John Nevius, who died in 1636. He was from 1630-6 preacher at Weesop, and previously at Schellinkhout.

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our Court at this City Hall, ady, 2nd May, Old Style Anno 1665: in New York situate on Manathans Island.— Records of New Amsterdam, Vol. 5. p. 233.

The Director vs. The Preachers, at the Surrender of New Amsterdam.

Evert Willemsen Munnik declares that when the aforesaid frigates passed the fort, Director General Stuyvesant acted as if he would have ordered the constable to fire on them. But the ministers Megapolensis, father and son, led him aside and persuaded him to depart. Hol. Doc. xii., 25, 145; xiii., 54, 55, 94. The Directors in Holland subsequently censured Stuyvesant severely for his conduct on this occasion. "It is an act which can never be justified, that a Director General shall stand looking between the gabions whilst two hostile frigates pass the fort and the mouths of twenty pieces of cannon, among which were several demi-cartoons, and give no order to prevent it; but, on the contrary, lending an ear to preachers and other chicken-hearted persons, demeaning himself as if he were willing to fire, yet notwithstanding, allow himself to be led in from the bulwark between the preachers; and when the frigates had sailed past, became so troubled that he must then first go out to prevent their landing. The excuse that it was resolved not to begin hostilities is very poor, for the English had committed every hostile act."— O'Callaghan's History of New Netherland, Vol. ii. 526.

COURT MINUTES OF NEW AMSTERDAM.

Repairs of Graveyard.

1665, June 17.

It is further resolved, whereas the Churchyard of this City lies very open and unfenced, so that the hogs root in the same, to send for the Churchmasters for which purpose Govert Loockermans is sent for and he appearing, the above written is stated to him, and therefore the necessity of repairing the same: Whereunto he answered, that could easily be done, if there were money in the chest, and says to repair and bring the same into proper condition full five hundred guilders will be necessary, to realize which it was concluded, that a collection be made.— Records of New Amsterdam, Vol. 5. p. 253.

SYNOD OF NORTH HOLLAND, AT HOORN.

1665, Aug. 1 et seq.

Art. 15. Extract from a letter from New Netherland written by Rev. Samuel Drisius, minister at Manhattan.

It refers to the transfer of the said place, by agreement, to the English. He intends to remain there to prevent the scattering of the congregation.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters of Drisius.

1665, Sept. 7th.

A letter from Rev. Drisius minister in New Netherland was read. He told of his desire to come over to the Fatherland, but had been so far prevented from doing so. He requested the advice of the Classis how he must conduct himself in the unfortunate circumstances which had occurred, namely, the English conquest, (literally, unpleasantnesses.) The Assembly resolved that the

Rev. Deputati ad causas Indicas should encourage (animate) him to remain there, and to oppose the introduction of the English Liturgy into our Church, as much as possible. They will also write to Rev. Megapolensis on this latter point. vi. 384, 385; xix. 117.

COURT MINUTES OF NEW AMSTERDAM.

Salary of Evert Pietersen, schoolmaster.

1665, September 19.

The petition of Mr. Evert Pietersen, Schoolmaster and Precentor of this City, being read and considered, requesting, that he may have some proper fixed Salarium, as he was heretofore paid his wages by the Honorable Company and has been continued in his employment from that time to the present. It is apostilled as followeth:— Whereas order shall be shortly made relative to the salary of the Ministers of this City, under which the Precentorship also comes, proper order shall then be made herein likewise. Ady, as above.— Records of New Amsterdam, Vol. 5. p. 294.

ABSTRACT AND EXTRACTS FROM STUYVESANT'S REPORT ON THE SURRENDER OF NEW NETHERLAND, IN 1664 TO THE ENGLISH.

1665, Oct. 19.

He refers to the poor condition in which he found New Netherland in 1647, when he assumed the government. With the exception of the three English villages of Hemstede, New Flushing and Gravesend, the Flatlands were so stripped of inhabitants that there were only fifty bouweries, and the whole province could muster not more than two hundred and fifty or three hundred men able to bear arms:— That New England was constantly encroaching, and their population was fifty times greater than the Dutch; that Indian wars had destroyed or driven away many people, or caused them to retreat under the dilapidated walls of the Fort in New Amsterdam; that great improvements had been made during his administration, and far greater might have taken place if they had been properly sustained from home with suitable re-inforcements; that the New Englanders were finally re-inforced by four Royal ships, with many troops and stores, and the English on Long Island, joining with them, surrounded the Dutch and cut off all supplies; there was but a small supply of powder — not more than six hundred pounds fit for use; thus the gunner will also testify; that they were also short of provisions; that they were relieved from all fear of any English fleet approaching, by the last letter of the Directors, dated April 21, 1664, and received only one month before the arrival of the English frigates, in which letter was the following:

"On the other hand, according to the intelligence we receive from England, his Royal Majesty of Great Britain, being disposed to bring all his kingdoms under one form of government, both in Church and State, hath taken care that Commissioners are ready at present to repair to New England, and there to install the Episcopal government as in Old England; wherefore we are in hopes that as the English at the North have removed mostly from Old England for the causes aforesaid, they will not henceforth give us so much trouble, but prefer to live free under us at peace with their consciences, than to trouble themselves to get rid of our authority and then to fall again under a government from which they had formerly fled". (Compare Col. Docs. ii. 432.)

Under such information, we continued to allow provisions to be exported; under which circumstances the people were unwilling to attempt to defend the place. Besides the English villages had already surrendered to the New Englanders, 1663,

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which we could not resist, because of an Indian war at Esopus, accounts of which had already been sent to Holland in Nov. 1663, but to which no answer had been returned. In these accounts, it had been said —" If the Honorable Company give themselves so little concern about the safety of the country and its inhabitants, as not to be willing to send a ship of war to its succor, in such pressing necessity, nor even a letter of advice as to what we may depend on and what relief we have to expect, we are utterly powerless, and, therefore, not bound to defend the city, to imperil our lives, property, wives and children, without hope of any re-inforcement or relief and to lose all after two or three days of resistance ".

He then refers to the disrespectful speeches he was obliged to hear, when he sought to encourage them to defend the place; that some of the (English) soldiers had been heard to say —" We now hope to find an opportunity to pepper the devilish Chinese, who have made us smart so much; we know well where booty is to be got, and where the young women reside who wear chains of gold ". Many similar warnings came from the people of Long Island; and the people of New Amstel had suffered just these things from the dissolute English soldiery there; they had been " invaded, stripped, utterly plundered, and many were sold as slaves to Virginia ".

To prevent such calamities and in view of the untenableness of the place, and the warnings and supplications of the people, he and Council were compelled to come to terms with the English; and even if the surrender had not taken place, owing to the subsequent speedy war between Holland and England, we would soon have been overwhelmed by the New Englanders, who outnumbered us fifty to one.

P. Stuyvesant.

— Col. Docs. N. Y. ii. 365-370.

Then follow a number of documents in support of his Report. Domine Aegidius Luyck's name appears among these papers, showing that he was then in New Amsterdam: 370-6.

The following Extract from Cornelius Van Ruyven's letter, refers to the advice of the ministers urging the surrender:—

W. Extract of a letter from the Receiver, Cornelius van Ruyven, addressed to the Directors of the Incorporated West India Company, Chamber at Amsterdam, dated 9th May, Anno 1665.

Your Honors' despatch, dated 28th November, 1664, by the ship 't Gecruste Hart, was received by me on the 25th February last. Much could be said on the dissatisfaction conceived by you at the surrender of this Province, but I shall only briefly remark, that when you will come to consider rightly all the circumstances of the case and the imperative necessity and difficulties in which your Honors' faithful Ministers and servants were placed in regard to the vast, overwhelming force of the assailants, the refusal of assistance by all the towns on Long Island; the cutting off of all supplies of provisions; the scarcity thereof within, and of powder and lead; the little inclination of the inhabitants, inasmuch as they were aware that it was impossible to keep the place, as is to be seen by their petition and protest; your Honors being aware and informed of this, agreeably to truth and uprightness, and not according to the perverted passion and appetite of those who would rather have seen all murdered and ruined, from which neither the State nor your Honors would have derived any profit, but only a few bloodsuckers and spendthrifts of their own and their Masters' substance, because then they would not have to render any account. I feel assured that you will entertain an entirely different opinion of your faithful Ministers, the rather when your Honors will but once cast your eyes over what has, long before now, been so frequently and seriously set before you chiefly on this subject of the so repeatedly besought and prayed for Boundary settlement or re-inforcement of ships, people and ammunition, with a frank declaration that, otherwise, the country was lost, as the sad result has now proved to the loss of us all; namely, of such as have engaged in the improvement of your Honors' conquest and invested all their means therein, which they must surrender for want of men and necessary means. This ought not to be imputed to the prejudice of your Honors' faithful Ministers, for no man is bound to perform impossibilities.

Your Honors doubtless know what has been effected, from time to time, by your Honors' servants against the invasions, usurpations and pretensions of the English, and that we have spared neither trouble or pains, nor allowed ourselves ever to tire in maintaining your Honors' right; the same has been the case with your Honors' Ministers; but perceiving the impossibility of making a longer defence, they did not consider it proper, nor did they resolve to surrender the place until they were of necessity forced thereto from without and within, as General Stuyvesant, to whom may God the Lord grant a safe voyage, will be able fully to demonstrate by sufficient documents. This, I hope, will deserve, from your Honors, more credit than the altogether too licentious prating of a few dissolute soldiers and others who had their eyes fixed more on robbing and plundering either stranger or inhabitants, than on the defence of your conquest. Had your Honors been personally here and seen no hope of any relief or re-inforcement, you would, without doubt, have considered it better and more Christian-like to agree to some Conditions than to be obliged to look upon the ruin of the place, the murder of the poor people, women and children, without being able to do anything to prevent it.

I therefore request and pray your Honors to consider, according to your wonted wisdom, the matter as it is, and not as represented by perverse information, that your Honors' Ministers may be excused and relieved from the blame which is unjustly attached to them.— Col. Docs. N. Y. ii. 377.

Resolutions of the States General Oct.-Dec. 1669, on Stuyvesant's Report.— Col. Docs. N. Y. ii. 378-9.

Rejoinder of the States General to Sir George Downing's Reply, respecting English Conquest of New Netherland, with further action of the States General.— Col. Docs. N. Y. ii. 379-425.

See also "Additional Report" 1666, of Stuyvesant, 429-477. Appendices, 448.

COURT MINUTES OF NEW AMSTERDAM.

The City advances money to repair Graveyard.

1665, Nov. 13.

The Churchmasters of this City, Sieurs Govert Loocquermans and Joannes de Peister entering Court and being asked, if there be so much money in the Church Treasury as will fence the grave yard of this City, answer no: and that still many small debts are due here and there, which they have not been able to pay as yet in consequence of the trifling income.

The Mayor and Aldermen resolve to advance from the Burghers excise of this City to the Churchmasters as much as shall be required for the fencing off of the graveyard, on condition the same be repaid from the first incoming money — which the abovenamed Churchmasters promise to do. Ady, as above.— Records of New Amsterdam, Vol. 5. p. 313.

COURT MINUTES OF NEW AMSTERDAM.

Salary of Evert Pietersen, Schoolmaster.

1666, February 20.

Mr. Evert Pietersen appearing in Court, requests that a suitable allowance be granted to him, inasmuch as the W. Court had, on the 19th of 7br. last, promised that an order should be made also regarding his stipend, whenever the preachers were granted their salary, which has now been done. The W. Court having heard the petition decree absolutely, that he shall receive some satisfaction for his service. But whereas the City Treasury is at present so low, that the daily expenses can scarcely be met, the petitioner is requested to wait still awhile. Ady, as above.— Records of New Amsterdam, Vol. 5. p. 340.

AEGIDIUS LUYCK.

1666, April.

No. 2. I, Aegidius Luyck, undersigned, late Principal of the Latin School in Amsterdam, in New Netherland, and at present Theologiae Studiosus here, aged about twenty five years, do hereby certify and declare in witness of the truth, at the request of Mr. Petrus Stuyvesant, late Director-General in New Netherland that not alone from the Gunner's own mouth have I heard that the gunpowder was short, bad and unfit for use when the English arrived in New Netherland.— Col. Docs. N. Y. ii. 470.

A LETTER SENT TO MR. SMITH OF NESAQUAKE.

Minister's Support at Seatalcott.

New Yorke 3rd April, 1666.

Mr. Smith:—

.....

I am moreover to put you in minde of your former engagement before his Honor, to contribute to ye allowance of the Minister of Seatalcott, untill you shall be otherwise provided, which will be expected from you; These particulars were given mee in charge to deliver to you from the Governor.

I am,

Your Loving ffriend,

M. Nicolls.

To Mr. Richard Smith of Nesaquake
on Long Island.

— Col. Docs. N. Y. xiv. 576.

An Agreement made before the Governor, between the Officers of the Towne of Seatalcott, and Richard Smith of Nesaquake.

.....

and likewise that hee pay towards ye maintenance of the Minister at Seatalcott, during the Terme in ye said Patent mentioned, or until he shall bee otherwise provided; .....

Dated at New Yorke this 5th day of April 1666.— Col. Docs. N. Y. xiv. 576.

Rent for school-house to be paid.

May 8, 1666.

Captain Steynmets entering demands payment of a year's rent of his house, hired to the city as a city school, due on the first of this month, amounting to the sum of two hundred and sixty florins. Petitioner is requested to wait yet awhile, as there is at present no money in the chest.— Dunshee, 35.

COURT MINUTES OF NEW AMSTERDAM.

Election of Churchmasters, New York.

June 13, 1666.

Whereas the time of the Church-masters or Kirkmeesters, is expired, and it being Necessary that in their Rooms some other fit persons should be appointed, the honnerable Court have made choice of Mr. Poulus Leendersen Vande Grift & Jeronimus Ebbingh to be Kerkmeesters of this Towne one whole yeare Commencinge from the date hereof by these Presents Requiringe the Late Kirkmeesters to deliver unto the said persons all the Bookes, accounts, & what estate belonging to the Church yet under their Custodie. Ady ut supra.— Records of New Amsterdam, Vol. 6. p. 18.

COURT MINUTES OF NEW AMSTERDAM.

Aug. 7, 1666.

Johannes Van Brugh, Plt: v/s Thomas Wandel, Deft: The Plt: declares that the deft: is Indebted unto him for the Rent of Domenes Point,* according to agreement made & Concluded uppon betwixt Annetie Bogardus deceased & the Predecessr. of the deft: Wm. hark alsoo deceased bearinge date the 16th of March Anno 1657: for the space of eight Yeares Commencinge from the first of April 1657 & expiring the first of April 1665 New Stile, at one hundred Guilders in good pay per annum, amounts the Summe of eight hundred florins in good pay, besides a Barne, which the deft: was ingaged to build uppon the said Land uppon his owne Proper Charges etc.

CLASSIS OF AMSTERDAM.

Correspondence from America.

1666, Aug. 16th.

Rev. John Megapolensis to the Classis of Amsterdam.

(Letter not found. An abstract in Acts of Deputies, below; and in Minutes of Synod of North Holland, 1667, Art. 12.)

C. Van Ruyven to Stuyvesant.

1666, Aug. 17.

I intended to have communicated some news to you, but, contrary to expectation, notice was sent round for all passengers to go immediately on board. I have mentioned some intelligence in the letter to our beloved nephew, young Wilmerdoncx. I have hitherto had great reason to be thankful to God the Lord for our health and present condition, and it has afforded me much pleasure to learn the same of you; but 'twould afford me much greater satisfaction to be able to see it personally or to hear it from your own lips, which I eagerly desire. Father* is old and weak; preaching by turns in the outside villages does not help him much. Mother is also sometimes ailing. Since you left there have died here, to my knowledge, Abraham Klock, Hans Kierstede; and Bartel Mannekin van der Doncx' widow will enter again into possession of Nipperha. She claims also land in Mespadt. She likewise recently spoke to me about some ironwork you caused to be hauled from there, but I know nothing about it. Many old matters are ripped up and misinterpreted, but they are wisely disregarded by Governor Nicols, so that a man remarked to me, that it was the Governor's policy to follow the same course you had observed in the case of Governor Kieft.

Wherewith, after hearty greeting and wishes for good success, quick dispatch and safe return, I shall recommend your Honor to God's gracious protection and remain,

Sir, and kind friend,

Your obliged servant,

Manhatans, 7/17 August, 1666. (Signed) C. v. Ruyven.

— Col. Docs. N. Y. ii. 473.

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* Domine's Point, or Domine's hook, took its name from Domine Bogardus, who was its original proprietor, from whom it passed to Annetie Jans, his widow. It eventually was acquired by Union College, Schenectady, and is situate at the entrance of Mespat Kill, Newtown, L. I.— Records of New Amsterdam, Vol. 6. p. 28.

* Van Ruyven was son-in-law of Domine Megapolensis.

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ACTS OF THE CLASSIS OF AMSTERDAM.

Call of the Rev. Henricus Selyns to Waverveen.

1666, Sept. 6th.

Rev. Clerquinius, deputed by the Classis to preside at the calling of a minister in the church at Waverveen, made known, that, after calling on the name of the Lord, there was chosen on Sept. 5th, out of the four nominations, but with good order, and by the united efforts of the Consistory and the members of that church, and by a large majority of the votes cast, as their regular pastor, the Rev. Henricus Selyns, late minister in New Netherland; also that he, at the request of the people of Waverveen, had gone with them to the house of the Hon., the Bailiff of Amstelland, to request his approval thereof, but that his Honor for some reasons, raised an objection thereto, altho he did not absolutely refuse; he asked the Rev. Classis, whether this should be further urged upon his Honor, and that Stante Classi, (during the present session of Classis). The Assembly decides by all means, in the affirmative; and that the Rev. Clerquinius, if he pleases, will, furthermore, put this into effect.

Hereupon entered Peter Jansz, elder, and Henry Laurents, deacon, delegates from the Consistory of Waverveen. They likewise declared that the church there had called Rev. Henricus Selyns as their minister, and requested that the Rev. Classis would be pleased to approve the said Call, and to make arrangements for the installation of Rev. Selyns in their Church. To this end they handed over the written instrument of the Call, with the written approval of the Hon. Bailiff of Amstelland, secured by Rev. Clerquinius and the people of Waverveen. Both of these having been read and found to be in proper form, (except that something novel was added to the approval by the Hon. Bailiff), the Classis also approved the call of Rev. Selyns, and then decided that the same shall be offered to Rev. Henricus Selyns by

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Rev. Clerquinius and the delegates from Waverveen, and if the same be accepted by him, arrangements would be further made for his installation.

Resolution of Classis about the written approval (of the Bailiff?). Call of Rev. Selyns.

Classis also resolved that the Hon. Bailiff be waited on by Revs. Clercquins and van Noordt, in regard to that novel addition to his written approval, and he shall be earnestly requested in the name of Classis, that his Hon. be pleased to erase and remove that addendum: the brethren having conferred with his Hon., made known that his Hon. could not be induced so to do, but promised that he neither wished nor would effect anything therewith to the prejudice of church-rights; this having been in turn reported to the meeting, the Classis decided that these brethren shall again address themselves to his Hon., and notify his Hon. that the Classis, notwithstanding the addendum, nevertheless regards and accepts the same no otherwise than as a simple approval, like those given by his Hon. heretofore. This having been done by the brethren, the Bailiff agreed thereto (allowed himself to be pleased therewith), declared further, that he had added this now only to clear himself of his duty the better before the Gentlemen of the Countship (some sort of local district) who claimed some privileges in connection with this church of Waverveen in particular, as it had been built at their expense; but not in the least to the prejudice of church-rights, as he repeatedly declared; yea, he rather promised that he would in every way aid in defending the same. Whereupon he was further humbly requested (to act) with the Brethren, with the promise of their gratitude. His Hon. likewise agreed thus to do.

Arrangements for the Installation of Rev. Selyns.

Thereupon the call having been offered to Rev. Selyns and also accepted by him, in the fear of the Lord, it was arranged that his

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first presentation (publishing of name from pulpit) be made by Rev. Clincquane on September 12th, the second on September 19th, by Rev. Lantsman, or if made inconvenient, through sickness, by the next following; and the installation on September 26th, by Rev. Lucas Vinckins. vi. 416.

(Waverveen is a village in the province of Utrecht (though the church was in the Classis of Amsterdam) not more than 7 or 8 miles north west from Breukelen, after which the locality in New Netherland was named.)— Tr.

Aegidius Luyck.

1666, Sept. 6th.

Rev. Aegidius Luyck, candidate, residing at Amsterdam, at Cattenburgh, handed in the certificate of his examination in the Classis of "Hardewyck and Nether Veluwe" (Gelderland.) He requests to be received as recommended, by this Classis. The certificate was read, and his exposition (sermon) heard, and both were found satisfactory; his request was granted upon his complying with the usual regulations of Classis in the premises. vi. 417.

COURT MINUTES OF NEW AMSTERDAM.

1666, Oct. 9.

Jacques Cosseart, Collector of the monies promised by the inhabitants for the support of the Clergy, appears in Court requesting that something may be allowed him for the collection of said money. Ady as above.— Records of New Amsterdam, Vol. 6. p. 40.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Henricus Selyns.

1666, Oct. 11th.

Stood within Rev. Henricus Selyns pastor of the church at Waverveen. He had been installed to the great satisfaction of that people, on Sept. 26th, by Rev. Lucas Vinckius, and he now asked to be received as a member of the Classis, and that he may also be granted a seat in the Assembly. The Assembly cheerfully

granted him his request, upon his subscribing the ordinary formulæ of Concord. He was heartily welcomed, and the Lord's rich blessing cordially invoked upon his person and ministry. vi. 418.

(This implies considerable difference in church government at that time, owing to the Jus Patronatus.)

LETTER FROM THE GOVERNOR IN REGARD TO THE LUTHERANS.

Gentlemen:— I have lately received letters from the Duke Wherein it is perticularly signifyed unto me that his Royall Highness doth approve of ye Tolleration given to ye Lutheran Church in these partes I doe therefore expect that you live friendly and peaceably with those of that profession giving them no disturbance in ye exercise of their religion, as they shall receive noe countenance in but on ye contrary strictly answer any disturbance they shall presume to give unto any of you in your divine worship. So I bid you farewell being,

Your very loving friend.

Fort James in New York this 13th day of October 1666.— Col. Docs. N. Y. xiv. 626.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1666, Oct. 18th.

Rev. John Rulitius in the Chair.

A letter from Rev. John Megapolensis, pastor at Manhattan in New Netherland, addressed to Rev. Classis of Amsterdam, and dated August 16, 1666, was read, embracing,

1. A defence of his Rev. respecting the transfer of that place to the English.

2. A report of the condition of his church, viz. that there are between three and four hundred communicants; and that that place, together with the surrounding villages, is served by three pastors, viz., Rev. John Megapolensis, his son Samuel Megapolensis, and Rev. Drisius; but that their salary is limited and comes in slowly.

3. A request that, through the intercession of the Deputies of the Rev. Classis with the Directors, he might obtain certain back payments due to his Rev., but which still remain unpaid by the Hon. West India Company. xxi. 32: also in Col. Docs. N. Y. xiii. 405.

Rev. Petrus Tesschenmaker.

1666, Oct. 25th.

Rev. Peter Tesschenmaker, a proponent, (candidate) residing at the Hague, asked, after handing in a certificate of his examination in the Classis of "Rheenen and Wyck", that he may be received as "recommended" by this Classis; but inasmuch as he has with him no church certificate, dated within the period of one year, which was decreed and established as an express law at the Classis of June 7, last; therefore the granting of his request is postponed (suspended) for the present, until such time and period as this resolution shall be complied with by him. vi. 420.

COURT MINUTES OF NEW AMSTERDAM.

1666, Oct. 30.

Jacques Cossaert requesting to know, from whom he is to get his commission of four per centum which was allowed him on the 9th inst. by the Mayors Court for collecting the money for the Clergy. It is apostilled as followeth: — The W: Court order, that he shall be paid his commission out of the money he has collected for the behoof of the Clergy.— Records of New Amsterdam, Vol. 6. p. 44.

1666, Dec. 10th.

Rev. James Heermans in the Chair.

The request of Rev. John Megapolensis, which was presented in the meeting of the XIX, was rejected until his Rev. shall give further satisfaction concerning the events at the surrender of New Netherland to the English. xxi. 36. Also in Col. Docs. N. Y. xiii. 405.

REPLY OF THE WEST INDIA COMPANY TO THE ANSWER OF GOVERNOR STUYVESANT.

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.....

To the fourth, in justification whereof he produces a declaration from the farmers dwelling on his own Bouwery, he ought to blush to let people see by the aforesaid Declaration that the farmers on the Manhattans, being busy with the harvest, could not attend to threshing, and therefore must, including the Director's servants, be induced to do such work by prompt payment, just as if there should have been any difficulty in forcing them to it. Under all circumstances, it was not necessary

to have recourse to that, if it could be of no avail, seeing that, after so many warnings, the opportunity which existed previous to the arrival of the frigates, was thrown away. And if the English frightened the farmers with threats of burning, he ought to have constrained them by similar menaces to furnish him supplies, and in case of neglect, at once to have made an example; unless, as is very probable, the Director, some Councillors and Clergymen being interested in Bouweries would likewise have to suffer in return. This is truly a matter that the Company cannot think of without pain, seeing that the Province evidently failed to be supplied or defended, in order that private farms should not be destroyed.— Col. Docs. N. Y. ii. 495.

Thirdly, he alleges, that the Fort was encompassed round about by houses. Truly a poor reason and still weaker, that he could not, on account of the damage to the Burghers, resolve on pulling them down, as the Company in its Observations hath demonstrated, ought to have been done. For, here was no longer any question of profit or loss to the Burghers who had abandoned the defence of the City. The defence of the Fort only must be looked to, even though all the houses had to be pulled down; for, the Fort, and consequently occupation, once lost, the State and Company lost everything. But 'tis here again to be regretted that the Company was served by men who preferred to save their own property, which they had gained in the Company's employ, than to observe their oath and honor. The aforesaid Director would have easily enough resolved upon the pulling down of the aforesaid buildings, were it not that Councillors and Clergymen were desirous of saving their houses lying next the Fort; for, when the question of resistance or fighting was under deliberation, it was openly stated in Council, that, if the people should fight, the Commonalty must have a promise that the Company will indemnify every one who would suffer loss of house or goods; and that none of the Directors would thank any man who may lose an arm or leg. 'Tis a matter of little moment that the Burghers, when their houses would be pulled down, should be obliged to retire into the Fort, and that their wives and little ones could not find shelter there; for he ought to have known that those who could not be accommodated, ought to have looked out for a place of safety and retired there, as Secretary and Councillor Van Ruyven took care to do for his wife, whom he sent with other women, not to be troubled about them as he said, to the English, they being friends. This appears by the certificate (L. K.) The aforesaid Director-General ought to have known that he was not a Militia Captain, but a servant of the Company and Commander of its Fort, and have followed the example of many other Commandants who have, to the utmost, defended for their masters the strongholds entrusted to them, even though the cities may be all reduced, and did not suffer themselves to be moved by the flattering tongues of Preachers and others who were troubled about their private property, without regarding the interest of the State and Company. The last consideration on the weakness of the aforesaid Fort, he founds on the number of his enemies. But, having spoken hereof in the last of those Observations, the Company will refer thereto and leave the said Director to answer what is contained in the aforesaid deposition (L. K.), namely; that the force before the Fort was not considerable enough to overcome it; and again only say, to put him to shame, that 'tis not true that they were unable to resist the encroachments and incursions of the New Englanders previous to the arrival of the frigates, but that people (notwithstanding iterated orders) neither would nor dared offer opposition, all through fear that here or there they might be injured in their Bouweries; the fact being, by all reports, that this entire mob of ill-armed rebels was not a hundred and fifty strong, and that their leader was not commissioned by any one, and consequently, if opposed, would not have received assistance from any quarter.— Col. Docs. N. Y. ii. 499, 500.

.....

But, coming to the third: Is it to be wondered at, that such a poor defence was made? For he, himself, admits that he had neither ordered nor forbad firing. In

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truth, whether this becomes a Director-General or not, the Company need not add any more; it only says, that 'tis an action that never can be palliated in a Director General, to stand between the gabions looking at two hostile frigates passing the Fort and the mouths of twenty pieces of Cannon, several of them demi-cartoons, and not give an order to prevent them, but, on the contrary, lend an ear to Clergymen and other craven-hearted people, pretending that he was wishing to order fire, yet will allow himself to be led in from the rampart between the Clergymen, and then for the first time, give himself any trouble after the frigates have passed, when, for the first time, he will march forth to prevent a landing.— Col. Docs. N. Y. ii. 502.

COURT MINUTES OF NEW AMSTERDAM.

Feb. the 7th 1666/7.

At a Mayors Court held at New York. Present Capt. Tho. d'Lauall, Mayor; Mr. Olof Stevensen, Mr. Jo. Laurence, Mr. Corn. Steenwyk, Mr. Jo. de Peyster, Aldermen; Mr. Allard Anthony, Sheriff.

The honnerable Mayor propoundinge to the Court that it was the honnerable Governor's pleasure that this Town should maintain for one Yeare Longer the Ministers of this place, and whereas several persons where departed from this place and others disinable to pay towards the same, whom the Last Yeare had Subscribed —

It is Ordered that some of the Inhabitants should be sent for to appeare in Court for to trye, or they would voluntarily Raise, the sums which they promised the Late yeares to pay towards the maintenance of the Minister.

Names of the Persons who for One Yeare Longer have Voluntarily Promised to pay towards the Maintenance of One of the Ministers Videllezit.

	Beavers.		Beavers.
Abell Hardelbroeck	fl. 8.	Francois Rombouts	fl. 10.
Balthazar d'Haer, continues as afore.		Johannes de Peyster	16.
Coenraet ten Eyck	12.	Cornelis Steenwick	28.
Christoffel Hooghlant	12.	Jacob Leysler	12.
Evert Duyckingh	5.	Tho. Hall	10.
Fredrick Philipsen	24.	Tho. Levis	8.
Fredrick Gysbertsen	12.	Symon Romeyn continues.	
Jacques Cousseau continues at two Bevers & profers two Bevers more for them that are disinabled to pay what they have promised.		Isaack Bedloo	12.
		Poulus Leenders continues.	
		Pieter Alrigs	10.
		Johan d'Wit continues.	
Mettie Wessels	8.	Jacob Hendricx Varrevanger	8.
Nicolaes Meyed puts down	24.	Reynier vander Coele till May next ensuing one Bever.	
Nicolaes Backer	8.	Warnaer Wessels	12.
		Wellem Abransen	8.

— Records of New Amsterdam, Vol. 6. 58, 59.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Gideon Schaets to the Classis of Amsterdam.

May 7, (O. S.), 1667.

To the Reverend Brethren of the Classis of Amsterdam.

Dear and Reverend Brethren:

Through changes made by the English, our salary has not only been diminished by two hundred guilders, but they have also for some time past taken charge of the excise, out of which we were formerly paid with great regularity; while now the salary is made by collections from house to house, in the congregation. But the people are mostly needy themselves by the failure of trade. Therefore my pay is not only not forthcoming, but what is given, is proffered in wampum, or grain, which, before I receive it, costs twenty five guilders, but for which I have to pay the merchants thirty five and often forty guilders, in wampum, for five bushels (schepels). For a beaver I have to give from seven to eight guilders in corn; and they never have a beaver skin for the teacher. It is also to be feared, that permission will be given for the opening of a trading house. This will compell all the people to remove, as they are daily doing now. Therefore nothing else is to be expected, than a general exodus. However, I do not intend to leave, although I must remain a penniless tramp in prison; for I have not the means to get away. Nevertheless, with the help of God, it is my hope to come over to Patria, accompanied by my sons, who here can only come to grief; and as for the rest of my family, I hope the Lord will grant us relief. Therefore, I humbly request the Rev. Brethren to turn their eyes in commiseration upon their unworthy brother's condition, so that if the loving God permits, we may reach our Fatherland in good health. I wish in one way or the other to continue the service

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to which the Lord has called me, either at home or in foreign lands, and thus run my race, and serve in some hamlet or other. Trusting, that the Reverend Brethren will act according to their christian and brotherly inclination, I close herewith, and commend them all to the care of God, to bless them, individually and collectively in their work; and may it tend to the honor of his name, to the growth of his church, and of their congregations, and to their own salvation, Amen.

Your Reverences humble brother and co-worker
in the vineyard of the Lord,
Gideon Schaets.

Done at New Albany,
the 7th of May 1667,
old style.

COURT MINUTES OF NEW AMSTERDAM.

1667, June 18.

Whereas the General has complained to his Worshipful Court, that many persons fail to pay the money promised by them for the support of the preachers, the following order is sent to the Deacons by direction of the Worshipfull Court:—

Whereas divers complaints have been made to us the Mayor and Aldermen of this City of New York regarding the non-payment of the promised and fixed salary of the Ministers of this City, Therefore we do hereby order and command by and with the advise of the Honorable Governor, all the inhabitants of this City, who are in arrears to the said Salary, promptly to pay their dues on this warning, and the Deacons of this City are requested to collect the same from said persons with the Collector Jacques Cossaert, and to exert all possible means to promote the collection of said arrears. Ady as above:— Records of New Amsterdam, Vol. 6, 8. 79.

SYNOD OF NORTH HOLLAND, AT EDAM.

1667, Aug. 8 et seq.

Art. 12. Indian Affairs.

. . . . . .

Extract from a letter from Rev. John Megapolensis, minister at Manhattan in New Netherland, of date August 16, 1666.

1. There is a defense, on his part, regarding the transfer of that place to the English.

2. An account of the state of that church: namely, that there are between three hundred and four hundred communicants

therein. That this place and the surrounding villages are now served by three ministers, namely, Rev. John Megapolensis, his son, and Rev. Drisius, but that their salary is meager, and comes in slowly.

Art. 53. Ministerial Changes in the Classis of Amsterdam:

Died: Rev. Casparus de Carpentier, minister at Amsterdam.
Came in: Rev. Henricus Selyns, to Waverveen.

ACTS OF THE CLASSIS OF AMSTERDAM.

Aegidius Luyck.

1667, Aug. 15th.

Rev. Aegidius Luyck, a candidate, recommended here, and who has heretofore been in New Netherland as Rector, and who now thinks of going thither again, asks if he may not be allowed to be qualified (ordained) in that land, if opportunity offered, and be advanced to the Sacred Ministry. Whereupon it was resolved that inasmuch as the Government there has been changed, and that country now belongs to the English, that the Deputati ad causas communicate in regard to this matter with the Messrs. Directors (of the West India Company) in order to deliberate what more may be fruitfully done by us in behalf of the churches in that country. vi. 437.

ACTS OF THE CLASSIS OF AMSTERDAM.

Guilhelmus Neiuwenhuysen, Candidate.

1667, Aug. 16th.

Stood within Rev. Guilhelmus Nieuwenhuysen, a candidatus, who was received in March last as recommandatus by the Rev. Classis. He now asks to be advanced to the service of the foreign churches. Thereupon a proposition (sermon) was heard from him, Coram Classe, which gave much pleasure, and his request was granted. vi. 438.

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Aegidius Luyck.

1667, Aug. 29th.

Rev. Aegidius Luyck repeats his request, made at the last Classis. In regard to this it was reported that the Messrs. Directors could do nothing more in the premises. Wherefore it was resolved to let this matter take its course, and to recommend him to keep himself in genere to the regulations of the church; and to keep in correspondence with our Netherland churches. vi. 438.

COLONEL NICOLLS TO THE REVEREND FATHER PIERRON.

Fort Albany 10/20 October 1667.

Sir:—

Having seen your very agreeable letter to Madame de Corlart of the 13th 7ber, and also another to Mr. Hains, I feel very glad to be here to communicate briefly my sentiments to you thereon; but seeing by the commencement of yours to Madame de Corlart that you have thoroughly learned the English language, I dare no longer hazard my bad French style, fearing to appear very ignorant before you, as I am in fact of your tongue. Therefore it is, I now beginn in plaine English to let you know that if you please to give me a meeting at Schonestade I shall be glad to see you and to serue you in what you seeme to desire towards your Winters prouision.

Wee have lately received newes from Bilboe fyall and other places that the peace is concluded between the Crownes of England and France, although I have yet no expresse letters from his Majesty of England to that purpcse; and wee doe confidently beleeue those warrs are ended as also that the French army hath taken severall Townes in Flanders which news I perceiue you haue also met Withall.

Howeuer, to a person of your profession and meritt, I should at any Time willingly accept an Enterview without entring into discourse of Politique Affaires. Therefore this present letter is expressly sent in Place of a Passeport to giue you full assurance of your freedome to come to Schoneistade and to returne at your liberty and if you please to bring one more in your Company upon the same terms I shall endeavour to answer you your desires. Be pleased to come with all Expedition as I haue but a little time to spend in the ..... and you will find mee next Munday and till Tuesday att noone in Schoneistade attending your answer; you may easily and with the most Expedition make the voyage in a Canoe down the river; otherwise I would have sent horses for your accomodation. If you cannot lay hold of this present opportunity the Liberty I have now given will neither serue you nor mee to those civill purpōses whereunto in person I am now ready to comply, bee pleased to send mee your speedy answer by this bearer in case you are not disposed to take so sudden a Voyage.

I am your very humble servant,

R. Nicolls.— Col. Docs. N. Y. III. 162.

A Monsieur le Reverend Pere Jean Pierron
au Chasteau Tionnontogon,*
soit donne.

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* Capital of the Mohawk country.

COURT MINUTES OF NEW AMSTERDAM.

1667, Nov. 19.

Att a Mayors Court held att New Yorck. Present Mr. O. Stevensen, Depty Mayor; Mr. Jo. Laurence, Mr. Jo. d'Peyster, Mr. Isaacq Bedloo, Aldermen..

On this day have the honnerable Court made Choize off the following persons to be Kerckmasters or Churchmasters for one whole Yeare commencing from the date hereof to Witt Mr. Jeronimus Ebbing & M. Cornelis Van Ruyven.

N. B. The forme of the Election is to be found in date the 13th of June Anno 1666.— Records of New Amsterdam, Vol. 6. p. 103.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Four Persons Selected for the Indian Churches Approved.

1668, Jan. 2nd.

Rev. Deputati ad causas Indicas report, that they had presented four persons selected for the service of the Indian churches, to the Messrs. Directors, and had obtained their gracious approval. Thereupon they had called this meeting to examine the two candidates, Revs. Rynsdyck and Cascarius; also that Ing. Osdorpius having resigned from the church of Curacoa, that place was now vacant, and it would be seasonable to supply said church with a capable person. Thereupon stood within, and was heard, Ing. Lucas Osdorpius himself, who requested to be dismissed from the church of Curacoa, and that he might have a certificate given him of his peremptory (final) examination, as well as of his ordination, which took place among us. Both of these requests were granted him.

Whereupon then stood within several candidates who offered to go out to the service of Curacoa. As first, Ing. Wilhelmus Nieuwenhuysen, candidate at Haerlem, and besides, Ing. Phillippus Specht, Rector at Culenborgh; Ing. Albertus Struys, formerly preacher (chaplain) to the St. Admiral Meppel, from whom he shows a very laudable testimonial; Ing Theodorus Stipel, proponent (candidate) here.

Besides these were recommended also, although absent: Ing. Rudolphus Meerlant, candidate at Ysselstein; Ing. Laurentius

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Hemmelingh, proponent (candidate) at Leyden. It was resolved to reduce applicants to the number of three. There then remained as follows: Ing. Wilhelmus Nieuwenhuysen, Ing. Phillippus Specht, Ing. Theodorus Stipel; of these there was elected by a plurality of votes, Ing. Nieuwenhuysen, who shall be presented to the Directors, immediately, if practicable. vi. 444. xix. 133.

COURT MINUTES OF NEW AMSTERDAM.

Abram de la Noy petitions to be allowed to teach.

Jan. 11, 1668.

The petition of Abram d'La Noy being considered and read in Court, requesting in substance, that this W: Court will be pleased to admit him as Schoolmaster within this City, and to grant certificate of privelege thereof. It is apostilled as follows:— The petitioner is admitted as Schoolmaster within this City, on condition, that he submit himself to the orders of this Court, already enacted or to be enacted herein.— Records of New Amsterdam, Vol. 6. p. 115.

ACTS OF THE CLASSIS OF AMSTERDAM.

Ing. Wilhelmus Nieuwenhuysen.

1668, Jan. 30th.

The Rev. Deputies on the churches in foreign lands report, that they had made every endeavor to secure the approval of the Directors of the West India Company for Ing. Wilhelmus Nieuwenhuysen, chosen by this Rev. Classis for the service of the church of Curacoa. He was, however, rejected by their Honors, who declared that in due time, they would themselves look about for the proper material, and would inform us. Whereupon, they were again earnestly urged this morning, in reference to the matter, but they declared that they persisted in their former resolution. From this circumstance much evil seems to have been done by several candidates, who, after having offered their services to them, had now been rejected by the Directors. On account of this the Deputies shall take them in hand, and if found guilty, punish them as the circumstances may require, and admonish them as to the future. As to the special case, inasmuch as it seems impracticable to secure Ing. Nieuwenhuysen, it was

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resolved to abandon his promotion, and without delay to resume the nomination of the five persons made at the last Classis, viz.: Ing. Phil. Specht, Theodore Stipel, Albertus Struys, Rudolphus Meerlant, Laurentius Bermelingh, (or Hemmelingh,) with the addition of Ing. Petrus Durant. These were finally narrowed down to two, viz., Ing. Specht and Stipel. Of these Ing. Phillippus Specht was elected. He shall be presented, by the Rev. Deputies, at the first opportunity, to the Messrs. Directors, and their gracious approval be requested. vi. 446. xix. 134.

CERTIFICATE OF EX-DUTCH OFFICIALS AS TO THE DUTCH LOYALTY OF REV. JOHN MEGAPOLENSIS, AUG. 27, 1668.

As it is our duty to give testimony of the truth, especially when requested so to do: therefore we, the undersigned, the late Director-General, the Burgomasters and Rulers, attest and declare as truth that the Rev. Domine Johannes Megapolensis, who has been preacher here for more than nineteen years, did, at the surrender of this place act no otherwise, either in word, counsel or deed, so far as we know, than it was the duty of a faithful subject of their High Mightinesses, the Lords, the States-General and of the privileged West India Company and as was proper for a godly and pious preacher to act on such an occasion; nor has anything else ever come to our knowledge. In testimony whereof this has been signed on the Island of Manhattan at New York, formerly called New Amsterdam, this 27th of August 1668.

Oloff Stevenson van Cortlandt. P. Stuyvesant.
P. L. van der Grift. Timotheus Gabry
Isaack Grevenraat
(Endorsed) Nicolaes de Meyer.
Father's certificate
concerning the invasion of
New Netherland.
Also in Col. Docs. N. Y. xiii. 416.

Acts of the Deputies.

1668, August 27th.

Rev. Luke Vinckius in the Chair.

Rev. Herman Bloem, who was sent by our Rev. Classis as pastor to Esopus in New Netherland in the year 1660, has now returned. He has given an account of his experiences, and exhibited a lawful dismissal, and a good testimonial. He requests the assistance of the Rev. Brethren with the Directors of the West India Company that he may obtain what his Reverence deems as his just claim for transportation and board. Whereupon the Rev. Brethren resolved to send his Rev. to the Classis, that he may there make a complete report, and present his foregoing request. xxi. 65.

Also in Col. Docs. N. Y. xiii. 416.

Rev. Hermanus Blom.

1668, Sept. 3rd.

Rev. Hermanus Blom, late minister in New Netherland, in the village of Wiltwyck, having handed in very laudable testimonials from his respective churches, and having given an account of the state of the same, asks further the favor of the Rev. Brethren that he may be advanced, at an opportune time, in the home church. The Rev. Classis having taken satisfaction in his testimonial, accedes to his request. Rev. Blom also asks that a report may be made of his edifying ministry there (at Wiltwyck) to the Hon. Directors of the West India Company, in the hope that something may be granted him on the arrears in his salary. The Rev. Classis accedes fully to his request, and commended this matter to the Deput. ad res. Maritimas. vi. 463. xix. 137.

COURT MINUTES OF NEW AMSTERDAM.

Election of Orphan-masters.

Sept. 4, 1668.

Att a Mayors Court held at New York. Present Mr. Cornelis Steenwyke, Mayor; Mr. Ralph Whitfield, Capt. Matthias Nicolls, Mr. Isaacq Bedloo, Mr. Francois Boon, Mr. Christoffel Hooghlant, Aldermen; Capt. Jno. Manninge, Sheriffe.

On this day received from his Honor the Governor Coll. Francis Lovelaice a Warrant, Directed to the Mayor for the Publishing of a day of humiliation to be

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held in this Citty on Tuesday Next ensuing being the 8th of this Instant month of September, and was Published and fixed up at the Usual places.

Whereas the Late Overzeers of Orphans or Weesmasters have served out their time and it being Necessary that in their roomes some other fit persons should be appointed, We the Mayor and Aldermen of New Yorcke have made Choize of Mr. Poulus Leendersen Van de Grift, Mr. Johannes Van Brugh & Johannes De Peyster to be Weesmasters for one whole Yeare Commencing from the date hereof & Expiringe the 4th day of September Anno 1669: And the Late Weesmasters are hereby required to Deliver up unto the said persons, all the Estate of Orphans now remaining in their Custody; dated as abovesaid.

On this day this Worshipfull Court made Choize of Mr. Corn: Van Ruyven & Ffredrick Philips to be Church-masters or Kerkmasters for one whole Yeare Comencing from the date hereof etc.

N Bene, the forme Was, the same forme of ye Weesmasters here above.— Records of New Amsterdam, Vol. 6, p. 144.

Rev. Samuel Megapolensis to a Friend.

1668, Sept. 7th.

Reverend Sir:—

Shortly after the transfer of New Netherland (to the English) I forwarded some letters to you, in which I wrote that I then hoped that things were going to better themselves, generally, with us; but time has brought us a different experience. I do not think it advisable to enter into particulars, as the letter in crossing the ocean may fall into the hands of the enemy, and be opened; for they are an inquisitive people. Nevertheless this much may be said: We have frequently hitherto complained to our rulers in relation to our small salaries. They do not reach more than five hundred guilders at most, while the expense of clothes, etc., is as great here as in the Fatherland. And even this small amount is irregularly paid, not at the appointed time, but little by little, and that in the uncurrent money of this country. (See letter of Schaats, May 7th 1667.) Hence much of it is lost when taken by the merchants, as Domine Blom has doubtless orally informed you. The manner also in which the above mentioned sum is collected is unpleasant and degrading, and altogether unusual in our Dutch nation. They go around from house to house to collect the salary, and you may imagine the slights and murmurings occasioned thereby concerning the ministry and the ministers.

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Moreover the first year I was here, I did not receive a cent of salary. Abominations and scandalous sins are daily committed here, and remain unpunished. How an improvement of this state of affairs among us is to be secured, does not appear. I also apprehend such modifications in the condition of the church, as I shall not be able to acquiesce in. The labors of the ministry are now much more burdensome than they ever were before under the Dutch government; for there are now five separate places in which we must render services. Some of these are as much as three (Dutch, nine English) miles distant. This service must be rendered in both hot and cold weather; and the extremes are much greater here than in the Fatherland. In the fall and spring the weather is very changeable and stormy. Hence we are sometimes in danger of our life, and may very easily meet with accidents, incapacitating us for service. Under this English government the case is thus: when the labor ceases, the salary also ceases. In view of these and other circumstances, I have not the resolution to continue here longer. It is therefore my request that you would give me your aid in obtaining my dismission from the Rev. Classis. If it be practicable, let it be done without public notice; for as you know that the English preachers (here) hold correspondence with the preachers in England, if it should become known here, it might prove injurious to me; for I know there is a determination to cross the path of those who are about to remove. Besides circumstances may so alter, that I may change my resolution. It is therefore my humble request, that you would effect this in the manner indicated. I shall however be satisfied with your wise and prudent judgement, not doubting but that you will be diligent in procuring my letter of dismission, that it may be sent to you (me?) by the first ships. If necessary I shall then be able to make use of it; and as I came here by Classical authority, I may return by the same. Will you be so good as to let me know what opportunities offer in your country for a call and settlement. In the promotion of this in my behalf,

I am sure your kindness and aid will not be withheld, as I have already had sufficient proof of this in behalf of me and mine. I have also written on this subject to F. Homma. You will understand whether it is necessary for you to confer with him.

In reference to the church, and ecclesiastical matters generally in this country, as you may gather from what is stated above, little that is good can be said. If the Lord will, I shall soon have an opportunity to communicate verbally with you. In the meantime I may say that the Lord begins to deal in judgement with his people. He has visited us with dysentery, which is even now increasing in virulence. Many have died of it, and many are lying sick. We are also threatened by the Indians who have already an agent among the English, in a town just settled, and openly threaten war. It appears as if God were punishing this land for its sins. Some years (ago) there appeared a meteor in the air. Last year we saw a terrible comet in the west, a little above the horizon, with the tail upward, and hanging over this place. It showed itself for about eight days, and then disappeared. So we fear God's judgements, but supplicate his favor. Accept my salutations, while I remain,

Yours dutifully,
Samuel Megapolensis.

New York,
Sept. 7, 1668.

ADMINISTRATION OF GOV. FRANCIS LOVELACE.

Sept. 17, 1668-1673, Aug. 9.

An Answer to the Desires of the Inhabitants of the Esopus tendered to me 24th of September, 1668.

1.....

2.....

3. For the Preachers Bowry which is at the New Dorpe it being not within their lymitts I conceive it concernes them not since I am resolved to make that a distinct towne and to those that shall settle there it properly belongs to clayme the right if any be though since it be forfeited to his Royall Highnesse by an Escheate I see no reason, why he should be deprived of his right.— Col. Docs. N. Y. xiii. 418.

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ACTS OF THE CLASSIS OF AMSTERDAM.

Blom.

1668, Oct. 1st.

Rev. Hermanus Blom, having not yet presented himself to the Deputies ad res Indicas, his request and business remain in statu. vi. 468.

Letters from Drisius.

1668, Oct. 1st.

Rev. Dep. Vinkius handed in a certain letter from Rev. Driesius, touching the state of the churches in New Netherland. Its consideration is postponed to the next Classis, which will be held on November 5th, when Rev. Jacobus Clerquius shall preside. vi. 470. xix. 138.

Rev. Blom.

1668, Nov. 5th.

Rev. Deputati on Indian affairs, report that they have conferred with the Directors of the West India Company in regard to the arrears of his salary, and had received from them the reply that they had appointed commissioners in his case, in crder to deal with him in accordance with right and fairness. The result of this must be awaited. vi. 471.

Letters from Drisius.

1668, Nov. 5th.

Was read a certain letter from Rev. Samuel Drisius, of New York, of July 30th, 1668, relating the condition and amenities of the church and church services there. This is received simply as information. vi. 471.

THE GOVERNOR'S LETTER TO MR. JAMES, MINISTER OF EAST HAMPTON.

I received your letter of the 9th of November by Frank ye Indian and am heartily glad to see that the same hand that has inflamed your heart with a desire of aduancing ye Gospell of Christ in the conversion of the Gentiles and bringing them to the knowledge of his Law has likewise bestowed on you the spirit of perseuerance in so glorious a work as will undoubtedly not only crown you with comfort

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and peace of mind here but with eternall beatitude and joy above your fellows hereafter for if he that saues a soule shall shine as a starr in heaven what a glorious lustre may that person expect that shall saue nations, goe on therefore and prosper and be assured there shall be nothing wanting in my parte to aduance so worthy a worke if you but put me in the way.

I very much approue of your composure of a catechisme which as it was the primitive way of instruction so it is most practicable at this time for those darke soules who being not yet ariu'd to that degree which the Apostle speaks of, of being but babes in Christ, are therefore to be esteemed but as embryos in Christianity, so that the sincere milk of the word is euen too strong for their infant digestion. A stimulation to vertue must therefore be the first worke though it were but such as was eminent in the ancient Romans who as the Apostle observes were by instinct of nature a Law unto themselves to check their appetite to any licentiousnesse and irregularityes, in your catechism care would be had that the composure thereof be gentle and easy so that reason may be the hand maid to Religion, and not to puzzle them with those Arcanas (mysteryes of salvation) which as they will be very difficult to instill them in their myndes (being the proper objects of faith) so the difficulty of their comprehensions might make them weary and desire a release of that burthen which their myndes are not able to beare for nothing is a greater heauinesse to it than a desire to apprehend that which the soule at that time is not able to comprehend, easy interrogatoryes will therefore be most suitable and I would aduise you that some proper chapters might be recommended such as might make them in loue and desirous to proceed in the reading of scriptures but above all be carefull that there be good examples sett them by those whome they conuerse with lest that they finding our practice is not proporconable to our precepts might make them haue a light esteeme of what you would desire to instruct them in. To facilitate your worke in which you desire that certain dayes may be appointed that so the Indians may the better know when and where to attend you I shall not determine that positiuely but leave it to ye consideration of the Comrs. whome I haue appointed to take a strict care to that particular as well as to the regulation of other affaires, that shall happen betwixt them and the Christians, and therefore make the best contrivement for the present till the spring when (by God's permission) I will be with you to order and rectify any convenience that shall appear to the carrying on so charitable a work.

For the circumiacent Colonyes to be contributary to the support, I hope it will not be necessary for I doubt not by the representacon of your pious inclination to my Mr. his Royall Highnesse but to procure you ye exhibition as may both support you in that ministry and give further externall incouragement to your new Proselytes. That which I shall desire from you at present is the Catechisme with some few select chapters and Laudatory Psalms fairly transcribed in the Indian Language which I will send over to England and have quantityes of them printed, and if you thinke it necessary I conceive a small book such as shall only serue to the instructing ye Indians to read may likewise be compiled and sent to them All which so soone as I shall receive from you I shall speedily dispatch to England and with the first opportunity you may expect a returne of them though I am not out of hopes ere long to haue a printer here of my owne hauing already sent to Boston for one but whether I shall speed or no I am uncertaine.

So soone as I can be furnish't with an able Person to attend the ministry in your place I will entertaine him and then totally free you from your charge that soe you may attend that worke only which God hath put into your heart to performe, to the aduancement of which I shall pray God to direct you.

I have according to your instruction made much of ffrank hauing entertained him kindly at my house duering his abode here, and at his departure furnisht him with a new garment I look on him according to your obseruation, as a person of a more then ordinary Capacity and therefore (if fitt applications be made) may easily be drawne ouer to the great encouragement of his fellowes, who doubtlesse will be much benefitted by examples of their own stampe.

Sr. I shall detaine you no longer, hauing as I conceive answered the most materiall partes of your letter and if anything be slipt my obseruation pray remynde me of it by the next Conueniency.

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To Conclude I shall recommend you and your endeavours to the allsufficient grace of the Almighty who hauing inclined your heart to will may likewise establish your mind to doe, and may both tend to his glory the building up of the Church of Christ here and the endless comfort and saluation of yourselfe and those that shall be committed to your charge I remaine,

Your affectionate friend,

Fran: Lovelace.

Fort James ye 19th
of November 1668.

Pray commend me kindly to all our friends Captain Younge and the rest though unknowne to them. I long very much till the tyme affords me an opportunity of seeing you.— Col. Docs. N. Y. xiv. 610, 611, 612.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1669, Jan. 21st.

Rev. Luke Vinckius in the Chair.

A long letter from Rev. Samuel Megapolensis, dated Sept. 7, 1668, at New York, was read by the Chairman. Therein he complains at length of the unfavorable conditions of the church, and of affairs in general there, and seems to desire his dismissal (from that field) by the Rev. Classis, and a summons (to return). It was resolved, therefore, to communicate said letter to the first meeting of the Classis which may be held. xxi. 71.

Feb. 16, 1668–9.

Evert Pietersen, Schoolmaster and Precentor requests payment of his earned salary, and further allowance for his future services.

A CONFIRMACON FROM YE GOVERNOR OF WHAT PROCEEDINGS WERE DONE IN YE CAUSE BETWEENE MR. FRANCIS DOUGHTY OF NEW TOWNE AND MR. JNO. HICKS, CAPTAIN JNO. UNDERHILL AND WILLIAM LAWRENCE ETC.

Whereas a matter of difference betweene Mr. Ffrancis Doughty of New Towne, on the behalfe of Mr. Ffrancis Doughty his father, heretofore Minister of Fflushing, and Mr. John Hicks, Captain John Underhill and Mr. William Lawrence, for themselves and ye rest of ye inhabitants then of that Towne, concerning a certaine salary or yearly allowance to be paid unto ye said Mr. Doughty for his paines in ye Ministry amongst them hath been heard and debated at several Courts of Assizes, wherein Mr. Doughty's case was found very equitable. And it being made appear to ye said Court that ye sum of six hundred guilders good pay was tendered to ye said Minister but that he refused to accept thereof there being much more thought to be due unto him. However at ye last Generall Court of Assizes it being thought fitt and ordered that ye said sume of six hundred guilders should

be paid unto ye said Mr. Doughty or his assigns in full of all demands but in regard there appeared difficulty in ye levying thereof, ye Court having referred ye whole matter to Mr. James Hubbard, Mr. Richard Betts, and Mr. Robert Coe as Commissioners to examine into and give in their report, to ye last Court of sessions, how ye same should be levyed and paid, which accordingly ye said Commissioners did in wryting, and under their hands, and the said Court (who were Ordered so to determyne the cause as to admitt of no further delay or hearing) allowed thereof onely suspended ye putting ye same in execucon until I should be acquainted therewith Now after due consideration had of ye p'misses I do hereby certify and declare that I doe allow of and confirme what ye Comrs. aforenamed and ye Court of Sessions have done in this matter; And do likewise Order that ye same be speedily put in execution in ye same manner and according to ye Tenor of ye said Comrs. Result and report, both as to ye levying and principall sum of six hundred guilders and ye charges occasioned by ye suite. Unless ye persons appointed to collect ye same shall agree amongst themselves upon some other more speedy and easy way for the collection thereof then by ye Comrs. is proposed. The charges are to be stated by — And all persons concerned, are hereby required to forebare any further cavills or contests upon this account as they will answer the contrary at their perils. Given under my hand at Fort James in New York this 27th day of March 1669.— Col. Docs. N. Y. xiv. 619, 62v.

CLASSIS OF AMSTERDAM.

Correspondence from America.

1669, April 17/27.

Rev. John Megapolensis to the Classis of Amsterdam.

(There is also an abstract of this in Acts of Deputies, xxi. 79; and in Acts of North Holland Synod, 1669, Art. 8.)

Reverend, Pious and Learned Fathers and Brothers in Christ Jesus:—

The West India Company unjustly withholds two thousand florins, justly owing me for salary, and due to me before the change of government by the surrender of the place to the English. They falsely accuse me of treachery, of which, they say, I was guilty at the surrender to the English. But how wrongly I was accused of this, your Reverences have been able to understand by the defense which I sent you in my reply. I doubt not but that the Rev. Classis have done their duty in my behalf with the Hon. Directors for my vindication, and to obtain for me the salary due; but I have not yet received a distinct answer from the Rev. Classis. I hope, however, that the Rev. Classis will continue to look kindly upon me.

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Concerning the circumstances and condition of the congregation here, the Rev. Classis will learn everything clearly and in detail from the mouth of my son Samuel. He has been preacher here, and knows them as well as I do, and therefore I did not wish to write more in detail about them. On Sundays we have many hearers. People crowd into the church, and apparently like the sermon; but most of the listeners are not inclined to contribute to the support and salary of the preacher. They seem to desire, that we should live upon air and not upon produce. We have several times spoken to our Governor, but he answers, that if the Dutch will have divine service their own way, then let them also take care of and support their own preachers, and thus nothing is done for our salary. Time must show how this will end. Therefore my son Samuel has given warning to the congregation here, that he will give up serving them and take his leave. He has determined to sail from here to the Fatherland, in order to obtain a better position there. I have no donbt but that the Rev. Classis will kindly assist him, and that when occasion offers he will again be employed in the service of the Church. Domine Drisius and I are old men, of nearly the same age. Time must show how it will turn out with us; meanwhile we shall do our duty and attend to our service. I trust that God, who has hitherto taken care of me from my youth, when I relinquished Popery, and was thrust out at once from my inherited estate, will also henceforth take care of me during the short remainder of my life. I am now sixty five years old and have been a preacher about forty years. Of this time I have been twenty seven years here, and the remainder in North Holland. But a thought often occurs to me, and troubles me. It is, What will become of the congregation here, when I and Domine Drisius are dead. Since they care so little for a decent support of their preacher, I cannot see how they will procure another.

There is still another difficulty. The Lutherans here have obtained a preacher from Amsterdam and received him with great kindness. When we are dead, I fear there will be great con-

fusion and scattering among our people at this place. Yet God can turn everything to the best, and give us a good deliverance.

Closing I commend your Reverences to the strength of the All High.

Your obedient brother in Christ,
Johannes Megapolensis, Eccl.

New York in America,
Island of Manhattans,
17/27 April 1669.

[Another translation, Doc. Hist. N. Y. xiii. 423–4.]

New Netherland.

1669, July 1st.

Rev. Henricus Selyns makes known that there has been sent him a certain complaint from the church of New Netherland, written by Rev. Driesius, in which he asks advice from this Classis. It is of this purport; that a certain person there, having slept with, and afterwards married, his (deceased) wife's half sister, it is asked if that marriage is held to be lawful; and if not, whether that person may be admitted to the communion. Inasmuch as the condition of that country is changed, not being under the same (political) constitution, as formerly, the Assembly excuses it self from replying to this question, nomine Classis; but will be glad if Rev. Selyns would write in answer thereto, as a private individual. vi. 488.

Rev. Megapolensis.

1669, July 1st.

Stood within Rev. Samuel Megapolensis, late minister in New Netherland. He handed in his dismissal, and a church certificate of his deportment there, with the request that this Assembly would please to aid him with the Directors of the West India Company that he may receive his salary. He tells at the same time of the deplorable state of the church there, in that no arrangements are made for the payment of the salary of the ministers of God's

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Word. He also requests of this Rev. Classis that he may be recommended to the churches in the country here in preference to others. He hands in also a letter from his father, Rev. John Megapolensis, still minister there, who also complains that his salary is getting in arrears, with a dissertation on the difficulties which he apprehends for the church there. Regarding the first request, the Assembly grants permission to Rev. Samuel Megapolensis to request the Rev. Brethren, Committee ad causas Indicas, to aid him with the Directors in such a way as they shall deem prudent. As to the second request the Assembly receives him, like all others recommended, and will remember him data occasione. vi 488, 489. xix. 139.

Nicholas Gouverneur.

1669, July 1st.

Nicholas Gouverneur, son-in-law of Rev. Dreisius, minister in New Netherland, states in the name of his father-in-law, that the Honorable Company is far behind in their payments to him; that he has frequently made appeals to the Directors, and now requests the assistance of this Assembly in the matter. This, like the proceeding, is commended to the Deputati ad causas Indicas. vi. 489. xix. 140.

Acts of the Deputies.

1669, July 3rd.

Rev. Laurentius in the Chair.

Touching the salaries of the Revs. Megapolensis, father and son, and Rev. Drisius, to which reference is made in the minutes of the regular meeting of the Classis, July 1, 1669, (See Acta Classis Ordinariae,) it was resolved, on account of the reiterated requests concerning said salaries, to speak privately to some of the Directors of the West India Company, to discover how the matter now stands with their Honors. Further action can then be taken after inquiry into this business. The Committee appointed for this purpose are Revs. Chairman Laurentius, and Woodward, (pastor of the English-speaking Presbyterian Church in Amsterdam.) xxi. 76.

Rev. Drisius.

1669, July 29th.

It was reported by Rev. Deputati ad causas Indicas, that Rev. Drisius, of whom mention was made in previous acta, has obtained a complete settlement and order for payment from the West India Company. This is noted down pro memoria, and Rev. Deputati are thanked for the trouble they have taken. vi. 493. xix. 141.

Rev. Schaats.

1669, July 29th.

There was read a letter from Rev. Gideon Schaats, minister at Fort Orange (Albany) in New Netherland. In this he declares that inasmuch as in that place, he no longer receives any salary, since the transfer of the country to the English, he has no means of subsistence. He is therefore inclined to come over to this country, and requests in that case, the favor of this Rev. Classis for his advancement. The Assembly will refrain from action until he shall have come over, and will then act as circumstances may require. vi. 493; xix. 141.

Acts of the Deputies.

Salary of Rev. Drisius.

1669, Aug. 5th.

As to the salary of Rev. Drisius: the same has been settled by the Messrs. Directors of the West India Company, to the satisfaction of his son-in-law, Gouverneur. xxi. 80.

SYNOD OF NORTH HOLLAND, AT HAARLEM.

1669, Aug. 6 et seq.

Art. 8. Indian Affairs.

On the occasion of the reading of the 9th Article, treating of the state of the Indian churches and other churches beyond the seas, the Rev. Brethren of the Classes of Amsterdam, Hoorn and Enckhuysen handed over and read extracts from letters from India

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and New Netherland; and the list of the ministers and visitors of the sick who had been sent abroad.

. . . . . .

Extract from a letter from Rev. John Megapolensis, dated 15/25 April, 1669, at New York on the Island of Manhattan, in America.

1. He complains once more that his salary is so far in arrears; with the request that the Classis would please lend him a helping hand in procuring the same from the Messrs. Directors of the West India Company.

2. He excuses himself for having contributed to any extent towards the surrender of those regions to the English.

3. Regarding the composition (constitutie) of the church there he refers himself for the original statement in the report of his son Samuel Megapolensis, who was minister there, and has now returned to the Fatherland.

4. Meanwhile, he states that there was good diligence there in hearing the sermons, but little or no inclination to contribute anything towards the support of the preachers.

5. He makes known, finally, that in case of their death, (Megapolensis and Drisius) the church would run great risk of being scattered; especially because a Lutheran pastor, (Pharheer, pfarrer), had arrived there from Amsterdam. He had been received with much enthusiasm by the Lutherans, who are numerous there; but that he and his colleague, Rev. Drisius, would faithfully watch over the Lord's flock, so long as the Chief Shepherd should be pleased to spare their lives.

. . . . . .

Art. 15. Rev. Samuel Megapolensis.

Rev. Samuel Megapolensis has returned home from New Netherland. He has exhibited a very praiseworthy testimonial from the Consistory of New York, as to his faithfulness in the ministrations of the sacred office there and in the vicinity. He has

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requested of the Rev. Synod to be accepted as a "recommended preacher"; as also the favor of the Rev. Synod and of the respective Classes, for his advancement to the sacred office here. This request of his was favorably received by all, and he was also recommended to the Rev. Correspondents.

GOV. LOVELACE TO CAPT. JOHN CARR AND THE MAGISTRATES OF NEW CASTLE, ...

.....

I perceive ye Little Domine* hath played ye Trumpeter to his disorder I refer ye quality of his punishment to your discretions.

Fort James, New York, this
15th day of September 1669.— Col. Docs. N. Y. xii. 465, 466.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Church of New York to the Classis of Amsterdam.

Jan. 24 (29?), 1670.

(Extract in Acts of North Holland Synod, 1670, Art. 7; also in the Brodhead volume (Sage Lib.) p. 55.)

Very Reverend, Most Pious, Greatly Learned, the Overseers, Guardians and Shepherds of the flock of Jesus Christ, in the Classis of Amsterdam: —

In order not to trouble you too greatly amid the weighty duties which occupy you, We, the undersigned, Elders and Deacons of this city, (New York), suppliants to your Rev. Body, have written more particularly to your colleagues, Henricus Selyns and Samuel Megapolensis, with whom we are well acquainted, concerning the present sad circumstances of the church of God in this place. We feel it to be the righteous judgment of God on account of our ingratitude and lack of zeal. One of our ministers, Domine John Megapolensis, has recently died; and the other Domine Drisius, is afflicted with a weakness of memory. Hence this young and afflicted church, is now to her great grief deprived of both the preaching of the word, and the administration of the sacraments.

* Probably Magister Fabricius.

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Our necessities and pressing duties lead us to seek our refuge, next unto God, in you. We humbly supplicate your accustomed good counsel and ready help, in order that this good church may be seasonably provided with a pious, faithful, and learned minister, qualified not only to edify the congregation by his doctrine and life, but to withstand the sectaries, who are many, and who, through our unpropitious circumstances, have more opportunity for growth. The Rev. Henry Selyns left a deep impression among our members by the faithfulness of his ministry, the piety of his life, his peculiar zeal in instructing and catechizing, and his kind and affectionate intercourse. The congregation has therefore unanimously requested us to inquire whether he could not, by some means, be persuaded or induced to come back, and engage again in the work of the ministry, and its related duties, in this important field, to the glory of God and the salvation of souls. If Domine Selyns cannot be influenced by any motives to come over, the congregation, and we in their name, commit ourselves to your providence and sufficient knowledge, to furnish this, our centrally situated church, and the sooner the better and happier, with another pious minister, well tried in doctrine and life. We have been already in correspondence with the rulers of this city, for a proper and suitable salary. Our success in this effort has already been communicated to you.

We close with our christian salutations, commending you to the protection of the Most High. We remain, Rev. Sirs, your humble petitioners and servants, the elders and deacons of the Reformed Christian Church in New York.

P. Stuyvesant
Johannes Van Brugh
Coenradt Ten Eyck
Boele Roelofse
Jacob Teunise Kay
Hendrick Cousturier
Gerrit Van Fricht.

Dated, Jan. 29, 1669/70
in New York.

COURT MINUTES OF NEW AMSTERDAM.

Election of Church-masters.

1670, Jan. 25.

Whereas the Church-masters or Kerkmeesters of this City have served out their time, and therefore requisite that the said office should be supplyed with summe other persons, the Worshipfull Court have thought fit to Nominate & appoint Alderm: Mr. Cornelis Van Ruyven & Mr. Jeronimus Ebbing to be Church-masters or Kerckmeesters of this Citty for the next ensuing yeare, unto whom the Late Church-masters or Kerckmeesters are required to Deliver the Bookes & effects belonging to the Church aforesaid.— Records of New Amsterdam, Vol. 6. 215.

LETTER FROM GOV. LOVELACE TO CAPT. CARR, INFORMING HIM OF DOMINE FABRITIUS' INTENTION TO REMOVE TO DELAWARE, AND RECOMMENDING HIM TO THE CAPTAIN'S ATTENTION.

The Governor's Letter to Captain Carre concerning Mr. Jacobus Fabritius.

Captain Carre:—

Upon ye Request of Magister Jacobus Fabritius pastor of ye Lutheran Confession commonly called ye Augustan who by the Duke's Lycence hath a congregation here I have graunted my passe to him and his wife to goe to New Castle or any place in Delaware Ryver. I pray show him all civill respect when he comes amongst you and take care he receives no affront there and I presume he will comport himself with that Civility and moderation so as to give no just occasion of offence to others.

I am,

Your very loving friend.— Col. Docs. N. Y. xii. 473.

Fort James in New York
this 13th day of April 1670.

COURT MINUTES OF NEW AMSTERDAM.

Rent of City School.

1670, April 22.

Read and considered Caspar Steynmits petition, requesting payment of one hundred florins seawant balance due for rent of the City School. It is apostilled: The Receiver, N. Bayard, is ordered to pay petitioner out of the first incoming monies.— Records of New Amsterdam, Vol. 6. 221.

CLASSIS OF AMSTERDAM.

Correspondence from America.

1670, June 5th.

The Church of New York to the Rev. Classis of Amsterdam.

(Extract in Acts of Synod, North Holland, 1671, Art. 12.)

Rev., Most Learned, and Very Pious Sirs:—

The following is a copy of a letter heretofore sent, by way of the Caribbie Islands. We again refer to the subject of that letter, that by this double appeal, we may perhaps engage your more earnest attention. Since the date of that letter, our church remains in the same sad condition. On account of the continued incapacity of Domine Drisius, we remain destitute of preaching and the regular administration of the sacraments. Nevertheless each Sunday morning and afternoon, the usual prayers are offered, and the Word of God and a sermon are read by the chorister, Evert Pieterse. Every fourteen days, there is a sermon preached on a week day by Domine Polhemus, who is now more than seventy years old. At that time he also administers the sacrament of baptism to children. In this may we endeavor to preserve the order of our church as far as practicable. We hope that by your speedy help, this anxious congregation may be supplied with a suitable minister. For greater security of the salary, the subordinate officers of the city have obtained from the Governor an Act which is transmitted. The bearer of this, Mr. Gerrit Van Fricht, who was one of the deacons, but recently retired from office, goes over with the ship. He can give you particular information concerning the state of this church, which we have requested him to do. We cordially commend him to you. We have nothing more to add, and conclude with our hearty salutation. We commend you to God's gracious protection.

We remain, Right Reverend, Most Learned, and Very Pious gentlemen,

Your servants, the elders and deacons of the Reformed Christian Church in New York,

P. Stuyvesant,
Oloff S. Van Cortlandt,
T. L. Van der Grist,
Boele Roelofse,
Jacob Teunisse Kay,
Jacob Leisler.

Classis of Amsterdam.

Acts of the Deputies.

1670, Aug. 3rd.

Chairman, Rev. J. Nieuwenhuyzen.
Secretary, Rev. Isaac Le Maere.

(At this meeting the letter of January 24th, 1670, was read, and extracts recorded in the Minutes of the Deputies ad res Exteras.) xxi. 91.

COURT MINUTES OF NEW AMSTERDAM.

1670, June 28th.

Whereas the Mayor and Aldermen of this City Received a Petition from the Elders and Deakons of the Dutch Church, wherein they desire that some Care may be taken, for the Supply of this place with an able Orthodox Minister of which they are at present wholly destitute. Whereupon they made their addresse unto me by way of Request, that for the better encouragement of such a person to come out of Holland to Reside here I would Vouchsafe in the behalfe of myselfe & Successors the Gouernors of theise his Royall Highnesse Territories to promise That such Minister shall receive a Competent Salary or Allowance for his Exercising the Ministeriall function, They the said Mayor & Aldermen haveing engaged the Cause the said salary to be raised or Levyed annually uppon the Inhabitants of the Citty and parts adjacent within their Liberties; uppon the Request & Conditions aforementioned, I do by this Publicq act manifest & declare that whensoever such a Minister shall come over here to this Citty and undertake the charge aforementioned, I shall take Care that there shall be duely and Justly paid unto the said Minister or his order, the Value of one thousand gilders Hollands monney each Yeare, and Likewise that he shall have the accomodation of a convenient dwelling howse, Rent free, Together with his Provision of fire Wood Gratis. Given under my Hand, and Sealed with the Seale of the Province att ffort James in New Yorke this 28th day of June in ye 22nd Yeare of his Majesties Raigne Annoq Domini 1670.

(Signed) Francis Louelace.

— Records of New Amsterdam, Vol. 6. 240, 241.

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ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from New York in New Netherland.

1670, July 28th.

There was delivered to us a letter from some of the members of the German (Dutch?) church at New York, in New Netherland, requesting, through the care of the Rev. Classis, to be provided with a preacher. Especially do they desire that Rev. Henricus Selyns might be persuaded to allow himself to be employed in the service of the church there. Rev. Deputati ad res Maritimas are directed to confer with Rev. Henricus Selyns about this, and if he does not wish to accept, to look about for some one else. vi. 511; xix. 145.

SYNOD OF NORTH HOLLAND, AT AMSTERDAM.

1670, Aug. 5 et seq.

Art. 7. Indian Affairs.

East India. . . . . .

Extract from a letter from New Amsterdam, now New York, on the island of Manhattan, written by the Elders and Deacons of the church there, to the Rev. Classis of Amsterdam, dated January 24, 1670.

1. It makes known the distressed condition of the church there. It has been suddenly deprived both of the administration of the Word and of the sacraments, because one of their regular pastors, Rev. John Megapolensis, has been taken away from them by death; and the other, (Drisius) has been disabled from serving by a failure of memory.

2. They request aid and counsel from the Rev. Classis, that they may be provided again as soon as possible with a capable preacher.

3. And whereas the faithful service, piety of life and singular zeal in teaching and catechising of Rev. Henry Selyns, have left very deep impressions in the minds of the members there; they declare that it is their unanimous request, as well as of the church,

that the Rev. Classis would be pleased, if it be possible, to persuade him to come over to them, and to assume the sacred office among them.

4. But in case this cannot be effected, that then their church, under the direction of the Rev. Classis, may be provided with another capable person and tried preacher. For the honorable and proper salary of whom they were negotiating with the magistrates of the said city; and the success of which would be communicated to us in due time.

Art. 40. Ministerial Changes in the Classis of Alkmaer.

Came in: Rev. Samuel Megapolensis, from New York: settled at Wieringerwaerd.

Art. 41. Loss of the Synodical Acts (of 1618–19.)

Rev. Deputati have also handed to each Classis four copies of the Post Acta Synodis Nationalis Dordracenu, translated* into Dutch. For this announcement and delivery the Rev. Deputies are cordially thanked.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

1670, Sept. 10th.

The Classis of Amsterdam to the Church of New York.

xxvii. 52.

Worthy, Highly-Learned, Prudent and Godly Brethren:—

Your letter dated New York, January 24, 1670, came safely to hand. From it we learned, not without great sorrow, of the very lamentable condition of your church, by the decease of Rev. John Megapolensis, one of your pastors, and the further paralysing of your church by the disability of the other, (Drisius;) so that you are entirely bereft of all parts of divine service. This

* This item seems to settle the disputed point as to whether the Post Acta were originally recorded in Latin or in Dutch.

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condition involves a train of various evils. Therefore your christian zeal is worthy of great commendation, in that you have determined to supply so great a want, and to obtain again the customary comfort for your souls, by the use of suitable means to so holy an end. Thus also will you edify the church and extend the kingdom of Christ. We will also gladly contribute our efforts, to aid you in your purpose.

In reference to your special proposal that we should obtain for you Rev. Henry Selyns, we willingly acknowledge that your judgment has selected a most able, godly, learned and zealous person; but having conferred with him, we find but little indication that he will consent to serve you. And although your church needs a person of great ability, yet it is not very likely that any such can be obtained, as long as no definite salary is fixed by you for his compensation. This surely ought to be arranged first; and we do earnestly hope that proper measures will be taken with reference to this. As soon as you assure us that this is done, we will use every effort to have your church supplied with a man of ability. In the meantime we pray the great God, that his divine grace, may, in these times of spiritual declension, crown you yourselves and the other members of your church with a proportionately more abundant measure of his divine blessing, viz., faith, patience, zeal and godliness. Commending you unto his fatherly protection, with our hearty greetings, we remain, Reverend and Godly Sirs,

Your affectionate Brethren,

The Deputies of the Classis of Amsterdam.

In the name of all,

Johannis Nieuwenhuyzen,

Eccl. Amstelodamensis et Deputatorum ad. eccl. extraneas, p. t. Praeses.

Johannis La Maire,

Eccl. Amstelodam. eorundem, et Deputatorum p. t., scriba.

Amsterdam, Sept. 10, 1670.

Letters from New York.

1670, Dec. 1st.

Revs. Deputati ad res Maritimas report that they had received a letter from the German (Dutch?) Consistory of New York, in which was announced that they had received from the Governor there, (Lovelace,) (the promise of) a yearly salary of one thousand guilders, with free dwelling house, and fire wood, for any Dutch minister who would come from Holland. They therefore request that this Rev. Assembly would please to try to induce Rev. Selyns, who has previously been in New Netherland, and has left behind him a fragrant name, to allow himself to be employed in the service of the church there. It was resolved that Rev. Deputati shall try to make this matter palatable to Rev. Selyns. If they find him disinclined, that they shall then make inquiry for capable persons who may be willing to be used in the service of the church in New York, and to give notice thereof to this Assembly. vi. 522–523. xix. 144.

Acts of the Deputies.

1670, Dec. 9th.

President, Rev. John Nieuwenhuyzen.
Secretary, Rev. J. Le Maire.

All candidates belonging to the Classis of Amsterdam, and dwelling here, were summoned, in accordance with a resolution of the Classis, in order to present to them the Act of the Governor (Lovelace) of New York in reference to the salary provided for the pastor in the Dutch church there; also to learn whether any were willing to accept of such a charge, and if so, to report the same to Classis. Many appeared, and the Act of the Governor, being translated, was read to them. They expressed their opinions thereon, but none of them would listen to the proposal for such a service. xxi. 104.

MONTANUS' DESCRIPTION OF NEW YORK.

1671.

"On the Manhattans Island stands New Amsterdam, five miles from the ocean: Ships run up the harbor there from the sea with one tide. The city hath an earthen fort. Within the fort, and on the outermost bastion towards the river, stand a windmill and a very high staff, on which a flag is hoisted whenever any vessels are seen in Godyn's bay. The church rises with a double roof, between which a square tower looms aloft. On one side is the prison, on the other side of the church the Governor's house. Without the walls are the houses mostly built by Amsterdamers. On the river side stand the gallows and whipping post. A handsome public tavern adorns the farthest point. Between the fort and this tavern is a suitable row of dwelling houses: among which stand out the ware-houses of the West India Company". Doc. Hist. N. Y., iv. 75.

For view of the city, as above described, See Doc. Hist. N. Y. iv. 76.

ORDER CONCERNING DOMINE PAULINUS. (POLHEMIUS.)

In makeing ye Countrey Rates for your Towne, I doe hereby signifye unto you that you are to forebear ye taxing or leveying any sum upon any parte of ye Estate of Domine Paulinus [Polhemius] your Minister untill further order, for ye doeing whereof this shall be your warrant, Given under my hand at Fort James in New Yorke this 19th day of January 1670-1.

Fr. Lovelace.

To ye Constable and Overseers of Midwout also Flatbush.— Col. Docs. N. Y. xiv. 650.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from New York. Rev. William Nieuwenhuysen is chosen Minister for New York, in America.

1671, March 16th.

Meantime Revs. Deputati further reported that they, in pursuance of directions given them by this Rev. Assembly at the previous session of Classis, had inquired among the candidates of this

city, (Amsterdam,) whether any of them were willing to let themselves be used in the service of the Netherland church at New York, situated in America. These all manifested a disinclination to that service. They had however, finally found Rev. William Nieuwenhuysen, cand. S. S. Ministry, who had previously been received among the "recommended" for churches in foreign lands, disposed to officiate in the aforesaid church. The Rev. Assembly in addition, having understood from Paulas Hendrichsz. vander Grift, elder, and Ernest van Trijht (Trycht, Tricht?) deacon, in the German (Dutch) church of New York, their inclination towards the person of the aforesaid Rev. William Nieuwenhuysen, did call the said Rev. Nieuwenhuysen to the pastorate of the aforesaid church. This call having been accepted by him, it was resolved to examine him immediately peremptoir (for ordination) together with Rev. Oudewater. In this examination they both acquitted themselves in their answers so greatly to the satisfaction of the Rev. Classis, that after previous resolution, they were ordained by Rev. Examiner, Henricus Selyns, with the laying on of hands. vi. 525. xix. 150–151.

Court Minutes of New Amsterdam.

Rev. Aegidius Luyck Requested to Assist Rev. Drisius.

1671, March 28.

Whereas Domine Egidius Luyck by reason of ye weaknesse of Domine Samuel Driesius now several tymes hath teached ye Word of God, with good satisfaction to this Court & ye Inhabitants of this Citty, for which ye Court doe hereby returne him thanckes with further desiere that he would be pleased to Continue therein until further order; which being recomended to ye said Domine Luyck, hee accepted thereof and promissed so to doe; Whereuppon itt was this day agreed uppon that from henceforth on Sabbath dayes ye Word of God should be teached, in ye forenoone by Domine Driesius & in ye afternoone by ye said Domine Luyck, and this Court doe further promise to make him satisfacktion for his said service.—Records at New Amsterdam, Vol. 6. 292.

Acts of the Classis of Amsterdam.

Rudolphus Varick.

1671, April 6th.

Rev. Rudolphus a Varick, candidate for the ministry at Reenen, requested to be received among the "recommended" of the Rev.

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Classis, and especially for the churches in foreign lands. He handed in at the same time his certificate of his preparatory examination. To this some brethren also added the good testimony of Rev. Cupius, minister there, regarding him. He gave proof of his gifts, and was therefore admitted, after signing the formulae — vi. 527. xix. 151.

COURT MINUTES OF NEW AMSTERDAM.

Arrears of Ministers Salaries.

1671, May 16.

Whereas Domine Samuel Drisius has stated to us by petition, as well for himself as for the widow of Domine Megapolensis decd., that divers persons are still in arrears to the previous allowance of the Preachers of this City, notwithstanding this W. Court did on the 11th February 1668/9 order, that the arrears should be promptly paid within fourteen days time after date of the aforesaid Order, on pain of execution; requesting further that such order should be made by this W: Court, so that the petitioners may receive the arrears of their allowance: therefore the W: Court decree and order, that before the merits hereof shall be disposed of, the Beadle of the Church, Willem Verscheuren, shall speak to all persons who by the list delivered in are debtors yet and still reside here, on the subject of their arrears, and note down the answer of each in particular in the margin of the list and deliver it in to Court on the Next Court day.— Records of New Amsterdam, Vol. 6. 300.

GOV. LOVELACE TO THE MINISTER, ETC., OF SOUTHOLD.

Gent.— I have been petitioned by this Bearer, Mr. Booth, who according to his Insinuacon there alledged conceives himselfe very much aggrieved in that hard and cruell Distress you have made on his cattle, wherein not only himselfe prov'd a great sufferer, but his poore innocent little children deprived of their Dayly sustenance of Milke; when that extraordinary Indulgence was afforded you by my predecessor of ye Exercise of your Religion after your own manner; It was not thereby Intended that such Severity should be extended to those of a different perswasion to your discipline; noe more then you would accompt it hard for any of you that lived under another Church, in Conformity to his Majesty's Establisht Lawes should be soe rigorously dealt withall for your dissenting Opinion. 'Tis confest ye Labourer is worthy of his Hire, but then withall it must appeare hee proves soe to mee, and not to others only if hee expects any wages from mee. The Administracon of ye Sacrament of Baptism to Infants, and ye Lord's Supper to ye Children of Grace I acct. to be ye essentiall parts of the Ministeriall ffunction as well as ye dispensing of ye Word of Life; and hee that with holds either away from mee cannot be properly a Labourer in ye Lord's Vineyard, but a Capricious Distributer and applyer of ye meanes putt into his Hands by ye Lord of ye Vineyard as his Humor shall direct him, refreshing some Roots with water and other nourishment and with holding it altogether from others; How consonant this is to ye discipline of true Christianity, Common Charity and ye Practice of ye Apostles (who would that all Men might be saved). I believe you better know, then (I fear) practice; And therefore I would desire you not to insist on such rigorous Courses

* The Rev. John Youngs was minister of Southold from 1640 to 1672.

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against those who desire to live under ye knowne and Establisht Lawes of his Majesty's Dominions least I be forct to represent to his Royal Highness ye great Inconveniencyes that may arise by it, and you be Interrupted in ye Exercise of that Church ffunction you now soe peaceably enjoy. I have noe more but recommending ye pr'misses to your Christian Consideration, I remaine,

Your Loving Friend,

Francis Lovelace.

Forte James, New Yorke July 10th 1671.

— Doc. Hist. N. Y. iii. 209.

COURT MINUTES OF NEW AMSTERDAM.

Salary of New Minister.

1671, July 11.

Uppon his honnor ye Governor's Letter of Recommendation that ye Court together with some of ye Officers of ye Church should take into consideration how ye Salary for ye Expected Minister from Europe may be Raised ye Court thereuppon have thought fitt to appoint a private Court to be held on Friday next being ye 14th of this Instant in ye afternoone at — a Clocq and do further desire ye Late Aldermen together with ye present and ye Late Church Officers will give their attendance at ye said time to consult with them Conserning ye premises.— Records of New Amsterdam, Vol. 6. 309.

COURT MINUTES OF NEW AMSTERDAM.

Ministers' Salaries.

1671, July 14.

In Obedience, To his Honor ye Governor's Letter and in pursuance of this Courts Order thereuppon this day, Appearing in Court ye former Magistrates together with ye present & former Church Officers of this Citty, unto whom ye Worshipfull Court Manifested ye Reson of this present Meeting, tendring onely for to advise together, how the sallarie, which is promised towards ye Maintenance of ye Expected Minister might be raised, Whereuppon ye following proposalls where made and presented to this Court:—

Imprimis. That, whereas ye Great Excyse in the first beginning was Reysed, onely towards the Maintenance of the Ministers, that therefore the Minister ought to be paid out of the said Excyse altough some advancem should be made thereupon.

2ndly That ye Burger Excyse might be Raised soo Much as will Maintaine ye Ministers and Satisfie other Necessarie Charges.

3rdly That the Costumes uppon ye Importation of Rom and Wines might be Raised from four to five per Cento or more.

4thly That the Imposition might be Raised uppon Rom going up for Albany & Esoopus.

5thly That all Townes Charges might be Levyed by a General taxe, as itt is practicable by ye Neighboring Townes, provided ye Excyse be taken off.

Uppon which proposals, answer was made, that ye Sallary of the Ministers by ye English, ussually is Levyed, by a taxe, & that about two years since, ye Minister was paid by the townesmen. Whereuppon itt was Replyeth that in Case ye Necessity should Requiere a taxe itt should be much better that a Levy be made uppon any other account as for the Maintenance of a Minister & Secondly that ye Ministers abowt two Yeares since were paid by the townes Men was onely occasioned by the tyme of Warre, when the Government was not able to Maintain them & therefore it was then likewise proposed to Continue but for one or two, yeares, by a volluntarie Contribution; finally upon Severall Debates, Concerning ye

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former proposals, Itt was mutually Condiscended unto for to Returne for advise viz. !

That itt would occasion a Great discontent amongst the people, to be both taxed & to pay Excyse Wherefore itt is in general proposed, that ye Grand Excyse should be something Raised, & that an imposition should be Laid uppon Rom going to Albany & Esopus and that ye selling of Licquors to the Indians should be permitted as it is throughout all the Government and some Excyse or Imposition should be Raised thereuppon, or otherwyse that all the Excyses should be totally abolished; and a general taxe for all towne Charges be made.— Records of New Amsterdam, Vol. 6. p. 311.

SYNOD OF NORTH HOLLAND, AT HOORN.

1671, Aug. 4 et seq.

Art. 12. Indian Affairs.

An extract from a letter from the Elders and Deacons of the Consistory of New York, of June 5, 1670.

In this they ask for a preacher. They add that the Governor had promised an honorable salary for the preacher called there, namely, one thousand guilders Dutch money, a free dwelling, and free fire wood. They also exhibit the authentic Act of the Governor thereon. .....

There was sent off by the Classis of Amsterdam, the Rev. William Nieuwenhuysen to New York, as minister; Rev. Abram Oudewater to the Castle D'Elmina, (in Guinea); and Rev. Thomas Menslage to Smyrna.

ORDER FOR A NEW ASSESSMENT TO PAY FOR A PARSONAGE IN BROOKLYN.

.....

Whereas Adriaen Heggeman being heretofore Schout of Breuckelen dureing ye Dutch Government, did together with Albert Cornelyssen and other ye Schippens of that Dorpe by ye Consent of ye Governor then in being cause a Rate to be made for ye raiseing of a certaine summe of money upon ye Inhabitants there for ye building and Erecting a House for ye Minister which accordingly they did, but did not collect ye whole summe, many delaying or refuseing to pay ye same, and although by ye alteration of ye Government ye said Schout and Schepens are long since dismist of their Employment yet are lyable to pay for ye worke about ye said House, and have by ye Court of Constable and Overseers been Condemned soe to doe, although they have noe power to constraine ye Persons in Arreare to pay their proporcons, which although it be for a publique worke, yet without Reliefe had therein is like to redound to their particular Losse and Detriment, haveing taken ye pr'misses into serious consideration I have thought fitt by and with ye advice of my Councell to Order and appoint that ye Judgement of

ye Court of Constable and Overseers against ye said Adriaen Heggeman, and others upon this Accompt be made null, and hee ye said Adriaen Heggeman, Albert Cornelyssen, and those concerned with him giveing in an Accompt to ye Constable and Overseers of what they have received, and what is in Arreare they shall be clearly acquitted and discharged from any further Trouble hereupon; And ye Constable and Overseers of Breuckelen are and shall be hereby invested with ye same Power which heretofore ye said Schout and Schepens had to Levy ye Summes of Money in Arreare, upon ye Persons or Estates assessed if to be found; But if ye Summe intended to be risen shall come short (diverse of ye Inhabitants being either dead or removed) the said Constable and Overseers have power to make a New Rate for ye Remainder upon ye whole Towne; And for soe doeing this shall be their warrant. Given under my Hand and Seale at Forte James in New Yorke this 10th day of August 1671.

Ffran. Lovelace.

— Col. Docs. N. Y. xiv. 652, 653.

Permission to Domine Fabricius to Preach His Farewell Sermon.

An answer to ye last petition of ye Lutheran Minister Mr. Jacobus Fabricius, wherein hee requested liberty to give his congregacon a Valedictory Sermon, and to install the new Come Minister accordinge to ye Custome used by those of their Religion.

The Contents of this Peticon being very reasonable, and (as I am informed) according to ye Custom of ye Augustine Confession, I doe very well approve thereof and grant the petitioner's Request. Given under my hand at ffort James in New Yorke, this 11th day of August 1671.

Francis Lovelace.

— Doc. Hist. N. Y. iii. 242.

Court Minutes of New Amsterdam.

Support of a Poor Lutheran.

1671, Dec. 5.

The deakons of the reformed Church of this Citty ys. day makeing their report, uppon the former order sent to them upon the Petition of Jno. Fossacre returned for answer that the said Fossacre had Lived on Longe Island, Weshester & Onckeway* about eighteen yeares and since the Lutherish Domine preached here, come to this place, and he being a Member of their Church, the said deakons Judged that the said Church ought to Maintaine him. The Court Ordered that the Deakons of the Lutheren Church should be sumoned to appeare in Court the next Court day.— Records of New Amsterdam, Vol. 6. p. 348.

Court Minutes of New Amsterdam.

Each Church to Maintain its Own Poor.

Att a Mayors Court held in New Yorke the 21st of December Anno 1671. Present Capt. Matthias Nicolls, Mayor; Mr. Jno. Laurence, Mr. Corn. v. Ruyven, Mr. Jno. v. Brugh, Mr. Is. Bedloo, Aldermen; Mr. Allard Anthony, Sheriff.

Uppon Complaint made by the daekons of reformed Christian Church of this Citty, that they are Charged with some of the poore of the Lutheran profession notwithstanding a Collection is made for the poore in the said Lutheran Church; as alsoo that the Deakons of the said Lutheran Church do not according to Custome in a Publicq Meeting deliver up their accounts how they have disposed of

* Fairfield, Conn.

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the monney soo collected as aforesaid; Whereuppon the deakons of the said Lutheran Church being summoned & appearing in Court, and haveing heard their answer thereuppon; The Worshipfull Court ordered that each Church should for the future Maintaine their owne Poore; and that the Deakons of the said Lutheran Church should yearely deliver up their Accounts in a publicq Meeting in the same Manner as in the reformed Christian Church of this Citty until this day hath bene practicable.

Uppon Complaint of the Deakons of the Lutheran Church, It is Ordered that they shall give no more allowance to Jno. Fossiker, til further oeder.— Records of New Amsterdam, Vol. 6. pp. 352, 353.

ACTS OF THE CLASSIS OF AMSTERDAM.

Two Preachers to East India.

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1672, Jan. 5th.

In order to call two ministers to the East Indies, there were nominated in all, Rev. Gualterus Pereyzinus, Rev. Rudolphus Varick, Rev. Petrus Durant, and Rev. Petrus de Lange. From these there were chosen by majority of votes, Rev. Gualterus Pereyzinus, pastor at Ommeren, in the Classis of Tiel, and Rev. Petrus Durant, candidate for the S. S. Ministry, at Sprange. These shall be presented to the Directors by the Rev. Deputies. After obtaining their approval they shall appoint the time for the final examination of Rev. Durant. He was provisionally given the text, Acts 17:23. vii. 27. xix. 158.

LIBERTY GRANTED BY YE GOVERNOR TO MARTIN HOOFMAN A MEMBER OF YE AUGUSTINE CONFESSION TO GO TO DELAWARE, TO COLLECT MONEY TOWARDS YE ERECTING THEM A CHURCH.

Whereas ye Minister and Officers of ye Church of the Augustane Confession or Lutheran Congregacon in this City under the protection of his Royal Highness ye Duke of Yorke, have requested my Lycence to build and Erect a house for their Church to meet in, towards the which They doe suppose all or most of their Profession will in some measure Contribute, and there being diverse of them in the South River at Delaware, to which place a Sloope being now bound a Conveniency presents, soe that they have pitcht upon Martin Hoofman, to Negotiate there for them; These are to require all Persons that they permitt and suffer ye said Martin Hoofman to Passe out of this Porte in the Sloope belonging to Capt. Martin Creiger bound for New Castle in Delaware, and ye Officers there are likewise required noe way to hinder or molest ye said Martin Hoofman in his Endeavor of Collecting ye Benevolence of such of ye Lutheran Profession in those parts, towards their Intents as aforesaid Provided It doe noe way hinder or tend to make Division or Disturbance amongst ye People, nor shall Occasion ye Breach of the Peace, the which all his Majesty's good Subjects are obliged to keep, Hereof They are not to fayle. Given under my Hand at Fort James in New Yorke the 16th day of January 1671/2.— Col. Docs. N. Y. xii. 494.

To all whom this may Concerne.

COURT MINUTES OF NEW AMSTERDAM.

Domine Luyck Paid for His Services.

1672, March 5.

The Court this day allowed to Domine Luyck, by way of gratuity for Preaching before Domine Newenhuysen's Arrival, the somme of four hundred gilders seawtt. Vallue and ordered the Secretary to make payment thereof.— Records of New Amsterdam, Vol. 6. p. 365.

AN ORDER MADE ON BEHALF OF MR. CHARLTON FOR GETTING IN HIS MONEY FROM YE TOWNE OF HEMSTEAD, FOR TEACHING SCHOOLE THERE.

Whereas I am given to understand that ye major part of your Towne did at a publick Meeting Contract with Richard Charlton to keep a Schoole to Instruct ye Children and Youth there to write and read, the which hee hath performed for ye whole time of ye Contract, yet diverse of the Towne although they haue received the Benefitt thereof, doe refuse or too long delay the payment contracted for; These are to require you to cause speedy payment to bee made unto him, according to your Contract, that Persons of that calling bee not discouraged, otherwise hee will have good remedy against you at Law to your greater charge and Disparagement. Given under my Hand at Fort James in New Yorke this 21st day of March 1671/2.

Fr. Lovelace.

— Col. Docs. N. Y. xiv. 661, 662.

To ye Justices of the Peace, Constable, and Overseers at Hempstead.

COURT MINUTES OF NEW AMSTERDAM.

Church in the Fort to be Repaired.

Anno 1671/72. Ady 21, March.

Read the petition of the Kerkmeesters of the Reformed Church of this Citty representing in substance, how necessary it is, that the roof of the Church in the Fort be renewed; requesting to this end the Courts assistance for this work by furnishing as much money from the City's revenue, as is possible and interceding with the Honorable Governor that his Honor may be pleased likewise to contribute thereunto from the public fund of the Province etc.

Which petition being this day taken into consideration by the Worshipfull Court, their Worships, with the previous knowledge of the honorable Governor provisionally allowed the petitioners from the City chest, the sum of five hundred guilders sewant value.— Records of New Amsterdam, Vol. 6. pp. 367, 368.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Rensselaer, Accepted, as Expectant for Foreign Churches.

1672, April 4th.

Rev. Nicholas van Rensselaer having come within, exhibited certificates from some members of the German (Dutch) church

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in London, as well as from the Rev. Consistory at Leyden, as to his doctrine and life. He requested to be advanced for the churches in foreign lands. After delivering a sermon he was admitted among the "expectants". vii. 30. xix. 159.

Correspondence from America.

1672; Spring? The Church of New York to the Classis of Amsterdam.

No date. (1672)

Reverend, Pious, Very Learned, Very Prudent Gentlemen and Dear Brethren in Christ:—

The particular care, which the Rev. Classis of Amsterdam has already shown for building up the Church of Jesus Christ, as well at home as in foreign lands, is well known to us, and has been verified several times heretofore. The indefatigable diligence again employed by your Rev. Assembly, to provide our vacant church in these parts with a pious and learned minister, is highly gratifying to us, and especially so because, notwithstanding the change of government in this country, and the disinclination of certain licentiates to come over here, yet your Reverences have not rested, until you had legally called Domine Wilhelmus van Nieuwenhuysen, L.A.M. as pastor and overseer of our congregation; and you also persuaded him to accept the call. He arrived safely here last July and delivered us your letter. His person is very agreeable to us, and his gifts fully satisfy the congregation. He labors daily and diligently in edifying our people, either by preaching God's Word, or by catechising the young. Therefore we shall always consider ourselves obliged to show very great gratitude towards your Reverences for the fatherly interest you have shown us, and are compelled to pray ardently to the supreme Shepherd of souls, that he will still more greatly bless the councils of your Rev. Assembly, to the glorification of his Holy Name, the edification of his dearly bought church, and the gain of many souls.

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We should earlier have sent you our dutiful thanks, if we had not waited so long in order to consult about a good way for paying the salary promised to our minister. This way has now been found to the full relief of his Reverence and the satisfaction of the congregation.

There is nothing more to say, Rev. Gentlemen, except to convey our cordial greetings, wherewith we commend your Reverences persons and families and property to the word of His grace. We remain meantime,

Reverend, Pious, Very Learned, Very Prudent, Gentlemen,

Your obliged Servants and Brethren in Christ,

The Elders and Deacons of the Reformed Church at New York.

In the name of all,

Oloff Stevensen van Cortlandt, Elder.

Jeronimus Ebbinck, Deacon.

(The points of this letter are given at a meeting of the Deputies, Sept. 13, 1672, (Vol. xxi:127,) and hence the date would probably be the first half of 1672. There is also an extract of the same in the Minutes of the Synod of North Holland, 1673, Art. 12, p. 20.)

Correspondence from America.

1672, July 13th.

Agreement between the Pastor and Consistory of New York concerning his salary. xxvii. 147.

Pastor and Consistory being assembled, it is determined that in the payment of one thousand guilders, Dutch currency, as the annual salary of Rev. Nieuwenhuysen, the beavers shall never be valued higher or lower than six guilders each; that silver money shall be according to Dutch value; and the sewant shall

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be valued according to the exchange. This shall remain unchanged so long as Rev. Van Nieuwenhuysen continues here.

Signed,

Oleft Stevens Cortlandt,
Johannes De Piester,
Peter Jacobse Marius,
Jacob Leisler,
Jeronimus Elbing,
Pieter Stoutenburg.

Wilhelmus Van Nieuwenhuysen,
as Pastor.

Subscript:

This copy corresponds to the original in the church-book, to which testify, etc.

Acts of the Deputies.

1672, Sept. 13th.

Rev. Laurentius in the Chair.

A letter without date, written by the elders and deacons in New York, was read. Therein they inform us, that they had received our letters, and that Rev. William Nieuwenhuysen, sent to them as their pastor, had safely arrived, and that he was highly satisfactory to them, edifying the church by his preaching and catechising; that they are indebted to the Rev. Classis for the trouble they had taken, and should have written sooner, but delayed, in order to be enabled to decide first concerning the best means of meeting the requirements of the salary promised. This had now been fixed to the full satisfaction of his Reverence as well as of the congregation. xxi. 127.

EXPLANATION OF CONCESSIONS MADE IN 1664–5 BY JAMES, DUKE OF YORK, AND CARTERET AND BERKELEY.

(From Leaming and Spicer.)

1672, Dec. 6.

II. As to the 8th Article, it shall be in the Power of the Governor and Council, to constitute and appoint such Ministers and Preachers as shall be nominated and chosen by the several Corporations, without the General Assembly, and to establish their maintenance, giving Liberty besides to any Person or Persons to keep and maintain what Ministers or Preachers they please. Page 33.

This was renewed in 1674, after the resurrender of the Province to the English. Page 55.

PETITION (NOT SIGNED) FOR A GRANT OF FOUR THOUSAND ACRES OF LAND ABOVE AND BELOW THE FALLS ON THE DELAWARE, WITH THE PRIVILEGE OF LIBERTY OF WORSHIP, CALLING A MINISTER, HOLDING COURT, ETC.

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Right honereabill Ed. Andros, Governor:

For wee thought good to propound ffew things unto your honners Consideration for the seatilment of ourselves and famelies at the falles of Delaway River.

First we Request of your honner such a trackt of Land in the please aforesaid Contayneing ffowar thousand eakers of Land lying by the River that is to saye ffowar miles above the fales and ffowar miles Belowe with the ijlands therebye and that the ijland callid by the name of Mr. Olderidges (Alrichs) ijland may be procuarid ffor us and that your honner wolde be pleased to give us such a Pattin ffor the same: whereby it maye be Confermid unto ourselves and ayares or sucksesars ffor ever and bodies this ffowar thousand eakeres of Land we Request a nother parte of Land to by as Comman and ffree ffrom any payments but for the ffowar thousand Akeres after the exspireation of seven yeres paying ffor every hondred eakeres one scipell of wheate yerely shall then be ffreid ffrom any other payments as to the publick.

2ly that we may have our Liberty in point of worship and the Choise of our owne Ministar and that nothing may be imposed upon him which may be offensive unto his Conshence.

3ly that we may have the Liberty ffor the iudging of such difaranses as may any way hapin amongt as to give a ffinal determination thereof exsept of matters which moste properly belong to the Courte of Asisis. That we may have the Liberty of treade and make the best of what we shall Rayes or maye produce and tranceporte into any partes of his Majesty's Dominyons either Yorke Boston or Barbadoes or where we maye make the best of what we shall any waye produce, provided we paye the Kings Custome as in New Yorke we then be ffree to tranceporte it where we please without any ffurdar paymente.— Col. Docs. N. Y. xii. 521, 522.

SYNOD OF NORTH HOLLAND, AT EDAM.

1673, Aug. 8 et seq.

Art. 12. Indian Affairs.

. . . . . .

Extract from a letter, undated, written from New York by the Elders and Deacons there.

1. It makes known that Rev. William Nieuwenhuysen, sent to them by us as minister, safely arrived there in the last of July; that he (his person) was very acceptable to them, and that he edified the congregation by his preaching and catechising.

2. They would have written sooner, but were delayed in their efforts to devise some good plan for his payment. This had now been accomplished to his satisfaction, and the pleasure of all the people.

1673, Aug. 9.

[Reconquest of New Netherland by the Dutch. See Col. Docs. N. Y. ii. 569–732; iii. 199–227; Doc. Hist. N. Y. iii. 45–65. Amsterdam Correspondence and Documents, 1673, onward. Also Brodhead's New York, ii. 204–260.]

ADMINISTRATION OF GOVERNOR ANTHONY COLVE,

August 9, 1673, November 16, 1674.

NATHAN GOULD'S ACCOUNT OF THE RECAPTURE OF NEW YORK BY THE DUTCH.

August, 1673.

The relation of one of the corporalls of the garrison concerning the takeing of New Yorke, which is as followeth, viz. On the last Monday was seuen night the Dutch ffleete appeared about Sandy Hooke: On tuesday they came to an anchor under Staten Iland: on the Wednesday the ffleet came up into Hud-

son's Riuer and Ankored before the ffort, not a Musquet Shot before the fort, before they came to an anchor at the fort: while they were at Staten Iland the ffleete sent a trumpeter to the ffort and demanded it for the Prince of Orange; and what answer was returned the Corporall knows not; After the ffleete was at an anchor by the ffort they did not shoot a gunn for the space of halfe an howr: then the ffleet discharged their broad sides at the ffort, and the ffort shot att them, while the Dutch were placing their great gunns; they landed their men in Hutson's Riuer aboue the Gouernor Orchard. This Corporall saith that immediately the fflag of the ffort was taken Downe; and he cannot certainly say who did it; the Souldiers of the enemy came downe the broad way and entered at the ffort gate, it being open; whereuppon the beseiged souldiers march forth with their armes and colours fflying, and laid them downe when they came; for then they were comanded into the ffort againe and comitted to prison in the Church, and so sent afterwards aboard the ships. The above said Corporall also saith, that he see Generall Lovelace at Justice Cornwalls, on longe Iland, with Captain Nicolls who tould him he would goe to the ffort on Saturday last in the mourning. He also saith that there were but seauen men of warr that came out of London (scil) three Amsterdam men and four Zeelanders; the rest of the ffleete were prizes they had taken in the Indies and Virginia, and he esteems theire is about sixteene hundred men of them.— Col. Docs. N. Y. iii. 201.

PETITIONS FROM THE ENGLISH ON LONG ISLAND FOR FREEDOM OF RELIGION UNDER THE DUTCH.

Jamaica, August the 14th 1673.

Whereas wee ye Inhabitants of the East Riding of Long Island: namely Southampton, Easthampton, SoutHoold Seataucok and Huntington were sometime rightly and peaceafully joyned with Hertford Jurisdiction to good satisfaction on both sides, butt about ye yeare 1664 General Richard Nicolls comeing in ye name off his Majesties Royal Highness ye Duke off Yorcke and by power subjected us to ye Government under which wee have remained untill this present time and now by turne off Gods Providence shipps off fforces belonging to ye States of Holland have taken New Yorke ye 30th of the last month, and wee have noe Inteiligence to this day ffrom our Governor: Francis Lovelace Esq. off whatt hath

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happened or what wee are to doe, Butt ye Generall off ye said dutch fforce hath sent to us his declaration or Summons with a serius Commination therein contained and since wee understand by ye post bringing the said declaration That our Governor is peacebly and respectfully entertained into ye said ffort and Citty; wee the Inhabitants off ye said East Riding or our Deputies for us, att a meeting this day doe make these our request as follow;

Imprimis That iff wee come under ye dutch Government, wee desire that wee may retain our Ecclesiastical Privileges viz. to Worship God according to our belieffe without any imposition.

2ly That wee may enjoy ye small matters off goods wee possess, with our Lands according to our Purchaze of ye Natieves as it is now bounded out, without further charge off confirmation.

3ly That ye oath of allegiance to bee imposed may bind us onely whyles wee are under Government but that as wee shall bee bound not to act against them, soe also not to take up armes ffor them against our owne Nation.

* * * * * * * * *

8ly In every respect to have equal priviledges with the dutch Nation.

.....

The Delegates from Easthampton, Southampton, Southold, Setalcket and Huntington request an audience, and entering, delivered in their credantials with a writing in form of a Petition; they further declared to submit themselves to the obedience of their High Mightinesses the Lords States-General of the United Netherlands and his Serene Highness the Prince of Orange, etc. Whereupon the preceding Petition having been read and taken into consideration, it is ordered as follows:

On the first point: They are allowed Freedom of Conscience in the Worship of God and Church discipline.

2. They shall hold and possess all their goods and lawfully procured lands, on condition that said lands be duly recorded.

3. Regarding the Oath of Allegiance with liberty not to take up armes against their own nation, is allowed and accorded to the petitioners.— Col. Docs. N. Y. ii. 583-4.

.....

COURT MINUTES OF NEW AMSTERDAM.

At a Meeting of the Honorable Council of War of New Netherland, holden on the 15th August, Anno 1673.

Only Magistrates of the Reformed Religion to be appointed in New Orange [New York.]

.....

The Deputies from the Commonalty of the city of New Orange, being sent for by the Commanders and adjoined Council of War of the fleet, they are recommended to convoke the Commonalty of this city, without delay, here in the city Hall, and to cause them to nominate six persons for Burgomasters and fifteen for Schepens, to wit: from the wealthiest inhabitants and those only who are of the Reformed Christian Religion; from whom said Commanders and Council of War will select some as Magistrates of this city.

Dated at the City Hall of the City of New Orange, this 15th August, 1673.

(Signed), Cornelis Evertsen, Jr.
A. Colve,
Jacob Benckes,
Nicolaes Boes,
A. F. van Zyll.

This 16th August, 1673: Pursuant to the order aforesaid, the commonalty of the city of New Orange have, by plurality of votes, nominated, and delivered in by Deputies to the Council,

For Burgomasters.

Cornelis Steenwyck,	Marten Cregier,
Cornelis van Ruyven,	Johannes de Peyster,
Johannes van Brugh,	Nicolaes Bayard.

For Schepens.

Jeronimus Ebbinck,	Francois Rombouts,
Willem Beeckman,	Stevanus van Cortlant,
Egidius Luyck,	Adolf Pietersse,
Jacob Kip,	Rynier Willemse,
Gelyn Verplanck,	Pieter Jacobse,
Lourens van der Spiegel,	Jan Vinges,
Balthazaer Bayard,	Peter Stoutenburgh,

Coenraet ten Eyck.

Which above named persons being called before the Council, they took the oath of allegiance, from which nomination the Commanders and Council of War elected the Magistrates, who have subscribed the following oath, whereupon it was ordered to make the subjoined Proclamation to-morrow.

The Oath.

We, the Schout, Burgomasters, Schepens and Secretary of the city of New Orange, qualified by the Honorable Council of War, do promise and swear, in the presence of Almighty God, that we, each in his quality, will, according to the best of our knowledge and without passion, administer good law and justice between parties in cases brought before us; that we will promote the welfare of this city and its inhabitants; in all things defend the upright and true Christian Religion agreeably to the Word of God and the order of the Synod of Dordrecht taught in the Netherland church; in all circumstances obey, maintain and help to maintain the Supreme government placed, or hereafter yet to be appointed, over us in the name of their High Mightinesses the Lords States General of the United Netherlands and his Highness of Orange, and prevent, as far as in our power lies, everything that may conflict with it. So truly help us God.— Col. Docs. N. Y. II. 574, 575. Also, Records of New Amsterdam, Vol. 6. pp. 396-7.

PETITIONS FROM THE ENGLISH IN NEW JERSEY FOR FREEDOM OF RELIGION UNDER THE DUTCH.

At a Meeting of the Honorable Council of War, holden in Fort Willem Hendrick, on the 18th of August, Anno 1673,

Present — Commander Jacob Benckes,
Commander Cornelis Evertsen, Jr.
Captain Anthony Colve,
Captain Nicolas Boes,
Captain A. F. van Zyll.

The following order was made:

On the petition of the inhabitants of the respective towns, viz.: Elizabets Towne, New-Worke and Piscattaway, situated at Achter Coll.

The Commanders and Honorable Council of War having considered and read the Petition of the inhabitants of the villages of Elizabets Towne, New-Worke and Piscattaway, have ordered thereupon that all the inhabitants of those towns shall be granted the same Privileges and freedoms as will be accorded to native born subjects and Dutch towns; also the Petitioners and their heirs shall unmolested enjoy and possess their lawfully purchased and paid for lands, which shall afterwards be confirmed to them by the Governor in due form; in regard to the bounds of each town, they shall hereafter be fixed by the Governor and Council;

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in respect to impressment, none of the English nation shall, in time of war with his Majesty of England, be impressed against his own nation on condition that they comport themselves quietly and peaceably, but their ships and boats shall be subject thereto. Concerning inheritance, they shall have to regulate themselves according to the laws of Netherland, but be at liberty to dispose of their property by will, according to their pleasure; and in case any wish to depart from this government with their property, they shall be at liberty so to do within the term of six months on condition of previously paying their debts, and obtaining proper passport from the Governor. Furthermore, no person shall be suffered to settle within this government without the Governor's previous approbation; and finally, the Petitioners are granted and accorded freedom of conscience as the same is permitted in the Netherlands.

Further, the Deputies from the towns of Woodbridge, Schrousbury and Middletowne situate at Achter Coll, coming into court, the above privileges were, at their verbal request, in like manner granted and allowed to their towns; but all subject to further orders from their High Mightinesses and his Serene Highness of Orange.

Captain John Berry, William Sandfort, Samuell Edsall and Lourens Andriessen, appearing before the Council request that they and their plantations may be confirmed in the privileges which they obtained from their previous Patroons, and furthermore possess unobstructed their houses, lands and goods and enjoy such further privileges as are granted and accorded to all other the inhabitants of Achter Coll, lately called New Jersey.

Ordered thereupon:

The Petitioners shall enjoy their lawfully acquired houses, lands and goods, together with such privileges as are granted and accorded to their neighboring towns of Achter Coll. What regards the privileges obtained from their previous Patroons, the same is denied the Petitioners.— Col. Docs. N. Y. ii. 576, 577.

AT A MEETING OF THE COMMANDERS AND HONORABLE COUNCIL OF WAR OF NEW NETHERLAND, HOLDEN IN FORT WILLEM HENDRICK 24TH AUGUST, 1673.

.....

The following is the Form of the Oath for Town Magistrates:

Whereas wee N. N. are chosen by ye authority of the high and mighty Lords the Staets Generall etz to be Magestraets of the towne called N. N. wee doe sweare, in ye Presence of ye allmighty Godt, to be true and ffaithffull to ye said authority, and their Governors for ye time being, and that wee equally and impartially shall exercise, Justice betwixt party and party, without Respect off persons or nations, and that wee shall ffollow such ffurther orders and Instructions as wee ffrom time to time shall receive ffrom ye Governor and Councell in time being. So help us God.— Col. Docs. N. Y. ii. 583.

COURT MINUTES OF NEW AMSTERDAM.

Ordinance for Better Observance of the Sabbath.

1673, August 28.

Whereas we experience to our grief, that the previously enacted and frequently renewed Placards and Ordinances against the desecration of the Sabbath of the Lord, the unlawful and unseasonable tapping on the same and after setting of the watch or drum beat, are not observed, but that many of the inhabitants almost make it a custom, in place of observing the Sabbath, as it ought to be observed, to frequent the taverns more than on other days and to take their delight in illegal exercises, to prevent and obviate which hereafter as much as possible for the

future, the Schout, Burgomasters and Schepens renew the aforesaid Placards, enacted on that subject and hereby interdict and forbid within this City of New Orange and the jurisdiction thereof from sunrise to sundown on Sunday all sorts of handicraft, trade and traffick, gaming, boat racing, or running with carts or wagons, fishing, fowling running and picking nuts, strawberries etc. all riotous racing, calling and shouting of children in the streets, together with all unlawful exercises and games, drunkenness, frequenting taverns or taphouses, dancing, cardplaying, ballplaying, rolling nine pins or bowls etc. which is more in vogue on this than on any other day; to prohibit and prevent which, all tavern keepers and tapsters are strictly enjoined to entertain no clubs on this day from sunrise to sunset, nor permit nor suffer any games in their houses or places, on pain for the tavern keeper, who shall be found to suffer such in his house, of forfeiting for the first offence twenty five gl., for the second offence fifty gl. and for the third offence he shall no longer be allowed to tap and moreover forfeit a fine of one hundred guilders zeawant; and each person found on Sunday in a Club or Gaming shall forfeit three guilders zeawant; and if any children be caught on the streets playing, racing and shouting, previous to the termination of the last preaching, the officers of the law may take their hat or upper garment, which shall not be restored to the parents, until they have paid a fine of two guilders.

The intention of the above prohibition is not, that a stranger or citizen shall not buy a drink of wine or beer for the assuaging of his thirst, but only to prevent the sitting of clubs on the Sabbath, whereby many are hindered resorting to Divine Worship.

Further, no tapsters nor tavernkeepers shall tap, present or sell any wines, brandies, beer etc., nor set any clubs on Sunday, nor on the night of any other day after setting of the watch or ringing of the bell, under the penalty and fine as above. Done in the City Hall of the City of New Orange the 28th of August Anno 1673.

By order of the Schout, Burgomasters and Schepens aforesaid.— Records of New Amsterdam, Vol. 6. pp. 405, 406.

FORMS OF OATH FOR THE DUTCH AND ENGLISH, RESPECTIVELY.

1673, Aug. 29.

At a meeting of the Commanders and Honorable Council of War holden the 29th of August, 1673.

Present — Commander Jacob Benckes,
Commander Cornelis Evertsen, Junior,
Captain Anthony Colve.

Capt. Willem Knyff and Lieutenant Jerons. de Hubert are this day ordered with Ephraim Herman, clerk in the office of Secretary Bayard, to repair to the Towns of Midwout, Amesfort, Breukelen, Utreght, Boswyck, Gravesandt, Flushing, Heemstede, Rustdorp and Middleborgh on Long Island, and to administer the oath of allegiance to all the inhabitants thereof; to which end a commission is granted to them.

Note.— The form of the oath to be taken by the inhabitants of the Dutch Nation shall be as follows:

We do promise and swear, in the presence of the Almighty God, to be loyal and faithful to their High Mightinesses the Lords States-General of the United Netherlands, and his Serene Highness the Prince of Orange and their Governor already, or hereafter to be appointed here, and to comport ourselves on all occasions as loyal and faithful subjects are bound to do. So truly help me God Almighty.

The following is the form of the oath to be taken by the inhabitants of the English Nation:

Wee do sware in the presence of the Almighty Godt, that wee shall be true and faithful to the High and Mighty Lords the Staets Gennerall of the United Provinces of his Serene Highnesse the Lord Prince of Orange and their Governors here for

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the tijme being, and to behave ourselves uppon all occasions, as true and lawfull subjects provided onlij that wee shall not be forced in armes against our owne nation if they be sent bij authoritij of his Majesty of England, except they be accompanied by a commission of force of other nations when wee do oblidge ourselves to take up armes against them So help us God.— Col. Docs. N. Y. ii. 589.

PETITION FROM KINGSTON FOR HELP TO SUPPORT THEIR MINISTER.

1673, Sept. 1.

At a meeting of the Commanders and Honorable Council of War, holden in Fort Willem Hendrik the 1st September, 1673.

Present — Commander Jacob Benckes,
Commander Cornelis Evertse, Jr.,
Captain Anthony Colve.

The Delegates from the Esopus appearing, delivered in a certain Petition whereupon the following Order was made:

The above Petition of the Magistrates of Swaenenburgh, heretofore called Kingstowne, also the Petition of the Magistrates of the towns of Horley and Marble towne, situate in the Esopus, being read and considered at a meeting of the Honorable Commanders and adjoined Council of War of the squadron of ships in the North river of New Netherland, etc.

It is ordered as follows:

First. The Petitioners shall give in a list of the number of their inhabitants, and what they will be able to contribute to the support of a Minister, which shall be transmitted by us to our principals. Regarding the requested instruction it will be prepared on the earliest opportunity by the Governor and sent to the Petitioners.— Col. Docs. N. Y. ii. 592.

PETITIONS FROM ALBANY AS TO THEIR PRIVILEGES UNDER THE RESTORED DUTCH GOVERNMENT.

1673, Sept. 1.

The Delegates from Fort Orange, lately called Albany, requesting an audience, are admitted, and delivered in a writing containing the following articles, which are answered as appears annexed in the margin.

Points to be proposed by the Delegates to the Honorable Council of War of the Squadron of Ships lying at present before the Fort called Willem Hendrick, for the Maintenance and preservation of the rights of the Town of Beverwyck and Fort Orange:

First and foremost: Most seriously to request that the Officers and Justices of Fort Orange and Beverwyck aforesaid may be upright protectors of the true Reformed Religion, according to the Ordinances of beloved Fatherland.

Secondly. That conscience shall not be subjected to any constraint, as there are some here of different opinions who have intermarried, but that every one shall be at liberty to go where he pleases to hear the Word of God.

The annexed petition being taken into consideration by the Honorable Council of War, their Honors have ordered that Fort Albany shall henceforward be called Fort Nassau, and the Town of Beverwyck, Willemstadt, and have further ordered as follows:

1st The Commandant there shall be most expressly ordered to protect the Reformed Christian Religion, and failing so to do, the Petitioners shall have to address themselves to the Governor at this place, and the Magistrates shall alone consist of persons belonging to, or at least well affected towards the Reformed Christian Religion.

2nd Article is granted, and the Commandant and Magistrates are ordered to pay attention to it.— Col. Docs. N. Y. ii. 593.

THE CORPORATION OF NEW ORANGE [NEW YORK] TO THE STATES-GENERAL, RESPECTING THE MEANS FOR PROSPERITY IN NEW NETHERLAND.

1673, Sept. 8.

High and Mighty Lords:— It has pleased the All-governing God so to bless your High Mightinesses and his Serene Highness' Arms under the command of Commander Jacob Benckes and Cornelis Evertse, Jr., that this entire Province of New Netherland, consisting of three cities and thirty villages, was, to the great joy of its good inhabitants, on the 9th of August last, reduced again under the obedience of your High Mightinesses and his Serene Highness, their lawful and native Sovereigns, from whose protection they were cut off about nine years ago in time of peace. In the name and on the behalf of our loyal Burghery, we heartily and with due respect thank your High Mightinesses and his Serene Highness, under God, for this reduction and recovery. And, furthermore, have thought necessary, officially and dutifully to represent briefly to your High Mightinesses, that the reduction and recovery of this Province will, in time, be able to confer, exclusive of the reputation and respect, great profit and considerable advantage on the state of our beloved Fatherland, viz.: Many private families who are ruined by the French invasion, will be able very easily to earn a living in this country, if a helping hand were extended to them only for the first year, whereby this Province, which almost wants for nothing but people to promote agriculture and farming, would be so advanced as in time to become, for Fatherland, a granary and magazine of many necessaries which are ordinarily imported from the Sound. A portion of this Province called the Esopus, consisting of three villages, having already, last year, delivered about twenty five thousand skepels of grain (kooren). Certainly Curacao and Serenam could, from this day forward, be provided from this place with necessary provisions. By which means we shall be able to exchange our, and they their, wares. This Province is, also, very convenient and serviceable for Western cruisers in time of war to bring in their prizes and to provide themselves with fresh stores. Moreover, a constant eye can be kept on the actions, in this country, of the King of England, who, in case he only came to be Lord and Master of this Northern part of America, would be able to equip ships here unknown to any Prince or Potentate in Europe, and thus most unexpectedly fall on our State or its allies. To the above is still to be added the Beaver and Peltry trade for the maintenance of commerce with Muscovy; the Tobacco trade, and much more which we shall omit for brevity's sake and in order not to trouble your High Mightinesses with any longer details, and, therefore, rather refer to the verbal report and information of Cornelis van Ruyven, the bearer hereof, who hath filled divers respectable offices here, who will be able fully to acquaint your High Mightinesses with all the circumstances of the country and its inhabitants. For all which preceding and many other reasons, it is highly necessary to maintain this newly recovered Province whose present condition is such that, without any actual and speedy reinforcement from Patria, it cannot, evidently, resist its numerous neighboring English and French enemies by whom it is encompassed around on all sides; who, without a doubt, will exert every effort to take revenge, if possible, for your High Mightinesses' victory here, when the good Dutch Inhabitants, who, with women and children, are estimated to amount here to about six to seven thousand souls, but in consequence of the vastness of the country, are at a great distance the one from the other, would have nothing else to expect than total ruin and destruction, which God forbid. Therefore have we taken the liberty to address ourselves to your High Mightinesses, and with all due submission, humbly requesting and praying you, High and Mighty, in your wonted benevolence, to apply yourselves to the preservation of this Province and of so many souls, and supply them with such necessary, and above all things, speedy succor, as shall be found to appertain to the proper defence of this newly recovered Province. The requisitions therefor we refer to the paternal care and opinion of our Honorable Commanders, who, undoubtedly, will submit the necessity thereof, at a proper time, to your High Mightinesses. Meanwhile, hoping they will protect us, under

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God, with the force they command, from all invasions of the enemy; which praying of the All-good God, who will grant your High Mightinesses and your government lasting and prosperous rule, we shall be and remain,

Your High Mightinesses'
Most humble and most obedient
servants and subjects,
The Schout, Burgomasters and Schepens of
the City of New Orange.— Col. Docs. ii. 526.

New Orange, on the
Island of Manhatans, in
New Netherland, this 8th
September, Anno 1673.

FREEDOM OF RELIGION GRANTED TO LUTHERANS AT ALBANY.

26 Sept. 1673.

The Governor General of New Netherland having read and considered the petition of Myndert Fredricksen, Jan Hendricksen Bruyns, Volckert Jansen, Hans Hendricksen and Hans Dreper, in their own and in the name of their congregation of the Augsburg Confession at Willemstadt, (Albany) requesting in substance free exercise of their religious worship, without let or hindrance, to the end that they may live in peace with their fellow burghers, etc.

It is ordered as follows:

The petitioners are granted and allowed their aforesaid request, on condition of comporting themselves peaceably and quietly without giving any offence to the congregation of the Reformed Religion, which is the State Church (de hoofft Kercke.) Dated Fort Willem Hendrick, this 26th 7ber, 1673.— Col. Docs. N. Y. ii. 617.

.....

Instruction for Andries Draeyer, Commander and Schout, at Fort Nassau.

1673, 27, 7ber.

1. The pure, true Christian Religion, agreeably to the Synod of Dort, shall be taught and maintained in all things as it ought, without suffering any the slightest attempt to be made against it by any other sectaries.— Col. Docs. N. Y. ii. 618.

.....

ORDER TO THE MAGISTRATES OF THE VILLAGES IN THE NEVESINKS IN REGARD TO APPROACHING SHIPS AND FOR A NEW ELECTION OF OFFICERS AT SHREWSBURY.

Other officers than Quakers to be elected at Shrewsbury, N. J.

A letter was written to-day to the Magistrates of the villages, lying in the Nevesinks on the sea-coast to direct that they and their inhabitants should speedily inform the Governor General of the arrival of any ship from sea.

Whereas the Late Chosen Magistrates off Shroudbury are found to be Persons, whoes Religion will not suffer them to take any oath or administer the same to others, wherefore they can Nott be fitt Persons for that office, I have therefore thought fitt, to order that by ye said Inhabitants off ye said Towne a New Nomination shall be made off four Persons off the true Protestant Christian religion, out of which I shall elect two and Continue one off ye former for Magistrates of ye said Towne. Dated att ffort Willem Hendrick this 29th 7tember 1673.

Signed . . . A. Colve.
— Col. Docs. N. Y. xiii. 477.

INSTRUCTION FOR PETER ALDRICKX, SCHOUT AND COMMANDER AT THE SOUTH RIVER.

1673, 29, 7ber.

1. The pure, true Christian Religion, according to the Synod of Dort, shall be taught and maintained in every proper manner, without suffering anything to be attempted contrary thereunto by any other sectaries.— Col. Docs. N. Y. ii. 618.

.....

PROVISIONAL INSTRUCTION FOR THE SCHOUT AND MAGISTRATES OF MIDWOUT, AMERSFOORT, BREUCKELEN, NEW UTRECHT, AND GRAVESEND, L. I., AND TO THE MAGISTRATES OF BUSHWYCK.

1673, Oct. 1.

Art. I. The sheriff and Magistrates shall each in his quality, take care that the Reformed Christian Religion be maintained in conformity to the Synod of Dordrecht, without permitting any other sects attempting anything contrary thereto.— Col. Docs. N. Y. ii. 620.

.....

.....

Art. 15. Towards the time of election, the Sheriff and Schepens shall nominate as Schepens a double number of the best qualified, the honestest, most intelligent and wealthiest inhabitants, exclusively of the Reformed Christian religion or at least well affected thereunto, to be presented to the Governor, who shall then make his election therefrom with continuation of some of the old ones in case his honor may deem it necessary.

Dated Fort Willem Hendrick, the first of October, 1673.— Col. Docs. N. Y. ii. 622.

PROCLAMATION FOR A DAY OF HUMILIATION AND THANKSGIVING.

1673, Nov. 15th.

Trusty and Welbeloved, Concidering the Manifold Blessings and favours which the Bountifull and Merciful god hath bene pleazed graciously to Bestow uppon this Province and the Inhabitants thereof, amongst which is to be Esteemed beyond all others the free and pure worshipp of god; which Blessing together with all others ought Not only to drawe and oblidge us to dutifull thanckfulnesse, but also meeknesse and Rependance because of our Manifold sins and Transgressions, to the End the said Blessings and favours of our god may be Continued towards us and this People and Country be free from this weldeserved Wroth and Indignation; Know ye therefore that wee have thought it Necessary and do

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by these presents order and Proclaime an universal day of fast, humiliation and thancksgiveing, which shall be held within this Province on the first wednesday on every month, and begunn on the first wesnesday of the next ensuing month of December, being Second day of the said Month, and soo alsoo uppon Every first wednesday of ye month thereunto Ensuing; And to the End the said day of humiliation and thankxgiveing may be the better put in practice and due Execution, Wee do hereby strictly prohibite and forbid on the said day of humiliation Thankxgiving all manner of Labour and exercizings, of hunting, ffisshing, gaming, Excesse in drincking and the Lyke; and all Inkeepers and ordinaris not to Retayle any Licquors or drinke, uppon Penalty of Corporall Punishment, To the true performance of which wee do hereby strictly order and Comand all Magistrates, officers and Justices of this Province and prolecute against the Transgressions according to the Tennor thereof, and to Cause this Proclamation to bee published in due time and place; Soo wee Recommand you to the Protextion of the Almighty godt;

Trusty and welbeloved,

Your Loving ffrinds,

(:Signed:) Anthony Colve.

In fort William Hendrick this 15th of November.

(Vnderstood:)

By order of the governor generall and Councell of the Niew Netherlands.

N: Bayard Secretary.

— Col. Docs. N. Y. ii. 658.

THE STATES-GENERAL TO CHARLES II.

1673, Dec. 9/19.

Sire: We know not what reason finally induced your Majesty to write to us such a letter as has been delivered to us by the Trumpeter whom we sent to your Majesty, and which is dated the 7/17 November. Yet we consider ourselves obliged to thank your Majesty for the honor you have been pleased to confer on us. And especially can we not omit making known to your Majesty our regret to find its contents so disadvantageous to us; and that the Minister in whom your Majesty has reposed confidence, have, up to the present time, made use of their knowledge to bring matters to the stand they now occupy, even persuading your Majesty so far as to have conjointly reminded you of very many things which they supposed your Majesty had altogether forgotten, and which they in their consciences well know are far from the truth.

This consideration, Sire, prevents us answering particularly the principal points of the letter your Majesty hath written us.

. . . . . .

We are ready to renew with your Majesty the Treaty concluded with us at Breda in the year 1667.

. . . . . .

Finally, in order to manifest to your Majesty the special esteem which we entertain for your friendship, we hereby also offer the restitution of New Netherland and of all other places and Colonies which have been won by our arms during the present war. Firmly convinced that your Majesty will be unwilling to refuse a reciprocal engagement to restore to us such lands and forts as your subjects may have taken from us.— Col. Docs. N. Y. ii. 531.

. . . . . .

The Hague, 9/19 December, 1673.

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COURT MINUTES OF NEW AMSTERDAM.

Magistrates to be only of the Reformed Religion.

At a Court holden at the City Hall of the City New Orange on the 16th January Anno 1674. Present the Honorable Hr. Governor General together with the W. Hr. Schout, Burgomasters and Schepens of the City aforesaid.

The Honorable Governor delivered to the Court a provisional instruction for the Schout, Burgomasters and Schepens abovementioned, reading as follows:

Copy.

Provisional Instruction for the Schout, Burgomasters and Schepens of the City of New Orange. [New York.]

1. The Schout and Magistrates shall, each in his quality, take care that the Reformed Christian Religion conformable to the Synod of Dordrecht shall be maintained, without suffering any other sects attempting any thing contrary thereunto.

.....

15. The Schout, Burgomasters and Schepens aforesaid shall convoke an Assembly on the 11th day of the month of August, being eight days before the election of new Magistrates, and in presence of the Commissioner to be qualified for that purpose by the Honorable Governor General nominate a double number of the best qualified honorable and most wealthy persons and such only as are of the Reformed Christian Religion, or at least well affected towards it, as Schout, Burgomasters and Schepens aforesaid, which nomination shall be handed in and presented, folded and sealed, on the same day to his Honor, from which nomination the election shall then be made by his Honor on the 17th day of the month of August, with continuation of some of the old Magistrates, in case his Honor shall consider the same necessary. Done at Fort Willem Hendrick the 15th of January 1674.— Records of New Amsterdam, Vol. 7. pp. 36, 39.

COURT MINUTES OF NEW AMSTERDAM.

Case of Rev. Jacob Fabritius, Lutheran.

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1674, January 17.

Annettie Ffrabitius, pltf. v/s Jacobus Ffrabitius, deft. Deft. demands postponement until the next Court day, as he had not pltf's. declaration long enough. Pltf. through her attorney Allard Anthony demands, that the pltf. may be ordered to give her up the room in the house. Burgomasters and Schepens decree, that Magister Jacobus Fabritius* shall provisionally remain in the chamber, until the case in question be disposed of; and he was also allowed time until the next Court day to prepare his answer.

COURT MINUTES OF NEW AMSTERDAM.

Case of Rev. Fabritius.

1674, Feb. 15.

Anna Fabritius, pltf. v/s Jacobus Fabritius, deft. Ordered that copy of the deft's. last entered answer shall be delivered to the pltf.

.....

* The first minister of the Lutheran Church, who was allowed to hold service in New York according to his tenets. His predecessor Goetwasser was subjected to all kinds of indignities under Dutch rule. But even though on the return of the Dutch in 1673, Governor Colve allowed the free exercise of worship to the Lutherans (September 26, 1673), Fabricius was on March 1, 1674, brought up before the Governor and Council for having solemnized a marriage, without having been lawfully authorized to act as clergyman. At the same time he was accused of having committed bigamy, but the Court declared this charge unfounded, forbidding him nevertheless to act as clergyman for a year.— Records of New Amsterdam, Vol. 7. p. 44.

Dutch House in New York City, 1679.

PETITION AGAINST REV. J. FABRITIUS.

24 Feb. 1674.

To the Worshipfull Heeren President, Burgomaster and Schepens of this City of New Orange. Annetje Cornelis represents with very great humility that she hath divers times requested that the house belonging to her and her children from God and nature may be given up to her, as she is very sickly and beladen with the Quartan Ague, having been obliged the whole winter to sleep in the garret under the roof of the house, which truly is a very hard thing to happen to an old woman, and all this for a drunken and constant prophaner of God's Name, a ci-devant Lutheran Preacher, named, as he says Jacobus Fabritius her married but unfaithful husband, who has driven her out of her own house and Chamber which she intended for her son; which is truly a matter that ought not be tolerated in a place where Law is maintained as is the case in this Government, the good God be fervently thanked therefor.

The Petitioner therefore humbly beseeches your Worships to be pleased to order that he deliver up the key of the room without delay to the petitioner and to interdict or forbid him to presume to enter the house any more until further order from your Worships, on pain of certain arbitrary Correction to be found fitting by your Worships, the rather as said Fabritius did Yesterday not only use force and violence in said house, but also stole property, which at a proper time shall be proved; whereupon awaiting Your favorable apostille, remains, etc.

Apostilled —

The accompanying Petition being considered and read in Court, the Petitioner Annetje Cornelis' request is granted and allowed, especially as Jacobus Fabritius hath of himself left the house and, contrary to the previous order and prohibition given him, hath behaved very uncivilly and badly; and the said Jacobus Fabritius is ordered to deliver up the said key to the Petitioner and not to presume to molest her in any way until the W. Court shall otherwise provide therein.— Doc. Hist. N. Y. iii. 242. Record of New Amsterdam, Vol. 7, pp. 58, 60.

VALUATION OF PROPERTY IN NEW YORK IN 1674.

..... 17th March, 1674.

Pursuant to a second order of the Governor General, (Colve) the following valuation was this day extracted, in the City Hall of this city, by the Commissioners, from the second compiled valuation of the best and most affluent inhabitants of this city, to wit:

	Holland Currency.
Adolph Pieterse	fl. 1,100.00.00
Assur Levy	2,500.00.00
Barent Coerten	3,500.00.00
Balthazr. Bayard	1,500.00.00
Balthazr. de haert's house	2,000.00.00
Cornelis Steenwyck	50,000.00.00
Cornelis van Ruyven	18,000.00.00

	Holland Currency.
Carsten Luersen	5,000.00.00
Claes Bordingh	1,500.00.00
Coenraet Ten Eyck	5,000.00.00
Christopher Hooghlandt	5,000.00.00
Cornelis Clopper	5,000.00.00
Cornelis van Borsim	8,000.00.00
Cornelis Dirckse v. Westveen	1,200.00.00
Daniel Hondecoutre	5,000.00.00
Dirck Smit	2,000.00.00
Dirck van Clyff	1,500.00.00
Dirck Siecken	2,000.00.00
Egidius Luyck	5,000.00.00
Evert Pietersen	2,000.00.00
Evert Duyckingh	1,600.00.00
Fredrick Philipsen	80,000.00.00
Francoys Rombouts	5,000.00.00
Gelyn Verplanck	5,000.00.00
Gabriel Minvielle	10,000.00.00
Hendrick Wesselse Smit	1,200.00.00
Hendrick Willemse Backer	2,000.00.00
Hans Kiersteede	2,000.00.00
Johannes van Brugh	14,000.00.00
Johannes d'Peyster	15,000.00.00
Jeronimus Ebbingh	30,000.00.00
Jacob Kip	4,000.00.00
Isaacq van Vleecq	1,500.00.00
Isaacq de Foreest	1,500.00.00
Jacob d' haert	6,000.00.00
Jan Hendrickse van Bommel	1,500.00.00
Jacob van de Water	2,500.00.00
Isaacq van Tright and brother's houses	2,000.00.00
Jacob Abramse, shoemaker	2,500.00.00
Jonas Bartelse	3,000.00.00
Jan Harberding	2,000.00.00

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	Holland Currency.
Jacob Theunisse Kay	8,000.00.00
Jan Lawrence	10,000.00.00
Jan Coly, smith	1,200.00.00
Jan Shakerly	1,400.00.00
Jan Joosten, sloop Captain	1,500.00.00
Jacob Leisler	15,000.00.00
Jacob Varravanger	8,000.00.00
Lourens vander Spiegel	6,000.00.00
Luycas Andriese, sloop Captain	1,500.00.00
Marten Cregier, Senior	2,000.00.00
Matthys de Haert	12,000.00.00
Nicolaes de Meyer	50,000.00.00
Nicolaes Bayard	10,000.00.00
Olof Stevense van Cortlandt	45,000.00.00
Pieter Jacobse Marius	5,000.00.00
Poulis Richard	5,000.00.00
Reynier Willemse Backer	5,000.00.00
Stephanus van Cortlandt	5,000.00.00
Symon Janse Romyn	1,200.00.00
Thomas Lewis	6,000.00.00
William Beeckman	3,000.00.00
Total	fl. 520,900.00.00

In witness of the truth is this signed by the abovementioned Commissioners. Dated New Orange, this 19th February, 1674.

(Signed), Cornelis Steenwyck,
Aegidius Luyck,
Cornelis van Ruyven,
Jacob Leiseler,
Francoys Rombouts,
Willem Beeckman.

— Col. Docs. N. Y. ii. 699, 700.

CHARLES II. TO THE STATES-GENERAL.

1674, March 31.

High and Mighty Lords, Our good Friends, Allies and Confederates:— Whereas by the sixth Article of the Treaty recently concluded between us, it is agreed that all lands, islands, towns, ports, castles and forts that one of the parties might have taken from the other in Europe and elsewhere during the last war, should be restored on the one side and the other to the Lord and Proprietor who was in possession thereof previous to the said war, in the same state in which they might be at the time of the publication of the peace, agreeable to said Article; We desire that you would order the despatch as early as possible of the necessary instructions to your Governor or Commandant of the place called New York in the West Indies, to surrender it to Sieur Edmund Andros, or to such other person as we shall depute thither, with all its dependencies, arms, artillery, ammunition and material of war, of what sort soever they may be, and in the same state as they were at the time of the publication of the peace; Which orders you will please give to Chevalier Sylvius to be sent hither, as we have ordered said Andros to proceed to the said place of New York with all diligence, and to take possession of it, for us and in our name. We rely on the effects of your friendship and justice on this occasion and on all others on our part we promise you the like. Praying God that he may have you, High and Mighty Lords, our good friends, allies and confederates, in His holy keeping. Written at Whitehall this last day of March, 1674.

Your very good friend,
(Signed), Charles R.
— Col. Docs. N. Y. ii. 544.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Roelandus Carpentier.*

1674, April 9th.

Rev. Visscherus, Dep. at causas Maritimas, stated that the Honorable Councilors of the Admiralty, had called before them the Deputies of this Classis on certain affairs, and made known to them that it was the desire of their Honors, that there might be called by this Classis a minister for the ship of his excellency, Rear Admiral (Schout by nacht) Engel de Ruyter. There was particularly recommended for this position, Rev. Roelandus Carpentier, a candidate of this Classis, who appeared before the Assembly and was asked whether he was disposed to be employed as a minister (chaplain) on the National fleet, (navy). He showed himself willing, if such a call were made out for him, to accept it in the fear of the Lord. Whereupon after he had preached a sermon in the presence of the Assembly on the words of Paul in

* Probably a relative of Rev. Casparus Carpentier.

Rom. 8:31, "If God be for us, who can be against us?" he was unanimously called by the Classis to the aforesaid service. And having been stante Classi examined on the principal articles of the Christian religion, in so far as could be done, on account of the shortness of the time, he gave such satisfaction that he was ordained to the Sacred Ministry, in the name of the Lord, with the laying on of hands. The Depp. ad caus. Maritimas, will furnish him with the proper papers in the premises. vii. 81. xix. 168.

STATES-GENERAL TO THE GOVERNOR OF NEW NETHERLAND.

(From the Register of Uitgegane Brieven of the States General, in the Royal Archives at the Hague.)

The States, etc.

Honorable, etc. We have received a letter from the King of Great Britain dated the 31st of March last, concerning the Restitution of New Netherland, and have this day adopted the accompanying resolution thereupon, which we send you, ordering and commanding you precisely to regulate and comport yourself according to the tenor thereof, so far as you are concerned, without failing in any manner therein. For such is our earnest intention and will. Col. Docs. N. Y. ii. 547.

The Hague, 16th April, 1674.

ORDER REFUSING DOMINE FABRICIUS PERMISSION TO BAPTIZE.

Jacobus Fabricius, late Lutheran Minister, requests in a petition, that the sentence against him should be mitigated so far, that he, the petitioner, might be at least allowed to baptize, if he may not preach and act as minister. The answer given was, that petitioner's request is denied. Col. Docs. N. Y. xii. 512.

April 18, 1674.

CASE BETWEEN WM. TELLER AND GIDEON SCHAETS.

.....

At a Council, 18th of April, 1674.

Read and considered the petition of Mary Varlet, wife of William Teller, setting forth that he is gravely injured by a certain Judgement pronounced by the Court of Willemstadt, on the last, between the Petitioner and Gideon Schaets, requesting therefore that it may be taken into consideration and the papers examined,

It is ordered:

Fiat mandamus in case of appeal.— Col. Docs. N. Y. ii. 707.

PUNISHMENT FOR DISTURBING PUBLIC WORSHIP.

At a Council, 18th April, 1674. Present — Governor-General Anthony Colve, Councillor Cornelis Steenwyck, Mr. Cornelis van Ruyven and Secretary Nicolas Bayard, assumed Councillors, and Fiscal Willem Knyff.

Whereas Samuel Forman, residing at Oysterbay, on Long Island, at present a prisoner, hath dared to come, some time ago, into this city without permission and to make great noise and uproar along the public streets; and whereas he has attempted to disturb the public peace, and, moreover, presumed to come into the church on the last Sabbath, and there, in full meeting, during divine service, to make great outcry, abusing with great levity, the Word of God, and blaspheming His Holy Name, all which, in a well regulated community, can in no wise be tolerated but ought to be punished as an example to others; therefore the Governor-General of New Netherland, administering justice in the name and on the behalf of their High Mightinesses, the Lords States-General of the United Netherlands and his Serene Highness the Prince of Orange, having heard the Fiscal's demand and the prisoner's acknowledgement, have condemned and sentenced, do hereby condemn and sentence said Samuel Forman to be brought to the place where justice is usually executed, there to be severely whipped with rods, and to be banished forever out of this Province; furthermore, to pay the costs and expenses of justice.

Done at Fort Willem Hendrick, the 19th April, 1674.

By order of the Governor-General
and Council of New Netherland.
(Signed) N. Bayard, Secretary.
— Col. Docs. N. Y. ii. 705.

REGARDING THE MAINTENANCE OF THE MINISTER OF JAMAICA, L. I.

Mesr Byarde — Much respected Sir. After my servis presented unto you these are in all love to request you to do us that Kindness as to let our petition wee left with you be presented to our Honorable Governour and his Council and to procure us an answer to that perticular which conserns the mayntenans of our minister soe that as hitherto he hath been mainetained that is to say by the towne in generall every man paying according to proportion though they differ in judgment or would upon any other pretens deny payment that then as formerly wee might by authority take by destres or execution soe much of such persons estates as is there proportion to pay as hitherto hath been done in such cases and as wee conselve was promised by the generals when wee took the oath of our offises for there are two men in our towne which doth deny to pay theire proportion and giveth such threatening speeches that there is hardly any perswadeing of any one to goe with

the marshall to assist him in the execution of this offis for they have a consaite that unless wee have an order from the Governor to take it by destres of every one that wee cannot doe it of ourselves by the power wee have allready there being somthing sed in our Instructions that we are not to maintaine any other way of Church Government then what is according to the senod of dort, now he is noe ways repugnant to that senod, but if hee were, we ought to pay him for the time past; nowe my humble request to you is that you would be pleased to send mee by this Bearer Mesr. Jonas Woode an order from the Governor that those two men namely Humphrey Underhill and William Creede with any other that shall refuse to pay shall be compelled to pay by authority the which if you will doe I shall thinke myselfe much ingaged to you and I hope it may prevent a great deale of truble which otherwise I feare may arise thus in haste commending you to God, I rest hopeing to heare from you by this bearer your friend redy to serve you in what I may.

Nathaniall Denton.

— Doc. Hist. N. Y. iii. 120, 121.

From Jamaica alies Rustdorpe
this 9th of May, 1674.
Addressed, for Mesr. Nicholas Byarde,
Secretary at New Oraniae These.

PETITION OF WIDOW MEGAPOLENSIS TO GOV.-GENERAL COLVE AND COUNCIL.

1674, June 16.

On the petition of widow Megapolensis, etc., the following recommendation is granted her:

Whereas we are informed that a considerable sum is yet due to the widow of deceased Domine Megapolensis and to Domine Samuel Megapolensis, late ministers in this city, both from the city, and others, for earned salary, requesting that the same may be paid her the earlier because said widow is now about to return to Patria; therefore those of the W. Court of this city are recommended, on her petition, to examine the justice of said debts, and where the fault lies; why said earned salaries are still unpaid, and further, if possible, to devise some expedient whereby said arrears may be paid and discharged.

Whereas it has been represented to us that the widow of deceased Domine Megapolensis and Domine Samuel Megapolensis, late ministers in this city, have still due to each of them for earned salary from the town of Bergen, the sum of one hundred florins, wampum value, requesting that the sum may be paid her, the rather as said widow is on the eve of going to Patria; therefore, the magistrates of the aforesaid town are, on her presented petition, recommended to use all possible means that said arrears may be forthwith paid and discharged.

Burgomaster Egidius Luyck is hereby required and ordered to demand an account from Jan Corsen, the steward, of the provisions received by him as steward since the 10th of October, 1673, to the 31st of May last, from said Burgomaster Luyck for the use of the garrison; and further, to settle and close said account with him and thereof to report as soon as possible.— Col. Docs. N. Y. ii. 722.

1674, June 27.

On petition presented by Mr. Cornelis van Ruyven, on behalf of the widow of deceased Domine Johannis Megapolensis and of Domine Samuel megapolensis, requesting that what still is due them for earned salary both from the West India Company, from this city and the town of Bergen, may be ordered to be handed and paid him, etc.,

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Ordered by the Governor-General of New Netherland:

As regards the claim against the estate of the West India Company, the petitioner is referred to the commissioners appointed on the 21st instant for the settlement of its books and payment of its debts; regarding the debt of the city and of the town of Bergen, it is already recommended to the respective Courts, in order that some means may be found, if possible, to pay the same.— Col. Docs. N. Y. ii. 726.

COURT MINUTES OF NEW AMSTERDAM.

Arrears of Salary due Rev. John Megapolensis, decd.

1674, June 26.

On the petition of Mr. Cornelis van Ruyven requesting in substance for Domine Samuel Megapolensis* and mother Megapolensis, payment of the arrears of the Minister's salary etc. Apostilled. That they, the petitioners, shall come in concurrence with others, the old creditors of the City of that time, for what the City is found indebted to them, to be paid the arrears whenever means are found; and as regards the debts of particular persons, the petitioners have their recourse against them.— Records of New Amsterdam, Vol. 7. p. 104.

COMMISSION OF ANDROS TO BE GOVERNOR OF NEW ENGLAND, NEW YORK AND NEW JERSEY.

Instructions for Governor Andross.

1674, July 1.

1. .....

2. When you shall be arrived at New Yorke you shall take possession thereof in my name from those Dutch who have lately seated themselves there and are obliged by ye Article of His Majesty's last Treaty of Peace with ye States Generall of ye United Provinces to surrender it in ye same condicon that it was at ye time of ye publication of ye said Treaty.

3. Being possessed of New Yorke (and in vertue thereof, of ye territories thereunto belonging) you shall by all possible meanes satisfy ye inhabitants, as well Natives as Straungers as English that your intention is not to disturbe them in their possessions, but on ye contrary that your coming is for their proteccon and benefitt, for ye encouragement of Planters and Plantations and ye improvement of trade and commerce, and for ye preservation of religion justice and equity amongst you.

4. And ye better to perswade ye Inhabitants of ye sincerity of your intencons herein, you are in ye first place to take care that a strict discipline be kept among ye Soldiers and Officers under your Command, severely punishing any disorderly or debauced proceedings among them, thereby to avoid all cause of Complaints from ye Inhabitants and at ye same time to invite them by your example to live soberly and discreetly in their severall vocacons.

5. You are not to molest or vex any person of ye Inhabitants there, upon pretence of their having lately dealt treacherously in assisting Eveson or his party in taking ye Fort or in giveing him intelligence of ye condicon thereof, thereby to invite him

* A son of Domine John Megapolensis, born in 1634, his father sent him to Harvard College in 1655 to study the classics and English, and in 1658 to Utrecht, Holland, to prepare himself for the ministry of the Reformed Church. Then he studied medicine at Leyden, and having been licensed as Minister at Amsterdam in 1659 he came back to New York to assist his aged father. He was one of the regular ministers of the Reformed Church in New York from 1664 to 1668, and a Commissioner to prepare the terms of surrender in 1664. In 1669 he returned to Holland, where he first became pastor of his father's first Church at Wieringerwaerd, and died in 1700 as Pastor Emeritus of the Scotch Church at Dordreght, where he had served since 1685.— Corwin, Manual Refd. Church.

to the attempt (except such person haveing offended shall prove to be an Englishman, in which case onely you are to proceed against him to ye forfeiture of his estate, or as ye law shall determine) But if you shall find any of ye Dutch (or other forreigners) inhabitants have been active in this matter, you shall take care to observe them more circumspectly hereafter, and if they be posted in any place of strength where the continuance of persons of doubtfull affections may be dangerous, you shall by all lawfull means induce them to remove to other places as beneficiall to them but less hazardous to ye publick safety.— Col. Docs. N. Y. iii. 216.

.....

Under the sub-division of "Rates for the Customs of New York" in these Instructions, occurs the following, relating to Religion:—

11. You shall permit all persons of what Religion soever, quietly to inhabitt within the precincts of your jurisdiccon, without giving them any disturbance or disquiet whatsoever, for or by reason of their differing opinions in matter of Religion; Provided they give no disturbance to the publique peace, nor doe molest or disquiet others in the free exercise of their religion.— Col. Docs. N. Y. iii. 218.

Complaint Against the Rev. Jacob Fabritius.

New Orange, July 17, 1674.

The Hr. Schout de Mill Plt. against Jacobus Ffabritius, Prisoner and Deft. The Hr. Plt. says that the Deft. contrary to the order of this Court came by force on the 11th of July last into the house of Annetie Cornelis his Wife, and brought in there a chest against her will and consent; pushed a certain woman named Barentie with her spinning wheel off the road and moreover, when he was warned to keep still or that the Schout should otherwise have to be brought, he gave for answer, He was tired of the Schout and Burgomaster, and when the Schout came himself with order to remove him, the Deft. he resisted the Soldiers, pushing him Plt. on the breast with many other evil acts. The Hr. Plt. therefore demands that the Offender shall at least be banished forever out of this City's jurisdiction or otherwise punished according to his deserts as a person unworthy to live in a well regulated Burghery haveing committed divers offences against the laws and ordinances of our Fatherland; with the Costs incurred and still to accrue.

Burgomasters and Schepens having heard at length the demand and complaint of the Hr. Officer together with the answer and excuse of the Prisoner, and having seen and considered the depositions on both sides, condemn Magister Jacobus Fabritius in a fine of one hundred florins for the benefit of the Schout, and he shall merely ask the Court's pardon for the insults and injuries committed against it at divers times although he deserved to be more severely punished: Further their Worships persist by their last rendered judgement between said Ffabritius and his wife Annetie Cornelissen dated 8th of June last, with this explanation that said Fabritius shall not presume to come to his said wife without her consent or to give her any trouble. Further, paying the costs incurred herein.— Doc. Hist. N. Y. iii. 243.

Petition of Church of New York for Confirmation of Their Title to the Church in the Fort, 1674, July 23rd.

On petition of the Consistory (Kerckenraat) of the Dutch Reformed Christian Religion in New Orange with the Church Masters (Kerckmeesters) of that city, requesting in substance confirmation to them of the Church standing in Fort Willem Hendrick, which it was agreed on the surrender of this Province in the year 1664, should with other public buildings continue to be employed for the same pur-

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pose as they then were used; as more fully appears by the second article of the Capitulation.

Ordered:

Fiat confirmatio, and a deed in form shall be granted to the Petitioners in the premises.— Col. Docs. N. Y. ii. 730.

Gov. Colve confirms the title of the Consistory to the Church in the Fort, July 23, 1674.

Anthony Colve, on behalf of Their High Mightinesses, the Lords States-General of the United Netherlands, and of His Serene Highness, the Prince of Orange, etc., Governor General of New Netherland, to all who may see this or hear it read, Greeting:

Whereas the Rev. Consistory of the Reformed Christian Religion in the City of New Orange, with the Church Masters of the said city, have requested by a petition, which petition was granted on the 7th, that they may have, keep, enjoy and use, as they have done in former times until now, for the exercise of divine worship, the Church, built and standing in this Fort William Hendrick;

Therefore, by virtue of the commission granted to me as aforesaid; I have given and confirmed, as I herewith give and confirm, to the aforesaid Consistory, and their congregation in this city, full use of the said Church, for the exercise of divine service as aforesaid; and further grant to them full consent, liberty and privilege to hold services in the said Church on weekdays as well as on Sundays without any molestation, as it has been done formerly, charging and commanding all and everybody to whom this shall be shown, or whom it may in any way concern, to allow the said Reverend Consistory and their congregation the unmolested use of the said Church, in accordance with these presents.

Done at Fort William Hendrick, in New Netherland, on the 23rd of July, 1674.

A. Colve.

Anthony Colve, wegens haere hoog Moogendheden, de heere Staten generael der vereenigde Nederlanden en syn doorluchtige hoogheid den heere Prince van Orangie, etc., Governor Generael van Nieuw Nederlandt, allen dengeenen die desen sullen sien, ofte hooren leesen, Saluyt:

Alsoo de Eerwaerde Kerkenraet van de gereformeerde Christelyke Religie der steden N. Orangie geassisteert met de kerkmeesters derselven steeden pr. request hebben gerequesteert en by appointment van den 7 deser oock is geconsenteert, dat denselven sullen hebben, behouden genieten ende gebruyken, gelyck deselve in voorgaende tyde tot nu toe hebben gehadt, tot oeffeninge van de godsdienst 't volcomen gebruyk van de kerk, gebout, staende in desen ffortressen Willem Hendrick;

Soo ist dat uyt Kraght van de Commissie in qualetie als vooren aen my verleent Aen wel gemelte Eerwaerde Kerkenraet en des selfs gemelten alhier ter steden hebben vergunt ende geconfirmeert gelyck aen deselve vergunne ende confirmeert is mits desen volcomen gebruyk vangemelte Kerk tot het oeffenen van den Godtsdienst as voorschreven is gevende aen de selve by desen volcomen Consent, Vrydom en Prevylegie omme so wel ter weeke als des Sondaghs inde selve Kerk haare Godtsdiensten als voor desen sonder eenige Verhinderinge te plegen; Lastende ende bevelende alle ende een eyder die desen sal werden vertoont ofte eenigsins Concerneeren magh de welgemelte Eerwaerde Kerkenraet ende des selfs gemeente 't gebruyk van gemelte Kerk volgens den teneur deses ongemolesteert te laaten genieten.

Actum Fort Wm. Hendrick, in Nieuw Nederlant a dy 23 July, 1674.

A. Colve.

— From "Register van Transporten, Begonnen 29 November Ao. 1673. No. 3, p. 46 (Col. MSS. Vol. xxiii. f. 433.)

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MERCHANTS TRADING TO NEW NETHERLAND TO THE ADMIRALTY AT AMSTERDAM.

To the Honorable Mighty Lords Deputies at the Admiralty residing in Amsterdam.

Honorable Mighty Lords: The undersigned committee from the New Netherland Merchants, having understood that their High Mightinesses, by their letter of the 5th instant, request your opinion on the security which should and ought to be, in fairness, requested and required from the Crown of England for the inhabitants of New Netherland on the restitution of that country, have, on your recommendation, prepared their Observations thereupon.

Before explaining themselves, they have deemed it their duty humbly to pray you that, as they consider how importantly profitable that country is to this State, as the New Netherland Merchants have fully remonstrated, you would please to direct matters so that their High Mightinesses will be pleased to have the goodness to discover some means whereby his Majesty of England may be prevailed on to relinquish the promised restitution for the behoof of this State, either in exchange or for a sum of money, according as their High Mightinesses, in their profound wisdom, shall judge most beneficial for this State; and, were this to succeed, to stipulate from, and condition with, the Crown of England, if necessary, such security as their High Mightinesses contemplate herein. But, if his Majesty were not to be disposed to that relinquisment by any devisable means, and if, accordingly, New Netherland must be restored to him, the undersigned committee think, under correction, that their High Mightinesses, considering with paternal commisseration, the miseries and troubles to which, in consequence of the restitution of that country, its inhabitants are exposed, who, through great attachment for their High Mightinesses' government, have zealously exerted themselves for the success of their arms, are, in duty bound, emphatically to oblige his said Majesty not to molest, punish nor injure those inhabitants for the aforesaid cause nor for any other, for anything whatsoever they might have done directly or indirectly during this war with England against his said Majesty, nothing excepted, but that everything shall be for all times forgiven and forgotten, to all appearance, as if it had never happened, nor occurred.

Also, that the inhabitants there, as well as those of this country, shall remain in possession of their houses, lands, bouweries and all other goods and rights which they have in yonder country; and if dispossessed of any of them during or previous to this war, that all such shall be restored to them, with full power, so long as they remain there, to trade and barter, to sell or exchange their goods, to collect payment of their debts, and for all of them to settle, contract, prosecute and obtain judgement in all things with the same right, privilege and freedom as the English inhabitants there. Likewise, that the Dutch inhabitants there shall, at all times, be at liberty to transport themselves, with their goods and slaves, from that country whithersoever they please, free and unhindered, and that the Commander who shall then be over that Colony in his Majesty's behalf, shall give proper passports for such purpose to such departing Dutch inhabitants within two or three weeks after their request has been made; that, also, the Colonie of Rensselaerswyck shall be restored to the owners, with all such rights and freedoms as they have enjoyed and possessed from the foundation thereof.

Further that the inhabitants on both sides, from here to New Netherland and thence back to this country, shall be at liberty, free and unmolested, to go and trade without being obliged, in the outward or homeward voyages, to touch at and pay duty in Old England or any other place under his Majesty's jurisdiction, which trade and resort his Majesty did grant to some ships about the year 1668. But in case his Majesty object to grant it, and insist that the outward or homeward bound ships must touch at and pay duty in Old England, we, the undersigned committee, humbly request that his Majesty may be disposed to appoint some person or persons in this country to whom the ships going to New Netherland or returning thence, may pay the King's customs and duties, and thus be relieved and excused from touching at or paying duty in Old England.

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But should free trade be considered unsuccessful, in such case the Dutch inhabitants, who in the first instance, will have remained in New Netherland, and who, afterwards, contrary to the concluded agreement on experiencing ill-usage, may resolve to depart thence, and shall be in want of ships for their conveyance, their High Mightinesses might insist on sending ships thither for the conveyance of the inhabitants, on such conditions as his Majesty hath agreed to the transportation of his inhabitants in Surinam by the IVth Article of the Treaty of Peace concluded at Westminster.

Finally, that the Treaty or Agreement whereby New Netherland was surrendered to Mr. Nikols for the Duke of York or Crown of England in the year 1664,* shall remain valid and be faithfully executed, except in so far as it may be or is modified or altered by any subsequent agreement. But the undersigned submit all the aforesaid to your Honorable Mightinesses' wise judgement and correction.

Wherewith, Honorable, Mighty Lords, may God preserve your persons and bless, prosper and render successful your administration in this intended work, which is the sincere wish of

Your Honorable Mightinesses'
Humble servants,
(Signed), Gerart Hamel,
John Baptist van Renselaer,
Nicolaus Gouverneur.
— Col. Docs. N. Y. iii. 541, 542.

DUKE OF YORK TO GOVERNOR ANDROS IN FAVOR OF THE REV. MR. VAN RENSELAER.

Major Andros:—

Nichalaus Van Renseslaer having made his humble request unto me, that I would recommend him to be Minister of one of the Dutch churches in New York or New Albany when a vacancy shall happen; whereunto I have consented. I do hereby desire you to signify the same unto the parishioners at yt (place) wherein I shall looke upon their compliance as a mark of their respect and good inclination towards me. I am, etc.— Col. Docs. N. Y. iii. 225.

23 July 1674.

CLASSIS OF AMSTERDAM.

Correspondence from America.

1674, July 26th.

Rev. William Van Nieuwenhuysen to the Classis of Amsterdam.

Reverend, Pious, Very Learned Fathers and Brethren in Christ:—

I have, since my arrival here, constantly sought opportunity to write to you particularly, but have found little to communicate. In July, 1673, we made you acquainted with the sympathy and grief we felt, concerning the breach of the daughter of Zion, in our beloved Fatherland, caused by traitors within, and the invasion of the country by the French. We also acquainted you

* This included articles on Religion.

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with the death of the Rev. Samuel Drisius, one of the ministers of this church, who went to rest in the Lord on the 18th of April of that year, (1673). He had been appointed by the late English Governor here, (Lovelace) about the time of my arrival, (Or; appointed by the English Governor here, who had just arrived,) to the service of the English church. He had been afflicted for a considerable time with a considerable loss of mental power and memory. I fear that the letter referred to has not come to your hands, as it is reported that some of you are dissatisfied with our neglect, as they term it, in writing. We greatly rejoice in the treaty of peace between our country and the King of England; but we would have still more greatly rejoiced, if this country had not been restored to the crown (of England,) as has been done by virtue of the sixth article of the treaty. Not less pleasant to us, was the intelligence that it had pleased the Almighty God to put his hook in the nose of the arrogant French Sennacherib, (Louis XIV.) and has thus stopped the desolations of his dearly bought church. Also thereby God has extended his special protection over several cities in particular, and over our whole Fatherland in general, against the wanton and the scandalous, the cruel and the murderous, the hellish incendiarism and the robberies, of this child of Antichrist. We trust that this (treaty) may bring the end so long desired. Neither can we doubt, but that by these things the light of the Gospel will be made to shine much more brightly from the candle-stick of our Fatherland; that new opportunities will be procured for many of our fellow-laborers, belonging either to the Classis of your Reverences, or to some other Classis, to fulfill their duties with joy, without fear of persecution as heretofore; for when they and their families were driven out and persecuted, their churches and their dwellings burned, their congregations scattered, they were made a spectacle of grief to all christians.

The church in this place flourishes under God's blessing, as much as we could hope for, notwithstanding the fact that during the last four weeks, in apprehension of a change of governors, cer-

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tain of our members have moved away, as some of your Rev. Body will have learned from the letters of dismission exhibited to you by them. Our church consists of between four and five hundred members; of whom, we can assure your Rev. Body, without boasting, more than one hundred have been received under our ministry. I have preached constantly three times a week, on Sundays and Wednesdays, for which duties God has graciously strengthened me. If we remain under the government of the States (of Holland), it would be well to send over a sober-minded man as a colleague to me; but if this cannot take place, I hope to fulfill my ministry faithfully, as heretofore. Since my residence here three hundred and seven children have been baptized by me in our church, and fifty couples have been publicly married by me belonging to the congregation. Hence if nothing unpropitious occurs in our government, a great increase in the church and in this community may be expected.

We have no other sect here except the Lutherans. We think that the late English, as well as the present Dutch government, allow them too much liberty. Yet they do us no harm, while we occasionally gain a few from their small number.

We have to propose two questions on subjects brought before us during the late English rule here, and which may again arise, if we are brought under the government of their laws.

1. May I be allowed to administer the sacrament of Holy Baptism to children, without a sermon preceding, and not in the church but in a private house, and in the presence of only a few persons?

2. Am I at liberty to marry persons outside of the church building, in my own house or other houses, without the publication of the banns, and only on a license and order from the Governor?

I have always refused to do so in such cases, although it made the English very bitter against me, for I believed to do otherwise would be directly contrary to the instructions received from your

Rev. Body, and against the general Church Order. Therefore I could not do these things with a good conscience. I therefore request your advice on these points, to be forwarded by the earliest opportunity, promising to regulate myself entirely thereby.

I commend my present pastoral charge, as well as myself to your care, as heretofore, beseeching you also, that in case of a change in the government, your care may continue, and be increased, rather than diminished. Meantime I commend your persons and families to God and the word of his grace, praying that you may earnestly preach the Word unto the prosperity of Jerusalem. May he bless your Classical and other ecclesiastical labors to the glory of his Great Name, the edification of his chosen, and the winning of many souls to Christ; and may he deliver his spiritual Israel out of all their troubles.

With cordial salutations to you, individually, and collectively as a Classis, and in the name of our consistory and congregation, I remain, Reverend, Pious and Very Learned Fathers and Brethren,

Your Reverences servant and fellow-laborer in Christ,
Wilhelmus Van Nieuwenhuysen,

New Orange, Ecclesiastes ibidem.
in New Netherland
July 26, 1674.

(This letter was written during the brief recovery of New York by the Dutch, which lasted only about a year. The name of New York was changed to New Orange, 1673–4.)

ORDER TO PUT THE DUKE'S LAWS [OF FEB. 28, 1665] IN FORCE IN NEW YORK.

Whereas there are hereunto annexed certaine Laws established by authority of His Majesty's Letters Patents granted to me and digested into one volume for ye publique use of all ye territories in America under my Government collected out of ye severall laws in other His Majesty's American Colonies and Plantacons, upon perusall and consideracon of which it appears that there may be an occasion to make some alteracon or amendments in some particular clauses thereof; These are therefore to authorize and require you to put in execucon ye said laws, except

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such as shall have apparent inconveniences in them; and after your settlement at New York, with ye advice and helpe of your Councell carefully to peruse and consider ye same, and if you finde it necessary for ye ease and benefitt of ye people and ye good of my service to make any alteracons, addicons or amendments in ye said laws, you are with ye first opportunity to represent ye same unto me, to ye end you may receive from me such orders and direccons as shall be necessary for authorizeing you to put ye same in execucon. And for soe doeing ys. shall be your Warrant. Given under my hand at Windsor ys. 6. day of August 1674.— Col. Docs. N. Y. iii. 226, 227.

To Major Andros my Lt. and
Governor of New York.

[These Duke's Laws were adopted at Hempstead, L. I. in Feb. 1665, especially for Long Island; but are now extended over all New York. See items on Religion, under date of Feb. 28, 1665.]

ACTION ON THE LABADISTS SENT TO NEW YORK.

1674, Sept. 21st.

The Extract from the (action of the) States of Zeeland on the case of Jacob Coelman, minister at Sluys in Vlaenderen, which was taken ad notam when some Coelmanites came into this city and neighboring villages. Minutes of Ch. of New York, English translation; Lib. A. 45–47.

The States of Zeeland, having now for a long time, waited patiently for Jacobus Coelman, minister at Sluys, in Vlaenderen, to submit to their authority, and to return to the use of the Forms, as well for the administration of the Sacraments, Baptism and the Lord's Supper, as for the confirmation of marriage: also the observance of the Christmas, Easter and Whitesunday Festivals, all of which have been hitherto accepted and observed with good order and edification in the Netherlandish churches, and by public authority in our land: and also (having waited) for the Classis of Walcheren, to bring him to his duty, according to the resolution adopted months ago by their High Mightinesses, the States General, and also by these Provinces:— But by their forbearance and connivance he has become so bold as even in the city of Middleburg, and under the eyes of the authorities, to hold services and administer baptism without using the Form, and has followed his own fancies in uniting persons in marriage, to the great offence of the congregation, and the no less disturbance of the

leaders, who know not what to do in such an unusual case: Neither has he been satisfied with introducing his unusual novelties into the church of Sluys, but has gone with them, wherever possible, into other churches; and he has so far prevailed in the aforesaid churches of Sluys, as to propose in their name to the Classis of Walcheren, to abolish the Festivals of Christmas, Paas (Easter) and Pinkster, (Pentecost), as useless and unedifying: adding that, if they did not adopt the proposal, the church of Sluys itself would begin the reformation: so that the said Jacob Coelman so far departs from all obedience to his superiors that he undertakes to propose the abolition of days, which are observed with edifying results, in all the churches of this land, and which their High Mightinesses have specially commanded to be observed: nor does he show any respect either for the Synodical decrees, or for the Church Order approved by the Supreme Authority, although he subscribed the same at the commencement of his ministry, and must still confess that the Forms therein contained are orthodox and agreeable to God's Word:— therefore

The States of Zeeland, considering all this, and seeing that the said Jacobus Coelman scorns everything, and that the patience hitherto exercised towards him only makes his boldness greater; and that they are bound, as much as in them lies, to provide against this, and prevent the evil from breaking forth and infecting other Provinces; therefore it is resolved

1. That a certain book, written by the said Jacobus Coelman, containing two sermons against the Forms of Prayer, shall be altogether suppressed by the officers, and no longer be allowed to be sold or circulated. In this book, amongst other dangerous novelties, he maintains that parents do wrong to teach their children the ordinary morning and evening prayers, and prayers before and after meals; and that the perfect prayer which the Saviour himself taught should be diminished, (in the number of its repetitions), and the use of it left optional.

2. We expressly forbid the said Jacobus Coelman to preach or

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to administer either Sacrament, or perform any public or private service in any church, in town or country in this Province, or under our jurisdiction.

3. Henceforth he shall have no seat in the Classis of Walcheren, or in any other Classis of this Province, until he shall renounce his novelties, in submission to his superiors, and thereafter, use and follow, without exception or subterfuge, the Forms for administering the Sacraments of the Lord's Supper and Baptism, as well as that for marriage; and also celebrate Christmas, Paas and Pinkster, without any deviation or failure.

A copy of this Resolution shall be sent to the High Officers and Magistrates in this Province, to be executed by them, if need be, and also to the said Jacobus Coelman for his own guidance, so that we may not, for his neglect of the same, be compelled to interdict him from the Province. A similar copy shall be sent to the Classis of Walcheren, together with the other Classes of Zeeland; also to the Consistories of Middleburg and Sluys; to the end that this, our order and earnest desire, may be made known to the same; that all ministers and elders may take heed against admitting the said Coelman to the pulpit, or any public or private service, or receiving him into any Classis within this Province. By this means, they who render assistance to such extraordinary proceedings, will see that they are disobedient to lawful authority, and that they may experience this same penalty, which is now put in operation against the said Jacobus Coelman, in the hope of securing his amendment. Finally, a copy of this action shall be sent to their High Mightinesses along with a letter relating all the facts.

Attest .....

Agreeably to the aforesaid notes.

PETITION OF THE LUTHERANS OF WILLEMSTADT FOR LEAVE TO BURY THEIR DEAD.

1674.

To the Right Honorable Myn Heer Anthony Colve Governor General of New Netherland.

Those of the Augsburgh Confession represent with due respect that your Petitioners are ordered in cases of the burial of their dead, to pay the Sexton (Aanspreecker)* of the Reformed Church notwithstanding they employ their own Sexton, as lately happened, one of theirs having seized goods by execution and sold the same at public auction: And the Petitioners remark that they fully pay all taxes assessments, excise and all others whatever they may be called; Yea they endeavour to pay also their own poor. They are therefore, as they consider, not in the least subject to such charges but on the contrary ought to enjoy their (religious) exercises and Divine Service free and unconstrained, for which they have a written grant from the late Honorable Governour Lovelace a copy of which is hereunto annexed.

It is also well known to all that Mr. Roosenboom hath addressed a petition on that subject to the Honorable Heer General above named, to be favored therein; which petition had no result, but the Heer Laval being come up, said in full Court in date the 7th November 1672 he had authority as to Roosenboom's Petition — Let the Dead bury their Dead; for with what free conscience can your Precentor go and act for the Lutherans, for they have more ceremonies than the Reformed. Whereupon at that time he had no more to say, and it was as well.

Wherefore your Petitioners for aforesaid reasons approach your Honor requesting most humbly that they may enjoy what they have been granted, and as your Petitioners Brethren at N. Orange enjoy the same, that they further may bury their dead

* Literally, "The person sent around with invitations to a funeral"; a custom still in practice in some of the older settlements of this State. We render the word, "Sexton", being the nearest approach we can find to the original.

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without notifying Mr. Roosenboom, but employ their own Sexton and no one else. Whereupon they expect a favourable answer.

Your Honors Affectionate Subjects,

Bernhardus Anthony, V. D. M.
Jan Heinderik Bruyns
Jochem Backer
Hans Hendricksen.— Doc. Hist. N. Y. iii. 525.

COURT MINUTES OF NEW AMSTERDAM.

Election of Churchmasters.

1674, Sept. 26.

Whereas the time for the election of new Churchmasters in place of those retiring has expired therefore Schout, Burgomasters and Schepens have resolved to nominate a double number and present it to the Honorable Governor, in order that his Honor may be pleased to make election therefrom; — and there are nominated

Capt. Marten Kregier,
Johannes De Peyster,
Nicolaes De Meyer,
Ffrederik Philipsen.

Right Honourable Sir,

Whereas the time for the choosing new Churchmaster for next year in place of the retiring is elapsed, and it is therefore necessary that the same office be filled by two new instead of the retiring; we, therefore, nominate to your Honor from the Burghers and inhabitants of this City as a double number:—

Capt. Martin Kreigier,
Johannes De Peyster,
Nicolaes De Meyer,
Ffrederik Philipsen,

requesting that your Honor may be pleased to elect from them the wisest and fittest, in order that the said office may be duly filled and attended to. We remain Honorable Sir,

Your Honor's humble servants,

The Schout, Burgomasters and Schepens of the City of New Orange.

By order of the same.

Done, City Hall of the City New Orange the 2nd October, 1674.

The Superscription Was: To the Right Honorable Anthony Colve, Governor General of New Netherland. Ephraim Herman, Secretary Residing in Ffort Willem Hendrick.— Records of New Amsterdam, Vol. 7. pp. 126, 127.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Roelandus Carpentier.

1674, Oct. 8th.

Rev. Roelandus Carpentier was conducted into the room, commissioned as preacher (chaplain) in the navy by this body, on board the ship of Mr. Engel de Ruyter, Rear Admiral, and gave to the Assembly an account and report of his work. He handed in also a good testimonial regarding his labors and deportment on board the aforesaid ship, with the request that he may remain under favorable recommendation, with a view to his promotion. The Assembly received this notice favorably, and on occasion, his advancement shall be kept in mind. vii. 104.

COURT MINUTES OF NEW AMSTERDAM.

Churchmasters confirmed.

1674, Oct. 9.

Extract from the Resolutions of the Honorable Governor General and Council of New Netherland adopted in their Assembly the 3rd October 1674.

From the nomination exhibited by the Schout, Burgomasters and Schepens of the City of New Orange the Honorable Governor General of New Netherland has elected and confirmed as Churchmasters of this City for the ensuing year:—

Adolf Pietersen, Old Churchmaster
Nicolaes De myer,
Ffrederick Philipsen

Done at Fort Willem Hendrick in New Netherland. Ady, 3rd of October Anno 1674.

By order of the Honorable Governor General of New Netherland.

(Was Signed) N. Bayard, Secretary.

— Records of New Amsterdam, Vol. 7. p. 132.

CONDITIONS OF RE-SURRENDER, 1674.

Proposalls sent by Gov. Colve to Gov. Andros previous to the surrender of New York Oct. 27 1674.	Gov. Andros' Answers.
1.....	
2.....	
3.....	
4. That the Inhabitants of the Dutch Nation may be allowed to retain their customary Church privileges in Divine Service and Church discipline besides their Fathers' laws and customs in the division of their Inheritances.	To the 4th. The usuall Discipline of their Church to be continued to them as formerly, and the other of Inheritance, as farre as I may, and for those that shall desire it.
5. That they may be excused from Impressment, if not wholly at least against their own Nation.	To the 5th. I have neither Orders nor directions for any pressing whatever and shall allwayes bee glad to favour the Inhabitants therein.
6. That each congregation whether Lutherans or others may support their own poor.	To the 6th. I shall allwayes bee ready to allow and favour so charitable a worke.
7. That all Publick houses may continue according to the Customs now existing. [This included the Church in the Fort.]	To the 7th. I shall take fitting care in this particular to the satisfaction of all the good.
8. That the West India Company's creditors in this Country may be paid from their property and outstanding debts here.	To the 8th. I have seen since my arrivall severall orders or decrees upon Record, for the arresting and forfeiting the Effects of the West India Company in these parts, during the former Warre in 1664 and 1665, which I am also informed have since been accounted for at home, so not in my power.
.....	.....

Sir your most humble Servant

For the Hon. Governor Colve on board the States Shipp the Surynam, These

This is a true Copie of the Proposalls sent by Gov. Colve to Gov. Andros before the surrender of the Fort bearing date Oct. 27th O. S. with the Answer returned to the seuerall particulars therein afterwards; pursuant to the Assurance given by those employed.

Matthias Nicolls, Sec.

Endorsed —"Proposalls from the Dutch Governor and the Governor's Answer, Nov. 2nd, 1674".— Doc. Hist. N. Y. iii. 49, 50.

ADMINISTRATION OF GOV. EDMUND ANDROS.

OCT. 31 (N. S. NOV. 10) 1674–1683.

A COMMITTEE APPOINTED TO WELCOME THE NEW GOVERNOR.

3 November Anno 1674.

Burgomasters and Schepens being met at the City Hall with the Burgher Council of war, they with the approbation of the Hon. Governor, appointed and qualified, as they hereby appoint and qualify the Hon. Cornelis Steenwyk, with the Heeren Burgomaster Johannes van Brugh and Willem Beekman to repair on board his Majesty's frigate now anchored under Staten Island, and there welcome the Hon. Governor Andrews and to request together some privileges from him for the advantage of the commonalty.

The foregoing Commissioners returning this date reported that they welcomed the Hon. Governor Major Andrews and requested from him to favor the Inhabitants with some privileges; Who answered them that they the Commissioners may assure the Inhabitants of the Dutch Nation that they should participate in the same privileges as those of the English Nation, and that his Honor would as far as possible promote their interests; referring himself further to the Instructions given him by his Royal Majesty and Highness the Duke of York.— Doc. Hist. N. Y. iii. 47.

DOMINE BERNARDUS ARENSIUS HIS PASSE.

Permitt and Suffer the Bearer hereof, Domine Bernardus Arensius, to Passe from hence to Albany with his Necessaryes in the Sloope whereof Claes Tysen is Master, and to Officiate there as Pastor of the Augustine or Lutheran Congregation, as formerly under the English Government, without any manner of Lett, hindrance or molestacon whatsoever. Given under my hand and Seale in New Yorke, the 6th day of November 1674.

E. Andross.

PROCLAMATION OF GOVERNOR ANDROS.

The first Proclamacon Confirming Rights and Propertys.

By the Governor:—

Whereas it hath pleased his Majesty and his Royall Highnesse to send me with authority to receive this place and Government from the Dutch, and to continue in the command thereof under his royall Highnesse, who hath not only taken care for our future safety and defence but alsoe given me his commands for securing the rights and propertys of the Inhabitants, and that I should endeavor by all fitting means, the good and welfare of this province and dependencies under his government; That I may not be wanting in any thing that may conduce thereunto, and for the saving of the trouble and charge of any coming heither for the satisfying themselves in such doubts as might arise concerning their rights and prop-

ertys upon this change of government, and wholly to settle the minds of all in generall, I have thought fitt to publish and declare: That all former grants priviledges or concessions heretofore granted, and all estates legally possessed by any under his Royall Highnesse before the late Dutch government; As also all legall, judiciall proceedings during that government to my arrivall in these parts, are hereby confirmed; and the possessors by virtue thereof to remain in quiet possession of their rights. It is hereby further declared that the known Book of Laws formerly establisht and in force under his royall highnesse government, is now again confirmed by his Royall Highnesse; the which are to be observed and practiced together with the manner and time of holding Courts therein menconed as heretofore. And all Magistrates and civill Officers belonging thereunto, to be chosen and established accordingly.— Given under my hand in New York, this ninth day of November, in the twenty sixth year of his Majesties reign annoq; Domini 1674.

E. Andros.

Secryes Office Province of New Yorke

This is a true copy taken from the record of the book of entrys begunn October the 31st 1674, page 13, at the request of the Mayor and Aldermen of New York, this seventh day of July 1698: Exalat and comparat p.

(Signed) David Jamison, Secretary.

— Col. Docs. N. Y. iii. 227.

PETITION OF THE ELDERS AND PRINCIPALS OF THE AUGSBURG CONGREGATION HERE.

To the Rt. Honorable and Righteous Lord Edmund Andros Governor General of New York etc.

Right Honorable and Righteous Lord.

The Undersigned Elders and Principals of the Augsburg Congregation here with due reverence represent that they the Petitioners find to their sorrow that some of their Congregation have failed to contribute according to their promise — firstly, to the sending for and arrival of a Preacher and Secondly, to his yearly salary, on which promises they the Petitioners have pledged themselves.

Wherefore the Petitioners are obliged to repair to your Right Honorable, humbly praying that your Honor would be pleased to make such order therein as your Honor may deem proper. Which doing they shall remain,

Your Honors humble and faithful Subjects,

Vrit Wessels,
Lauwerens Andross,
Martan Meyers,
Caspar Steinmets.

Endorsed.

A Request from the Lutherans to the Gov.
At his first Arrivall in 1674.

— Doc. Hist. N. Y. iii. 243.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Wilhelmus Nieuwenhuysen.

1674, Nov. 26th.

Rev. William Nieuwenhuysen, minister at New York in New Netherland, communicated per missive to the Rev. Classis, the condition and growth of his church. He requests an answer from

this body to these two questions: 1. Whether he could be permitted to perform baptism, outside of the church, in a private house, in the presence of a few persons. 2. Whether he could perform the marriage rite without public announcements of the marriage (bans), and merely upon a representation from the Hon. Governor there. As to the first, it was resolved that, except in case of necessity, he (must) baptize the child at the public church (service) in the body (nave) of the church, in the presence of a few persons, and after a brief exhortation. Concerning the second question, he should observe, as far as possible, the usual order and practice here. Rev. Dept. ad res Maritimas will inform him of this. At the next Classis Rev. Barnardus Soomer shall preside in (regular) order. vii. 108. xix. 170.

PETITION FROM INHABITANTS OF HEMSTEAD TO GOVERNOR ANDROS FOR A MINISTER.

Honoured Sir.

Right Honoured Governour Generall Edward Andros Governour of New York in his Magistees teritoris under his Royall highness Jeames duck of York wee your humble petichoners in the behalfe of sume others doe humbly petition unto your Honour that your Honour would be pleased to be mindful of your petitioners most humble request which is that the honour of God might be promoted and that his Saboths may be observed for the honour of God and the good of us and our posterity and to that end your honour would be pleased to install such authority amongst us which may be a means under God for the upholding and maintaining of the ministry and worship of God amongst us; your Honour being the father of this common welth, we hope you will not be unmindfull of your petitioners, but will be an instrument under God for the upholding and maintaining of the Gospel of the Lord Jesus Christe, so hoping you will be pleased to draw a favorable conclusion from this our petition we shall not further trouble your Honour at present but leave this our petition to your Honnours serious consederation, we rest and remain your very humble servants and petichoners to the best of our power and for your Honor we shall ever pray. farewell.

Thomas Champion
William Jecocke
James Pine
Jeremiah Wood

Richard Gildersleeve
Simon Saring
Richard Gildersleeve, Jr.

— Col. Docs. N. Y. xiv. 680.

From Hemsted
November the 30th
Anno 1674.*

*** For the period, in which the Dutch were again masters of the Colony, see Vol. ii. N. Y. Col. Docs.**

CLASSIS OF AMSTERDAM.

Acts of Deputies and their Correspondence.

1674, Dec. 9th.

The Classis of Amsterdam to the Rev. William Nieuwenhuysen. XXVII. 86.

Reverend, Godly, and Highly Learned Sir, and Brother in Christ:—

Your agreeable letter of the 26th of July, 1674, came safe to hand, but that addressed by you in July, 1673, to the Rev. Classis has never been seen by us.

We thank you not only for your offer, but also for the immediate proof of your co-operation with us. Very pleasant has it been to us to see in your letters, your tender concern for our dear Fatherland. This you show by your sympathy in our suffering, as well as joy at our peace with the Crown of England, and the restraint of the French Sennacherib. It is proper to weep with those who weep and to rejoice with those that do rejoice. We thank the good and beneficent God, that he has regarded our misery, which was very bitter. The enemy was round about us; war was in our gates; the abomination of desolation and idolatry stood in the Holy Place. But God looked down from the light of his Sanctuary, to hear the sighing of the prisoners, and to release the children of death. He has reconciled Ephriam with Manasseh, and Manasseh with Ephriam, that they no longer tear one another's bowels, and that no longer to each is the flesh of his own arm consumed; and neither are they together against Judah.* We also praise the compassion of God, unde-

* (On Feb. 12, 1672, England and France entered into a treaty against Holland. Sir Robert Holmes made an unsuccessful attack on the Dutch fleet from Smyrna, March 14th. War was declared against the United Provinces, March 17th. The Duke of Monmouth co-operated with Louis XIV. Sweden joined the league against Holland, April 14th. Louis crossed the Rhine, June 12th (N. S.), and soon conquered Utrecht, Guelderland and Overyssel. The Dutch imputed their misfortunes to the Grand Pensionary, John De Witt, whom they killed, (aged 74), together with his brother Cornelius. William III was made stadtholder; he rejected the terms of Louis, opened the sluices, and saved Holland.)

served as it is, towards our Fatherland. The Lord, the terrible God, he that doeth wonders, has, as it were, by the voice of his power, so affrighted and humbled those French Philistines, that haughty, juggling, idolatrous people, that they no longer intrude into the Netherlands; and all the cities which they had wickedly taken from our Israel have been restored to our State, excepting only Maestricht.

Blessed be the Most High for the avenging of the wrong done to Israel, and for the deliverance of Jacob, which he has so wonderously commanded. We hope, beloved, yea, we earnestly desire, to see the peace of Jerusalem established before long, either by the arms of the States under our efficient commander, and our allies; or by an honorable and lasting peace secured by negotiation. And we pray our Great God, that as his right hand has changed everything, that he also may change us and the hearts of the people, and powerfully unite them to fear his name, that we may no longer go astray from him.

We rejoice not a little over the prosperous condition and great increase of the Church of Christ under your ministrations; that a great and effectual door is opened to you, and that but few adversaries are found; that even from the sect of the Mennonites, at times, one and another are won. All our desire is for the extension of Christ's Kingdom. We earnestly hope that under your labors many subjects may be born to Him in those regions, and that his name may be also abundantly glorified even among the blind heathen.

To your questions, which we have presented to the Rev. Classis, we are prepared to give answer according to their decisions:

1. Whether the sacrament of Holy Baptism may be administered to children, without a sermon, in a private house and not in the church, but in the presence of a few persons.

2. Whether you are at liberty to confirm marriage between parties, outside the place of meeting, either in your own house, or in that of another, without the announcement of the banns,

but simply upon a letter of mutual agreement and the license of the Governor.

The Classis resolved to send you the following replies:

1. That you may not baptize, except in cases of absolute necessity, elsewhere than in the church, publicly, after the tolling of the bell, (to notify of the service), and with at least a few persons present, and in connection with a short exhortation.

2. That (in performing the rite of marriage), you hold to the common order and practice of the Fatherland as far as possible.

Closing herewith, we commend you to God and to the word of his grace. We pray the Lord of the harvest to bless you and make you fruitful, and multiply your church and grant it much peace and consolation. Such is the wish, Reverend and Worthy Friend, of your Obedient and Affectionate Brethren in Christ, the members of the Classis of Amsterdam.

In the name of all,

Gerardus Hendricus, Eccl. Amstel. et Conventus Dep ad res. Maritimas, p. t. Praeses.

Cornelius Lijcochthon, Eccl. Amstelod. ejusdem Conventus, p. t., Scriba.

Amsterdam,
Dec. 9, 1674.

ANNEKE JANS PROPERTY CONFISCATED TO THE DUKE OF YORK.

1674.

Among the possessions of Lovelace was that piece of land which subsequently became the property of Trinity Church. It contained sixty two acres, and adjoined the old West India Company's farm. It was originally owned by Anneke Jans and her husband Rev. Everardus Bogardus, the second Dutch Domine in the country. In 1664 the farm of the West India Company was confiscated and became the property of the Duke of York; but the title of the Domines Bouwerie was confirmed by Governor Nicolls to the original owners, as private property, in 1667. Mrs.

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Bogardus, (or Anneke Jans,) died in 1663, and in accordance with her will, her farm was sold in 1671. Governor Lovelace became the purchaser. But with his disgrace in 1673, this land was confiscated to the Duke of York, and in 1685 became vested in the Crown.

See Brodhead, ii. 183. Valentine's Manual of Com. Council, 1855, 531–2; 1860, 548. Perry's Hist. Am. (Epis.) Church, i. 170.

PETITION OF DUTCH BURGHERS OF NEW YORK, AS TO THE FORM OF THE OATH OF ALLEGIANCE.

To the Right Honorable Edmond Andros, Governor-General over all his Royal Highness's Territories in America, and his Honor's Council.

Honorable Gentlemen: We the undersigned, your Honors' subjects and Petitioners, with all due respect represent, that in obedience to your Proclamation published on Saturday last, giving notice to all persons who propose remaining residents here, to come and take the oath of allegiance on the ringing of the town bell; we, with many other inhabitants, presented ourselves yesterday about half an hour after the ringing of the bell at the City Hall, and remained there until each of your Petitioners undersigned, was ordered by the Marshall or Constable to appear at the meeting of the Honorable Mayor's Court; where by your Honor's special commands we were ordered to take the oath of allegiance, word for word, as 'twas taken by the Inhabitants of Dutch origin, in the year 1664, on the surrender of this place to his Majesty at the hands of your Honors' predecessor, Governor R. Nicol; which oath we, each for himself, declared our willingness solemnly to take and to observe in all its parts; only humbly praying that what the Honorable R. Nicol had declared respecting this oath, by proclamation under his hand and seal, now also may be confirmed. Namely, that it was by no means the intention of such oath to annul the Capitulation then so solemnly concluded, signed and sealed; which in our opinion and under correction of better judgment, is not annulled (gemortificiert) but rather confirmed, and strengthened by the sixth Article of the peace last concluded between his Majesty of Great Britain and the States-General of the United Netherlands.

Whereupon the Honorable Mayor replied, that he was ignorant of any such declaration; when an authenticated copy thereof was produced, with further humble request, that his Majesty's Honorable Court would be graciously pleased to inform your Honors of the matter in the most friendly manner, and to intercede for us, your Honor's faithful subjects, that said declaration of your Honor's predecessor, as far as it concerns your Honor's present subjects, principally in the point of freedom of religion and pressing in time of war, may in like manner be confirmed by your Honors at the time of administering the oath.

Hereupon, having been dismissed by the Court, we were yesterday, by your Honors' order, summoned personally before your Honors, and appeared accordingly; when you were pleased again to require from us, your humble servants, the same oath taken to your Honors' predecessors, which we heartily declared ourselves willing to take, only requesting your Honors' confirmation of said declaration, so far as it concerned any of the Petitioners, as already stated, or otherwise; that we were willing to take the oath of allegiance to your Honors, the same as exacted by the late Dutch Government from the Inhabitants of the English nation, which last request your Honors then declared that you would take into consideration.

Your undersigned subjects and Petitioners were thereby induced to hope that your Honors would favorably entertain and grant said request. But to our utter grief and hearty regret, you were pleased to summon the undersigned again before the Council, and to refuse to realize our hope and expectation, and to persist in your previous resolution, that we should take the ordained oath; looking upon us further as mutinous, because we in obeying your Honors' proclamation, have had the misfortune to have been the first summoned to the Council. We hereby honestly declare that we went thither without any other intention than to obey your Honors' orders, as already stated, not doubting that your Petitioners would so far intercede on taking the ordained oath, that Governor Nicoll's declaration would be confirmed by your Honors, so far as your Petitioners were concerned; the rather as we, each for himself, offered to make it clear that we religiously and uprightly observed, fulfilled and kept the oath formerly taken and afterwards de novo ordered, in all its parts, clauses and points.

Wherefore we, your Honors' Petitioners, again make so bold as humbly to request your Honors to be pleased again to take the aforesaid into your wise consideration and deliberation, so as to graciously allow your Petitioners, for reasons and motives herein before alleged, to enjoy the right of exemption from being impressed, agreeably to the aforesaid Capitulation and the subsequent declaration of your Honors' predecessor, Nicol. Hereby once more declaring and offering to take, and religiously to observe the ordained oath, otherwise praying to be allowed to give satisfaction with the oath taken to the Dutch Government here by the inhabitants of the English nation at the time of the last war, intimating in all parts full obedience except alone not to be forced to take up arms against any native Dutch nation, if acting under commission from the State, in case of war, which God prevent; hoping and praying that we, your Petitioners, may not in our consciences be pressed to abjure all natural affection towards our own nation, but that your Honors, out of consideration as aforesaid, will be pleased to be satisfied with the Christian oath, the same as your Petitioners have taken and subscribed to your predecessor, when you will find that the more we now object to swearing lightly what nature and love for our own nation forbid; so much the more shall we strive to keep sacred what we have sworn.

But in case it turn out, contrary to hope, that your Honors would not be pleased graciously and favorably to consider this our humble petition, we, your Petitioners, are conscientiously necessitated to request your grace and favor, graciously to grant and allow us, the Petitioners, a proper and suitable time to dispose of as much as is possible of our estates, and to remove elsewhere with our substance and families, during which time the Petitioners humbly requesting your Honors' letters of protection for person, condition and property, with further consent to proceed and transport, free and unmolested, whithersoever our occasions will demand; promising and offering an oath to be faithful to your Honors' government during our sojourn here, with the above exception only, not to be forced to take up arms against our own nation. Which doing, we shall remain, honorable gentlemen,

Your Honors'

Faithful subjects and servants,

(Signed) Cornelis Steenwyck,
Johannis van Brugh,
Johannis De Peyster,
N. Bayard,
Jacob Kip,
E. Luyck,
W. Beeckman,
Anth. De Milt.

New York,
16 March, Anno
1674/5.

(Indorsed)

— Col. Docs. N. Y. ii. 740-3.

Petition of the Dutch Nation in New York, heretofore called New Netherland.

This Dutch MS. appears to be translated from the English. The document, of which this is a transcript, is very much broken in style and language, and not free from errors. de Zwaan.

PETITION OF THE DUTCH BURGHERS OF NEW YORK TO THE STATES-GENERAL.

To the High and Mighty Lords, the States-General of the United Netherlands.

The Dutch Nation in New York, heretofore called New Netherland, most humbly showeth:

That this country had been taken by your High Mightinesses' arms, and reduced under your High Mightinesses' obedience, by Commanders Binckes and Eversen, in the year 1673, during the war with England. That by Article six, hereunto annexed, of the Treaty of Peace, which was concluded on the 9/19 February, 1674, it was agreed: That the islands, cities and harbors, castles or forts, which the one party will have taken, or will yet take from the other, since the breaking out of this unfortunate war, whether in Europe or elsewhere, and before the expiration of the period herein before set down for the cessation of all hostilities, shall be restored to the former Lord or Proprietor thereof, in the same state and condition as they shall have been, etc.

That, further, Anthony Colve, at that time Governor of the aforesaid country, hath surrendered the same, by your High Mightinesses' order, to Major Andros, the English Governor, pursuant to the aforesaid Article of the Treaty of Peace. When they, the Petitioners, did not doubt but they would remain in the enjoyment of the rights and privileges which they have possessed, under the government of the English, previous to your High Mightinesses' occupation, and principally by virtue of the Capitulation hereunto annexed, which was entered into in the year 1664, on the 27th of August, old style, before the surrender to the English Governor, Richard Nicolls, which was also accorded to them, the Petitioners, by the aforesaid 6th Article of the Treaty of Peace. But they, the Petitioners, to their profound sorrow, find at present that the aforesaid Governor, Major Andros, does not allow them, the Petitioners, the enjoyment of the effect of the aforesaid Capitulation, and consequently also of the 6th Article of the Treaty of Peace, but hath, over and above, laid before them, the Petitioners, a formula of an Oath he hath drawn up according to his opinion, and not according to the aforesaid Capitulation.

Wherefore they, the Petitioners, have been necessitated for the maintenance of the privilege which you, High and Mighty, had stipulated for your subjects there, to postpone the aforesaid oath, and, by humble and civil supplication, to request of the above mentioned Governor, Major Andros, to allow them a proper time to depart with their families and property, and meanwhile, protection both in their persons and goods; likewise, free and unmolested, to transport themselves elsewhere, wherever the opportunity should offer; they, the Petitioners, promising, on oath, to be faithful to the aforesaid Governor during their sojourn there, with the exception only of not being forced to take up arms against their own nation, as is more fully demonstrated to your High Mightinesses in the copy of the petition hereunto annexed; and notwithstanding they, the Petitioners, consider it their duty to preserve their privilege and concluded Capitulation, and to demonstrate the same by a most submissive petition of the aforesaid Governor, yet hath he, Governor Andros, not only illy received, but peremptorily rejected their humble and civil petition, and denounced them as the disturbers of the King's peace, placing them, the Petitioners, in close confinement, from which they have been released, under bail, and ordering them to be tried.

And in order to communicate this to his Majesty of England, the aforesaid Governor Andros to that end hath most subtilely (as they, the Petitioners, are for a certainty informed) dispatched Captain Salsbury to denigrate the Petitioners (as can well be proved) to his Royal Majesty, whence nothing is to be foreseen but ruin and destruction to the Petitioners. Wherefore they find themselves under the necessaty of turning to you, High and Mighty, humbly praying and beseeching you,

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High and Mighty, to cause information of this matter to be transmitted to M. Van Beuningen, Ambassador to his Royal Majesty of England, or to whomsoever you, High and Mighty, shall consider it proper to refer, to the end that no bad nor wrong impression of them, the Petitioners, may be conveyed to his Majesty by the aforesaid Salsbury, Governor Andros' messenger.

And further, that the matter be so directed that they, the Petitioners, may be continued (in the privileges accorded) by the annexed Capitulation, concluded on the 27th August, stilo veteri, 1674, (1664) between his Majesty of England and your High Mightinesses, and enjoy the same without being contravened by any contradicting statutes, ordonnances, formulas of oath, or otherwise; and principally to order, provisionally, that no prosecutions, punishments, nor other inconveniences be instituted against them, the Petitioners, by reason of the aforesaid presented petition. Which doing, etc.,

(Signed), Cornelius Magistris, (Steenwyck.)

— Col. Docs. N. Y. ii. 738-740.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Selyns.

1675, May 27th.

Rev. Selyns announced to the Rev. Assembly that he had received a commission from the Council of State, as well as from the Rev. Classis, to set out for the army. In connection therewith he requested that great care should be employed to the supply of his charge. Thereupon he took a christian leave from the Rev. Assembly. His request regarding the supply of his church was received by the Assembly in a spirit of complete willingness to comply. He was also commended to God and to the Word of his grace, after wishing upon him and his labors all success and blessing. On this occasion it was also resolved, that since it has been learned, and is apparently true, that there is an unwillingness in the candidates to honor the behests of this Classis, in the fulfilment of their assigned supplies of pulpits, that they be summoned to appear before this Assembly at the next meeting of Classis. vii. 115.

A PETITION FROM THE LUTHERANS.

To the Noble, Right Honorable, Major Edmond Andros, Governor General of all his Royal Highness, James, Duke of York and Albany, etc. Territories in America.

Show with all reverence the subscribed petitioners, the community of the unchangeable Augsburg Confession, called the Lutheran, which has its residence on the Southriver, that after the petitioners had addressed an humble petition to the

Right Honorable Governor on the 13th of May Anno 1675, together with a document, drawn up in Council at New Castle on the 10th of December 1672, and presented by petitioners' minister, whereby they divided the river into two parishes, so that all above Verdritige Hoek is and shall remain under the pastorate of Mr. Laers and all below Verdritige Hoek under the pastorate of Magister Jakobus Fabricius, and requested and asked with due humility, that your Noble Honor would please to confirm the action and the division for the sake of God's glory and good order, the petitioners expected hereupon a favorable answer and decision and had hoped to receive the same through Capt. Ed. Kantwell, but as the speedy journey and many troubles have prevented your Noble Honor, the Petitioners do not know, how to act and they come therefore again to your Noble Right Honorable Worship with the humble request, to confirm the act and the division, also their minister Magister Jakobus Fabricius and to grant a favorable reply to the petitioners, doing which they remaine your Noble Right Honorable Worships subjects and mediators with God.

The Community of the Unchangeable Confession of Augsburg on the Southriver belonging to the Churches of Swaenewyck and Kraenhoek.

Hendrick Jansen
Hendrick HI Jansen van Breeman
Harman Janssen
Peter Velcker
Peter Classen
Peter X Willem's mark
Corn Janson
Pieter K Manslanst
Jan B Barends
Sibrand Jansen
Hinrich Fransen
Willem Jansen
Jan Jansen
John Vokmer (?)
Clas X Andresen
and all the others.

Actum New Castle
the first of June
Anno 1675.

— Col. Docs. N. Y. xii. 529.

Declaration of H. Block, John Moll and Derick Alberts, Magistrates of New Castle, respecting the opposition Manifested in the Church by John Ogle and Rev. Jacobus Fabritius, to the above order.

Declaration of the undersigned concerning what has been done last 4th of June during the gathering of the people in consequence of the construction and repairs of two outer dikes.

As soon as we had read and promulgated the order concerning it, John Ogle, who was still in the Church, took the word in an arrogant manner and said: "We will not make Hans Block's dike, nor the other dike either." Capt. Cantwell answered, "You, John Ogle, are an Englishman, but it does not behoove you to make such an ado among so many people," he took him by the arm and shoved him out of the Church, whereupon one Mathys Smith said in a like arrogant manner "That man speaks the truth and we repeat, what he says" adding other improper words. Capt. Cantwell called for the Constable to place this man into the stocks, but as the Constable was not at hand and Mathys Smith continued with his foul language, Capt. Cantwell was forced to strike him several times with his ratan: Magister Jacobus Fabricius called out very insolently "That man has done no wrong, he speaks the truth. If he must go to prison then I too will go" and other bad words,

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which do not become a priest. As the Constable did not come, we thought it advisable to prevent other mischief and had the aforesaid John Ogle and Magister Fabricius brought down to the yacht. The priest was very angry on the way to the boat, and when Capt. Cantwell wanted to take him by the arm, he swore and scolded, saying "May the Devil take you, if you touch me" and other impious words. In the boat he still made use of his foul language, so that other people passing the boat called out "Take hold of him, take hold of him;" others armed with swords and sticks swore at each other and looked, as if a great mishap had sprung up suddenly, so that we resolved at the request of several to have the aforesaid John Ogle and Magister Fabricius brought ashore again.

A few days after we had had the confirmation of our order affixed on the Church door, I, Hans Block, met John Ogle on the street and spoke with him about the late mutiny, created by him and others: he said, if the Fins had been drunk, no good would have come of it. I answered, that the confirmation of our order was now there affixed on the church door, whereupon he said "I care no more for your order, than for this dirt on the street here," kicking the same with his foot.

H. Block
John Moll
Derck Alberts.

— Col. Docs. N. Y. xii. 531.

Order summoning Domine Jacobus Fabricius and John Ogle before the Governor to answer to the charge of having been implicated in the riot in Delaware.

At a Councill July 24th 1675.

Present

The Governor — Capt. Brockholes
The Secretary — Capt. Dyre
Mr. Jno. Laurence

.....

That ye former Order of Councill of June 23rd about ye disturbance at Delaware be respited and that an order or special Warrant be sent thither for Magister Jacobus Fabricius and John Ogle as Ringleaders, to make their appearance here to answer ye misdemeanors objected against them touching ye late disturbance.

The business about Capt. Carrs Valley and Meadow ground etc., at New Castle, being taken into consideracon,

Ordered, That ye Order made at Delaware bee observed for ye vallueing of ye said land and ye Towne to have ye refusall.— Col. Docs. N. Y. xii. 537.

A Warrant sent to Mr. Jacobus Fabricus and John Ogle at Delaware.

Whereas I have received Information from the Magistrates at Delaware, That you Jacobus Fabricius, were a principall Ring Leader in causing a tumultuous disturbance (not long sincce) That is to say upon ye 4th day of June last at the Towne of New Castle, and did contemne and disobey the orders sett forth by the said Magistrates, in a riotous manner; These are therefore in his Majesty's name, to require and command you forthwith to make your personall appearance before mee, in this place, to make answer to what shall be objected against you upon the account afore mentioned; Of the which you are not to faile, as you will answer the contrary, at your utmost perill.

Given under my hand and seal in New York this 26th day July, 1675.

E. Andross.

— Col. Docs. N. Y. xii. 538.

To magister Jacobus Fabricius, The same Warrant was sent for John Ogle, at the said place.

Petition. Jacobus Fabricius relative to a charge of riotous conduct brought against him.

To the Honorable Mayor Edmund Andros Governor Generall under his Royal Highness of all his Territoryes in America.

The humble Peticon of Jacobus Fabricius.

Sheweth your Honor humble Peticoner as that your Honor having been pleased to send a warrant to New Castle, ordering your Petitioner forthwith to make his personall appearance before your Honor in this place, to make answer to what shall bee objected against your Honor's Peticoner concerning a disturbance hapned at Delaware in New Castle the 4th day of June Last, in condemning and disobeying the orders sett forth by the Magistrates in a riotous manner. In obedience to your Honor's order and comand, your Honor's Peticoner doth appear before your Honor and as for what is Laid upon him your Honor's Peticoner finds himself not guilty as may appear by Several witnesses.

Therefore its your Honor's Peticoner's humble Request, that an order may be given with a commission to examine the Burghers and Inhabitants of New Castle whether your Honor's Peticoner had beene tumultious against the Magistrates and likewise whether he has given base language to the powers, or came armed, or has any weapon, or made any resistance. On the contrary thereof your Honor's Peticoner, being desired by the people to Speak for them, was affrontuously dealt by the Comander there: upon the Returne of the examination, your Honor's Petitioner hope your Honor to bee better informed, and shall know the very truth, and to judge that your Honor's Peticoner is much wrongdt, and damaged in coming hether, in Loosing his time, and leaving his employment with dayly expenses: which your Honor bee pleased to consider, and to give Such order. That after your Honor's Peticoner is cleared of the accusation Laid on him his costs, expenses, damages and Loss of tyme may be allowed to him, not being reasonable to bee so much troubled in a vexatious cause.

And your Honor's peticoner shall ever pray much.— Col. Docs. N. Y. xii. 521.

SYNOD OF NORTH HOLLAND, AT HAARLEM.

1675, July 29 et seq.

Note.

(The following is an item of interest, as bearing on the well known and oft-quoted "Journal" of the Labadists, Dankers and Sluyter, who visited New York in 1679.)

Art. 30. Labadists.

Regarding Art. 32, which speaks of the party (aanhang) of the Labadists: The Classes which still have some remnants of the people among them, declare that they are watching against that evil with all diligence. All the Classes were once more admonished to continue their good efforts to this end. On this same occasion, the Rev. Correspondents from Utrecht and Friesland read from their Acta some very lengthy articles on this

business. From these it appeared what had been resolved on in reference to this matter, in their respective Synods; specially, also, what means had been taken by them for counteracting this evil. The Revs. Deputati are requested, in drawing up the extracts of the corresponding Synods, to insert the principal contents concerning this matter therein.

REMONSTRANCE OF THE SWEDES AND FINS OF CRANEHOOK CHURCH, AGAINST DOMINE FABRICIUS BEING THEIR MINISTER.

Laus Deo Semper.

The 14th of August 1675.

We Swedes and Fins,

Belonging to the church at Cranehcok, understand that the Dutch minister Febricius has very unfairly and without our knowledge..... to the Honorable General our Church and the ..... which was never granted him by General Lovelace, except the community consented to it and what reasons could induce us to do it, for neither we nor our wives and children are able to understand him. We request therefore his Honor, Captain Cantwell, with due respect, humbly to ask the Honorable General, that we hold divine service with our priest for our edification, as we have done so far. If the Dutch priest desires to teach, let him remain among his own people at Swanewyck and preach before the Dutch.

Hendricsen Lemmes.

— Col. Docs. N. Y. xii. 539.

As Deacons of the Church
Olle Forsse, made by himself
Jan × Matson, made by himself
Sammel × Peetersen, made by himself
Mons × Pauwelson, made by himself
The rest of the congregation.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Selyns.

1675, Aug. 26th.

A letter from Rev. Selyns to this body was read, describing the religious condition of the national army. Resolved that the same shall be politely answered by the clerk with thanks. vii. 123.

Correspondence from America.

Rev. Gideon Schaats to the Classis of Amsterdam.

Albany, September 7, 1675.

This letter was difficult to read, but the substance of its contents is a request that the brethren would remember him in

their prayers, being now sixty seven years old. He also complains of the disorderly preaching of another minister. (This was the Rev. Nicholas Van Rensselaer).

MAGISTER FABRICIUS SUSPENDED.

Council Minute. Order suspending Magister Fabricius from Ministerial functions; Delaware land matters; Order for the removal of the blockhouse at New Castle.

At a Council Sept. 15th, 1675.

Present,	The Governor	Capt. Brockholes
	The Secretary	Capt. Dyre
	Mr. J. Laurence	Mr. Fred Philips.

.....

Magister Jacobus Fabricius being ordered by special Warrant to make his personal appearance before ye Governor here to answer to a complaint made against him by ye high Sheriff and Court at New Castle in Delaware for causing a disturbance and uproare against ye Magistrate,

It is ordered, that ye said Magister Fabricius in regard of his being guilty of what is laid to his charge and his former irregular life and conversation, be suspended from exercising his function as a Minister, or preaching any more within this Government either in publick or private.— Col. Docs. N. Y. xii. 540.

.....

JOHN WERDEN, SECRETARY TO THE DUKE OF YORK, TO GOVERNOR ANDROS, SEPT. 15, 1675.

Extract.

I have communicated to his Royal Highness your letter of the 20th of Aprill 1675, with ye copies of ye proceedings menconed in ye third paragraph of it, relating to ye tumultuous meetings of some of ye cheife of ye Dutch in that city*; and his Royal Highness seems very well satisfied with your care and prudence in quelling and composeing those disorders with soe much calmness.

He would have you endeavor upon all occasions to keepe ye people in due obedience and subjection, and all inclinations towards mutiny severely supprest, but relyes wholely upon your directions not to impost anything that's hard and severe upon them; and therefore doubtless you did very well to permitt ye person that soe earnestly peticoned for it, to be admitted to be sworne upon his submission, and I hope ye rest will follow by his example.— Col. Docs. N. Y. iii. 232.

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* Their names were, Cornelis Steenwyck, Johannes Van Brugh, Johannes De Peyster, Nicholas Bayard, Egidius Luyck, William Beeckman, Jacob Kip, and Antonio De Mill. Their offence consisted in petitioning that they may not be obliged to take the Oath of Allegiance, nor bear arms against Holland. The proceedings against them will be found at length in New York Council Minutes, III., Part ii; New York Colonial Manuscripts, xxxiv., xxxv.

DIFFICULTIES IN THE DUTCH CHURCH AT ALBANY.

At a Council Sept. 25th, 1675.

Present.— The Governor, The Secretary, Capt. Brockholes, Mr. J. Laurence, Capt. Dyre, Mr. Fred. Philips.

The matter under consideration was ye Complaint of Domine Nicholas van Renslaer against Domine Newenhuysen, upon account of his sending to him by some of ye Elders on Sunday last, to forbid him to baptize any children that should be brought in the afternoon to be baptized, Upon which he forbeare coming to ye Church that time, but said he went to speak with Domine Newenhuysen, to know his reason for what he had done.

To whom ye said Domine replyed aloude in ye street, that it was because he did not looke upon him to be a lawfull Minister, nor his admittance at Albany to be Lawfull, whereupon ye said Domine Renslaer desired to speake to him in ye house, and to shew him what Testimonials he had, which he admitted, yet afterwards would scarcely looke on them but exclaimed against him in like manner as before; That afterwards at Mr. Ebbings one of ye Elders, they saw all his Papers, but ye Domine still said, that one ordained in England, had nothing to do with their Church, without a Certificate from their Classis.

Domine Newenhuysen did not deny at all that was alleaged against him, but on ye contrary did in a manner maintaine, That no one that only had orders from ye Church of England had sufficient authority to be admitted a Minister here, to administer ye Sacraments without, as before, etc.

Resolved, That Domine Newenhuysen shall have time of two, three or four dayes to sett in writing what his opinion or judgement is in this case, particularly whether a Minister ordained in England by a Bishop, coming here and having Certificate thereof, bee not sufficient ordination to Preach and administer ye Sacraments in ye Dutch here or no.

Hee offers to bring it in on Thursday next.

A Copie of Domine Newenhuysen's Orders and Instructions from ye Classis at Amsterdam, to be taken and ye Originalls given him againe.

Domine Renslaer's papers of Certificate and Testimonialls were, viz.

The Ordinacon by Dr. Earle Bishop of Sarum, to be a Deacon.

His Majesty's allowance of him under his Signett to be a Minister, and to preach to ye Dutch Congregation at Westminster

A Certificate from severall persons of Quality of his being an allowed Chaplaine to ye Embassador extraordinary ye Heer Goph, from ye States of Holland.

A Certificate from ye Minister and officers of a Church in London, of his having officiated as a Lecturer there.

The Duke of York's recommendation of him to the present Governor here.

Upon which ye following Order was made, viz. Upon the Complaint of Domine Nicholas Van Renslaer Minister of Albany, That Domine Wilhelmus Newenhuysen, Minister of this Towne had openly and with words of contempt said that Domine Renselaer was no Minister, and his ordinacon not good, both parties appearing this day at the Counsell, Mr. Renslaer having produced his severall Ordinacon of Deacon and Presbiter by the Bishop of Salisbury, also attestacons of his having been Minister to Myn Heer Van (Goph), Embassador from the States Generall residing at London, and since Minister of ye Dutch Church at Westminster, and Lecturer at St. Margaretts Loathbury in London, and of his good comport in said Churches, together with his Majesty's Signett for Westminster, and his Royal Highnesse letter of recommendacon to this place or Albany if vacant and made appeare his being chosen, admitted and officiating in ye Church at Albany according to their usual manner and Constitucon of ye Reformed Church, with ye approbation and Confirmation of ye Magistrates and Governor all which being found to be authenticke.

Upon a full hearing of all partys it appearing that Domine Newenhuysen had

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spoken ye words declaring Domine Renslaer to be no Minister etc. ye above testimony being produced in Councell to ye said Newenhuysen and he owned to have been made acquainted therewith still insisted ye said Domine Renslaers Ordinacon nor Call did not fitly qualify him to administer ye Sacraments, for which giving not ye least sufficient reason, but implied according to his owne fancy.

Being Withdrawne, after mature deliberacon It being of great weight and Consequence, It is Resolved that ye said Domine Newenhuysen shall have some time to give in his Answer to ye above in writing, which he desiring no longer then till Thursday, Ordered, That on Thursday ye 30th instant, ye said Domine Newenhuysen shall by two o'clock in the afternoon appeare and bring in ye same, particularly whether ye Ordination of ye Church of England be not sufficient qualification for a Minister comporting himselfe accordingly, to be admitted, officiate and administer ye Sacraments, according to ye Constitucons of ye Reformed Churches of Holland. At which time ye Elders, and all other officers of ye Dutch Church are likewise required to appeare and be present.

By Order of ye Governor in Councell

M. N. Secr.
[Matthias Nicholls]

This order of Councell was sent. — Doc. Hist. N. Y. iii. 526, 527.

At a Councell Sept. 30th, 1675. Present. The Governor, The Secretary, Mr. Laurence, Capt. Dyre and Mr. Philips.

This day being appointed at two o'clock for Domine Newenhuysen to bring in his answer, and make his appearance, with ye Elders and Deacons of the Church.

Hee brings a paper rather in the Justification of himself in his answer than otherwise, and deneys what is alleaged against him by Domine Renslaer therein.

After long debate, ye Domine and ye rest of ye Elders and Deacons, seeme to allow in words, what is denyde in writing, viz., That a Minister Ordained in England by the Bishops is every way Capable etc.

Time is given them to consider againe well amongst themselves, and give a final resolution in answer to the Order of Councell, tomorrow.

There were before the Councell,

Domine Newenhuysen Minister, Mr. Jeronimus Ebbing, Mr. Peter Stoutenberg, Elders; Mr. Jacob Teunisse Kay, Mr. Reyneer Willemse, Mr. Gerritt Van Tright, Mr. Isaack Van Vleck Deacons.

The next day they brought in their paper amended, with all Submission.— Doc. Hist. N. Y. iii. 527.

Defence of Van Nieuwenhuysen.

To his Excellency Major Sir Edmond Andros, Governor-General of His Royal Highnesses Territories in America:

Excellent and Honored Sir:—

As I have before declared in the presence of your Excellency and the Council, so I still by these declare, that the complaint of Domine Nicholas Van Rensselaer against my person, is not righteously brought in. So far from my ever questioning his calling as a minister, ordained by the Bishop of Salisbury, to-

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gether with his certificates of the same, I have on the contrary, fully assented to them, when they were presented to me. Indeed, I have never spoken with domine Van Rensselaer, either in private or in the presence of the Consistory, about the lawfulness of his call to the ministry; nor have I ever hitherto made any special distinctions between the English and Dutch Churches. I sustain the one as well as the other — I am not referring to the language nor to individuals — as to the Rules, Discipline and Order, wherewith the Church is served, administered and governed in each country.

But as to the point to which I am especially required to make answer: It is my opinion that the ordination of the Church of England is a sufficient qualification for the institution of a minister, lawfully called by the laying on of hands, and for the sending of him, as such, in the dominions of his Majesty, wherever it shall please their Honors. Nevertheless, such a minister, would not be permitted to administer the sacraments, as a minister of the Dutch Church, which has its own rights to be governed according to the customs of the Netherlands Reformed Church, without having previously solemnly promised, as is usual in the admission of ministers in the Netherlands, to conduct himself in his services, conformably to their Confession, Catechism and Mode of Government. This clearly appears from the 53rd Article of the Constitution of the Reformed Churches of the Netherlands.

It is also my opinion, on the other hand, saving the correction of the judges, that no minister, called in Holland and ordained by the laying on of hands, would be permitted, as a regularly called minister, to administer the sacraments in any one of the Episcopal Churches of England without previously promising to maintain and follow the Canons, Articles and Rules of the said Episcopal Church, in his services.

Nevertheless on this point, I shall willingly regulate and submit myself according to my instructions, to the further explica-

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tion of the Classis by which I have been called, invested and sent forth.

Hoping herewith that I have fulfilled your Honor's order,

I am,

Respected, High and Honorable Sir,

Your Excellency's Servant and Subject,

Wilhelmus Van Nieuwenhuysen.

CONDITIONS UNDER WHICH AN EPISCOPAL MINISTER MAY BE ACKNOWLEDGED IN A DUTCH CHURCH.

To the Noble, High, Honorable Sir, Major Edmund Andros, Governor-General of all his Royal Highnesses Territories in America.

Noble, High and Honorable Sir:—

A minister according to the order of the Church of England, lawfully called, is sufficiently qualified to be admitted to the serving and administering of the sacraments in a Dutch Church belonging under his Majesty's dominion, when he has promised to conduct himself in his service according to the Constitution of the Reformed Church of Holland.

Noble, High, Honorable Sir,

Your Excellency's Servants and Subjects,

The Consistory of the City of New York,

In the name of all.

Wilhelmus Van Nieuwenhuysen, Pastor.

New York,

October 1, 1675.

PROMISE OF REV. NICHOLAS VAN RENSSELAER, TO CONFORM TO THE DUTCH CHURCH.

I, the undersigned, have promised and hereby do promise, to conduct myself in my Church services as minister of Albany and Rensselaerswyck, according to the Dutch Church, conform-

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ably to the public Church service and discipline of the Reformed Church of Holland, pursuant to that which I have solemnly promised in my public installation before the whole congregation of Albany, etc.

Done in the presence and view of Domine Wilhelmus Van Nieuwenhuysen, minister of the Word of God in New York, and of Jeronimus Ebbing, Elder, and of the Burgomaster, Oloff Stevensen van Cortlandt.

Nicholas van Rensselaer,
Minister of the Word of God of New Albany.
and Rensselaerswyck.

New York,
October 2, 1675.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Selyns's Report.

1675, Dec. 26th.

Rev. Selyns gave a summary account to the Rev. Assembly of his work in the army, at the same time thanking the Rev. Classis for the supply of his church at Waverveen. He also handed in very laudable testimonials, both from the Count of Waldeck and from the officers of his regiment. These were very gratifying to the Rev. Classis, and it thanked him once more for his faithful labors in the army, and moreover wished him every blessing and success. vii. 128.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1676, March 30th.

Rev. Lycochton in the Chair.

The Rev. Chairman reported that in the matter of Rev. (John) Megapolensis, he had made repeated efforts, with the gentlemen of the West India Company, but hitherto he had not been able to get a resolution of their Honors in this business. The brethren who remain are recommended to urge this case to the utmost of their ability.

The Minutes of the Rev. Classis and of the Deputies ad res Indicas were examined, to discover if any business needed our attention before adjournment. Nothing was found, except this case of Rev. Megapolensis, which was given in charge to the Deputies.— xxi. 159.

ACTS OF THE CLASSIS OF AMSTERDAM.

Widow of Rev. John Megapolensis.

1676, April 27th.

The case of the widow of Rev. (John) Megapolensis was recommended to Rev. Deputati ad causas transmarimas. vii. 132. xix. 173.

PETITION OF THE INHABITANTS OF ESOPUS FOR A MINISTER OF THE GOSPEL. [1676.]

To the Right Honorable Sr. Edmund Andros Kt. Signor. of Saucamares; Lieutenant and Governor General Under his Royal Highness James Duke of Yorke and Albany and Dependants.

The humble Pettison of Severall of the Inhabittance of Esopus humbly sheweth unto your Honor,

Whereas this place is destitute of a Minister for the Instruction of the people· It is our ernest desiar and humble request, with all submission, that your Honor will bee pleased to bee aiding and assisting; in the procuring one for us; that can

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preache both English and Dutche, which will be most fitting for this place, it being in its Minority; and having great charges is not very able to maintaine twoo Ministers; nethar to bee at the Charge of Sending for one out of England or Holland, and wee are informed, Mr. Peetar Taschemaker is at liberty, who is a person, well known to your Honor and oficitted in this place, for some time, And if to be procured, is very well approved of and much dessired by moste, hee beinge a man of a Sobar life and conversason having Deportted himselfe to satisfaction of ye Inhabitanse, Wherefor wee humbly pray that your Honor will bee pleased to be Instrumentall in the same and your Honor's humble petitioners shall ever pray, &c.

Harmon Gerritson, Thomas Vandemark, Henrick Herrickson, Robert Bickerstaff, Andrie Petersen, An Broadhead, Robert Paycock, William Gray, Jacob Johnson van Eten, Richard D. Wilison, Melgur Clare, Robert Chisam, Thos. Garton, John Cock, Georg Mailes, John Bigges, George Porter, Jacob Jansen Decker, Frederick Peterson, Jeremiah Keetel, William Janson, Thomas Quynell, John Parton, Anthony Addison, Tho. Quick, Teunis Jacobson, Claus Teunison, Arson Garreson, Garett van fflet, Henry Pawling, Gilbert Krom, Gerrit Gisbert, his marke Peter & B Hillibrand, Evert Price, + this is the marke of Warrener Hooris Beeck, Nieklaes Rosevelt, his marke Jacob IB Basteyaensen, Heyman Albertson Roose, Arien Albertson Roosa, his marke Lambart + Hubertson, Roelof Swartwout, John Albertson Roose, his marke Garret H. Cornelisen, | Mattys Blanchan, his marke Derick * Keyser, Anthoine Cresrel, his marke Albert A Gowersen, Johannes de Hooges, Jan Joosten, Louys Dubois, William Asfordbie, M. Garton, William Fisher, his marke Cornelius † Der...., Ed. Whittaker, Jan Jansen Van...., his marke Thomas + Matthews, William Legg, John Ward, Walter Danniell, John Hall, his marke Thomas + Chadock, his marke Poulus × Poulison, his marke Hendrick * Aldersen, his marke Peter + Petersen, Weynte Ariens, Jr.— Doc. Hist. N. Y. iii. (4to.) 583. Col. Docs. N. Y. xiii. 543, 544.

CLASSIS OF AMSTERDAM.

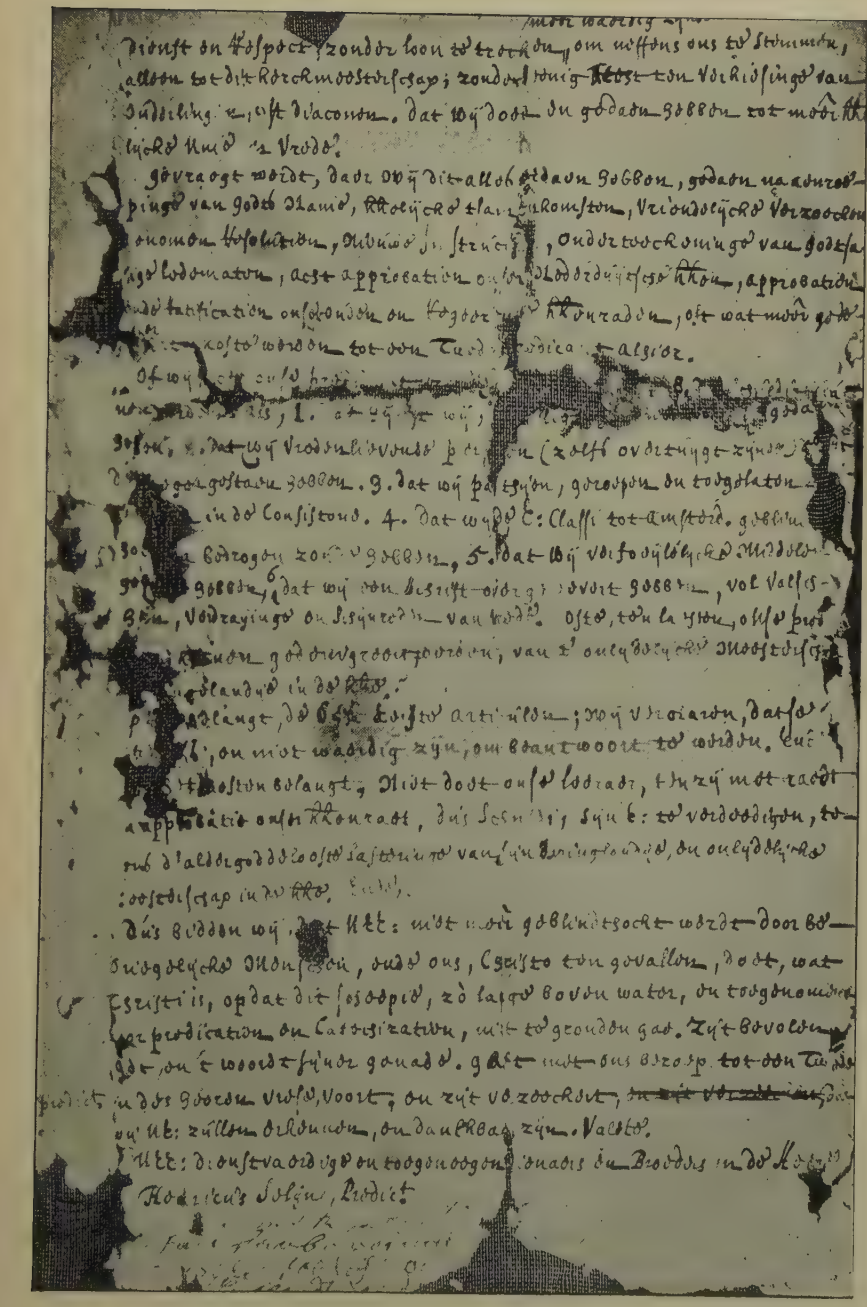
Correspondence from America.

1676, May 20/30.

Rev. William Van Nieuwenhuysen to the Classis of Amsterdam.

Reverend, Pious, Very Learned and Most Discreet Fathers and Brethren in Christ:—

Your acceptable letter of December, 1674, reached us safely; but thus far we have had no opportunity nor suitable material for an answer. But the circumstances which have now befallen us forbid longer silence. The principal inducement to this (letter) is occasioned by the controversy, which arose between me and Domine Nicholas Van Rensselaer, who has been palmed off upon the pulpit here, rather than called to it in a legal way. When this man came here, with the restoration of the English government, in October 1674, he was, after a few months, invested with the ministry of the church of New Orange, now New Albany,



OLD MANUSCRIPT—DUTCH RECORDS.

without the least consultation with any ecclesiastical persons outside of the said place. This I judged to be directly contrary to the rules and order of the church of the Fatherland. When he came down here, (to New York) I accordingly warned him by an elder that he could not administer baptism in our church, which he would otherwise have performed, unsolicited, until he should present evidence that he had passed his final examination, and had been ordained to the office of the ministry by the laying on of hands in the Fatherland. Instead of producing this evidence, he immediately went to the Governor (Andros) and laid slanderous charges (against me). He said that I had denied that the Church of England was a true church, that I had treated the authority and letters of the King and of the Duke of York with contempt, and had subjected myself to the charge of crimen nescio quod. [Crimen leasae Majestatis?] Nothing of these charges had yet been shown to me, or seen by me, as presented by him. The Council being called together here concerning this matter, I was publicly asked if the Church of England or the Bishop of Salisbury had not authority to ordain a minister for our Dutch church. Whereupon I persistently declared that I could not and would not acknowledge any Episcopal government over the church committed to my care. I placed myself for vindication, upon the Church Order of the Netherlands, and referred to my instructions received from your Rev. Body, viz., that all things must be done in harmony with the Netherland Churches. I felt that if my plea was not sustained, my ministry would de facto cease; yet I doubted not that some means would be honestly provided for my family, for it was under the care and kindness of your Rev. Body that I was sent hither. I have sent you a copy of the false charge, as well as my lawful defence, that you may understand both. I doubt not that my defence of the freedom of the Dutch Church will prove acceptable to your Rev. Body, for you are the pillars of the same. In the meantime, I await your advice and counsel as to that which is now brought before you.

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The church here does not now increase on account of the unprecedented proceedings against the inhabitants in connection with the change of government. This has excited the hatred and contempt of the rulers against the subjects. I should not be surprised if a large portion of the Dutch citizens should be led to break up here and remove. The bearer of this, Aegidius Luyck, S. S. Ministerii Candidatus, will give you verbal testimony. I commend to your attention the intelligence he will furnish you.

I close by supplicating for the divine blessing upon your Classical Assembly, as well as upon your ministerial labors. Praying for the prosperity of Jerusalem, and anxiously desiring the establishment of a holy peace throughout Christendom, and commending ourselves and ours to your kindness and favor, I remain,

Reverend, Pious, Greatly Learned, and Discreet Sirs, Your Most Obedient and Affectionate Servant and Brother in Christ,

William Van Nieuwenhuysen,

New York in America Ecclesiastes in New York.
May 20/30, 1676.

Widow of (Rev. John) Megapolensis.

1676, May 26th.

Rev. Deputati report that nothing further could be done in the case of the widow of Rev. (John) Megapolensis, on account of the absence of the Hon. Ex-Directors of the West India Company. vii. 135.

(The old W. I. Co. was dissolved in 1675, and a new company organized on a different basis.)

Casparus Van Zuuren.

1676, July 20th.

Rev. Casparus Van Zuuren, Cand. S. S. Minister, residing outside of the Tiendervrye Gate of Gouda, hands in a satisfactory church testimonial; also one of his preparatory examination, held in the Classis of Gouda. He asks that he may be received as

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"Recommended" by this Classis and also for service in the churches in foreign lands, particularly for the East India churches. His request was very gladly granted, after he had given a dignified (deftig) proof of his gifts, and had signed the formulæ of Concord. vii. 137.

AFFIDAVITS CONCERNING THE CONDUCT OF REV. JOHN MEGAPOLENSIS AT THE SURRENDER, 1664.

1676, Aug. 15.

(Stamp of Six Stivers)

To-day the 15th of August 1676 appeared before me, Adrian van Santen, Notary Public, admitted by the Court of Holland, residing at Amsterdam, in the presence of the under-named witnesses, Messrs. Daniel Hondecoutet and Jonas Bartelsen, both of competent age, who at the request of the widow and heirs of the Rev. Joannis Megapolensis, in his lifetime servant of the Holy Gospel at New Amsterdam in New Netherland, testified and declared, that they were citizens and inhabitants of New Amsterdam aforesaid, in the year 1664, and some years previous, during which time the said late Domine Megapolensis has always borne himself in his duties, as a pious and godly preacher is bound to do; also that the same Domine Megapolensis, at the time of the surrender of the said place, did not in the least, so far as the affiants know, trouble himself in words, advice or deeds about political matters nor make any propositions, which might have been to the prejudice of their High Mightinesses, the Lords States General, and the privileged West India Company of this country. Affiants give as reasons, that they have been citizens and inhabitants at the aforesaid, as stated above, and have never seen anything else of the said Domine Megapolensis than what is said before; offering to confirm this, if required, by oath. All done in good faith at Amsterdam, in the presence of Gillis Grommel and Jacobus de Femdry, my clerks, as witnesses.

Quod attestor,

A. van Santen, Notary Publick.

CLASSIS OF AMSTERDAM.

Correspondence from America. Rev. William Van Nieuwenhuysen to Classis of Amsterdam. (Extract in Minutes North Holland, 1677, Art. 9.)

1676, Aug. 29th.

Reverend, Pious, Very Learned, Very Prudent Fathers and Brethren in Christ.

Gentlemen:—

I hope that your Reverences received my last letter, written in May and sent by Domine Aegidius Luyck. Nothing particular has happened since. The death of Domine Johannes Theodorus Polhemus, the aged minister in the churches of Breukelen, Midwout and New Amersfoort, all on Long Island, gives us occasion to trouble you again. Your special fondness and inclination to keep up the purity of doctrine at home and abroad, has so touched the minds of the overseers in the aforesaid congregations, that they have requested me to move your Reverences by all possible means, on their behalf, that a suitable man be called, installed, and as soon as possible sent over as their preacher. This we could not refuse to do. The situation of the villages is well known to Domine Henricus Selyns, a member of your Rev. Body. There are altogether three hundred members. The salary promised, under the signature of the Magistrates and Consistory, to be raised yearly, amounts to seven hundred and fifty florins, Holland currency, besides a free residence and the providing of fuel.

May the love of Christ incline you to consider how wretched it is to see so many sheep without a shepherd. It is well known to you that trees grow miserably wild, if not trimmed and pruned in their season.

As far as I am concerned, I shall meanwhile not cease to do the best in my power for their benefit; but you may easily understand, how little time I can spare in behalf of others, when I am

the only Dutch minister hereabouts, and must attend to the services in our congregation three times a week.

The money to pay for the examination fees has been sent to Domine Selyns, who is requested to hand it to your Reverences, if necessary. The expenses for the voyage hither of the preacher called shall be paid as soon as he arrives. They request your Reverences most earnestly, to take this matter to heart, that it may prosper to the honor of God, to the edification of the congregation, and to the praise of your Christian care. Our Noble, Very Honorable Governor (Andros,) has given his consent to all.

Herewith we commend you to God and the word of his grace. We pray for the peace of Jerusalem, and for a blessing upon your Reverences and upon your spiritual advice. Closing with the humble salutation of the above congregation,

Your Reverences Obedient, and Well-Disposed Servant and Brother in Christ

New York in America, 29th of August, 1676.

Wilhelmus van Nieuwenhuysen.

(There is another letter of July 27th 1676 identical with the above.)

AN ALBANY MINISTER IN CONFINEMENT.

At a Councell Sept. 8th, 1676. Present. The Governor Capt. Brockholes. The Secretary. Capt. Dyre.

Upon information that Domine Renslaer (one of the Ministers at Albany) is confined by the Magistrates there, upon matter of some dubious words spoken by the said Domine in his Sermon or Doctrine.

It is Ordered, That the said Domine bee releast from his imprisonment, and any matter concerning the same is to bee heard here.— Doc. Hist. N. Y. iii. 527.

At a Meeting of the Governor in Councell, and Minister of ye City of New York, Sept. 15th, 1676. The occasion was the returne of the appeale in the Case between Domine N. Renslaer and Mr. Jacob Leysler, and Mr. Jacob Milburne, had before ye Court and Consistory at Albany.

Ordered, That as Domine Renslaer hath putt in Security of fifteen hundred guilders Holland's money for to prosecute, so ye said Leysler and Milburne are to putt in ye like Security to make good their Charge.

Ordered, that Mr. Leisler do besides himselfe, put in one or two others as Security for five thousand pounds by tomorrow before noone.— Doc. Hist. N. Y. iii. 528.

Sept. the 16th.

The Ensuing Warrant was sent up to Albany by the Governor. Whereas Mr. Jacob Milburne hath accused Domine Nicholas Renslaer for words spoken by him in a sermon at Albany on the 13th last past, the which having made a great dis-

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turbance, and been before the Church Officers and Court there, and at last remitted here in order to a determination; In case the same be nott already taken up and Composed before this comes to your hands, These are in his Majesties name to require you, to cause ye said Milburne to give in sufficient Security to the value of one thousand pounds for his appearance to prosecute and answer the matters relateing thereunto according to Law; which if he shall refuse to do, that hee bee committed to safe custody into ye Sheriffs hands, of the which you are not to faile, and to make a speedy returne hereof; Given under my hand in New York, September ye 16th 1676.

E. Andross.

To ye Commander and Magistrates at Albany.— Doc. Hist. N. Y. iii. 528.

Sept. the 18th. Mr. Leysler not obeying the Order of the Governor in Councell of the 15th Instant, was by the Governor's speciall Warrant committed into the Custody of the Sheriff.

The Warrant was as followeth. viz. By the Governor.

Whereas Mr. Jacob Leisler of this City hath accused Domine Nicholas Renslaer for words spoken by him in a Sermon at Albany, on the 13th last past, the which having made a great disturbance and been before the Church Officers and Court there, and at last remitted here in Order to a determination, but ye said Leysler not having given Security according to the Law and Order; These are in his Majesty's name to require you forthwith to take ye person of ye said Jacob Leysler into your Custody, and him safely to keep in Order to a determination according to Law; for the which this shall be your sufficient Warrant. Given under my hand in New York this 18th day of Septamber, 1676.

E. Andross.

To ye Sheriff of New Yorke, or his Deputy.— Doc. Hist. N. Y. iii. 528.

At a Councell. Sept. 23rd, 1676. Present. The Governor and Councell, the Mayor and Aldermen, the Ministers of ye City. Upon reading all Evidences and papers relating to the difference between Domine Nicholas Renslaer and Mr. Jacob Leysler and Mr. Jacob Milburne, but ye said Milburne not being present, nor any authorized from him.

Resolved, That if all parties are willing to stand to the friendly and amicable determinacon made by the Church Officers or Kerken Raat at Albany, and referr ye matter of Charges, (which was ye only obstruction then) to ye Governor and Councell and persons above, That then they will proceed to a finall Determinacon therein; But if not then a short day shall be appointed for hearing all parties, and taking all further Resolves and order therein as ye Case shall require; All parties to have Coppies, and bring in their Answers by ye first returne from Albany.

Mr Stephen Van Cortland for Domine Renslaer, and Mr. Jacob Leysler for him selfe doe desire an Issue may be putt to ye businesse in question.— Doc. Hist. N. Y. iii. 528.

THE CASE OF DOMINE SCHAETS.

Extraordinary Court holden at Albany, Sept. 28, 1676. Post Meridiem.— Present. Capt. Salisbury, Commander. Capt. Thom De Lavall, Richard Pretty, Dirck Wessells, Pr. Winne, Capt. Phill Schuyler, Andr. Teller, Jan Thomase, Marte Gerritse, Mr. Siston, Sheriff. Domine Schaets, Domine Renslaer and some witnesses appearing in Court (all the papers in the difference between the two above named Domines being examined and reviewed) they are by order of the Governor to be reconciled according to Christian duty and love, as it specially becomes such servants of God's Word. Whereupon the above named Ministers answer, They are willing to be reconciled with all their hearts.

Domine Schaets declares the twelve men, whom he accused of partiality in a Letter written to the Consistory of New York, to be honorable persons, and say that all such occurred foolishly, requesting forgiveness.

Doctor Corn. Van Dyck, representing the Consistory, Complains that Domine Schaets being sent for on two occasions by the Consistory, refused to come to them, in direct violation of the Law of the Church.

Domine Schaets says that he was in the first instance declared interested because he had rendered in writing his opinion of Domine Renslaer's preaching, but that was not done to excite parties, confessing to have acted very improperly and they too in like manner.

Whereas various differences have arisen and sprung up between the two Ministers wherein Domine Schaets charged and accused Domine Renslaer with false preaching; and Domine Renslaer thereupon Replied that it was a false lie, Domine Schaets is therefore ordered to prove the same, who forthwith drew forth a little Book containing divers old comments which the W. Court neither accepted nor received.

Their Worships ask parties if they will leave and refer their differences to their W's decision?

Who answered, Yes.

Thereupon the W. Court resolved unanimously and by plurality of Votes, that Parties shall both forgive and forget as it becomes Preachers of the Reformed Religion to do; also that all previous variances, church differences and disagreements and provocations shall be consumed in the fire of Love, a perpetual silence and forbearance being imposed on each respectively, to live together as Brothers for an example to the worthy Congregation, for edification to the Reformed Religion and further for the Removal and banishment of all scandals; And in case hereafter any difference may occur or happen between them, they shall seek redress from the Consistory, to be heard there; but parties not being content with its award, the Consistory shall then state to the Governor who is in fault, who shall then be punished according to the exigency of the case. In like manner each was warned not to repeat or renew any more former differences or variances, under a penalty to be fixed by their worships of the Court.— Doc. Hist. N. Y. iii. 529.

Domine Rensselaer's Case.

At a Councell October 23rd, 1676. Present. The Governor and Councell, Some of ye Aldermen, The Ministers of the City.

Upon a Returne from Albany, The matter concerning ye charges about ye Differences between Domine Renslaer, and Mr. Leysler and Milburne, now referred by all partys to the determinacon of the Governor and Councell, the same being taken into consideracon The Ensuing order was made viz.

Whereas there was an amicable and friendly agreement made by the Church Officers (or Kerken Raat) at Albany of the Difference between Domine Nicholas Renslaer on the one part, and Jacob Leisler and Jacob Milburne on the other, only as to the matter of Charge, the which was referred to ye Governor and Councell here.

The same being taken into Consideration, It is Ordered, That Jacob Leysler and Jacob Milburne doe pay the whole charge both at Albany and here, as giving the first occasion of the difference, and that Domine Renslaer bee freed from bearing any part thereof, and this to be a finall end and determinacon of the matter betweene ye partyes upon this occasion.— Doc. Hist. N. Y. iii. 529, 530.

Petition from Huntingdon, L. I. Against the Quakers and Indians.

To the Right Honorable Edmond Andross Esq., Governor, etc.

The humble petition of the Inhabitants of Huntington upon Long Island.

Your petitioners humbly desire your Honor That your Honor will be pleased that some Care may be taken That the Quakers may not be suffered to Come into our Meeting house in tyme of God's Worship to disturbe us as they frequently doe.

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Alsoe that your Honor will please to order That the Country rate and Minister's rate may be made both in one and alsoe that your Honor will please to order that the Indians may not plant in our meadowes which wee have bought of them and paid for which is very much to our Damage And your Petitioners shall Ever pray etc.

Samuel Titus, Constable.

Endorsed. The Law to bee aittered The Indians to bee sent for by the Constable — 1677.— Doc. Hist. N. Y. iii. 209, 210.

ACTS OF THE CLASSIS OF AMSTERDAM.

Van Zueren.

1677, March 15th.

Rev. Casparus van Zueren, S. S. Min. Cand., renews his request to be advanced to the service of the churches in foreign lands, and the same was acceded to with pleasure by this Assembly. vii. 152. xix. 175.

Sent to New Netherland.

1677, March 15th.

Rev. Deputati ad res Maritimas represent to this Assembly, that Rev. William Nieuwenhuysen, minister at New York in New Netherland, had written them that Rev. John Theodore Polhemius, minister in the colonies of Breuckelen, Midwout, Amersfoort and New Utrecht, had died there, in that land; and that delegates from that place had promised for the salary of a minister, a yearly sum of 750 guilders, Holland money, ($300.) besides providing a free dwelling and fire wood. They would also transmit by draft some money for defraying the expenses which might be incurred by this Assembly in making out a (new) call. They also declared that it would be particularly agreeable to them, if Domine Selyns could be persuaded to accept this position, but if this cannot be, that some other capable person be sent to them from here. This proposition was laid before Rev. Selyns. He declared, however, that he wished to be excused from undertaking this service. Thereupon the Assembly called, by a majority of votes, the Rev. Casparus van Zueren. When this was communicated to him, he accepted this call in the fear of the

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Lord. After preaching a sermon he was examined in the principles of Theology by Rev. Domine, Examiner Jacob Klerk. In both of these exercises he gave peculiar satisfaction. He was accordingly ordained to the ministry in the presence of this Assembly, by the Rev. Examiner. He also signed the usual formulæ. vii. 152. xix. 175.

BISHOP OF LONDON'S MEMORIAL RESPECTING THE CHURCHES IN THE PLANTATIONS.

On the 17th of July my Lord Bishop of London presents a memorial, as follows: (1677.) A memorial of what abuses are crept into the Churches of the Plantations.

1. That the Kings right of patronage and presenting to all benefices and cures of souls which happen to be void in any of the plantations is not duely asserted and practised by the several Governors in so much as some parishes are kept vacant where a lawful minister may be had, and some persons are commissionated to exercise the ministerial function without orders both in Virginia, Barbadoes, and other places.

2. That the profits of each vacant parish (instead of being reserved for the next incumbent, as they are by law here in England, or otherwise piously disposed of for ecclesiastical uses) are for the most part converted by the people to their own use during the said vacancy which does very much encourage them to oppose all offers and opportunities for their supply.

3. That the ministers which ought to be admitted for life are often hired (as they term it) by the year and sometime by the sermon.

4. That the settled ministers are in a great part deprived of that short maintenance which their laws pretended to allot them in that the commodities are paid generally the worst and overrated, and if the commodities happen to be of a just value to what

they are rated, the minister is forced to attend till another year when they shall be worth nothing.

5. That in Maryland, etc., there is no settled maintenance for the ministers at all the want whereof does occasion a total want of ministers and divine worship except among those of the Roman belief who ('tis conjectured) do not amount to one in an hundred of the people.

6. That in Virginia (notwithstanding their own law to that purpose) there are no public places alloted to bury their dead in, insomuch that that profane custom of burying in their gardens, orchards and other places still continues.

7. That the vestries there pretend an authority to be intrusted with the sole management of church affairs, and to exercise an arbitrary power over the ministers themselves.

8. That in Virginia there is a great defect in the execution of those two wholesome laws viz. the 4 and 12 Acts of the Assembly, the one prohibiting all marriages to be solemnized without a lawful minister imposing the punishment due for fornication on the parties, and making their children illegitimate and so not capable of inheriting, the other prohibiting any person to exercise the ministerial function without proving himself to have first received orders from some Bishop in England.

9. There is no care taken, except in Virginia, for the passage and other accommodations of such ministers as are sent over. Col. Docs. N. Y. iii. 253.

Extracts from Letters.

1677, July 26th.

Some extracts were also read by the Rev. Deputati aforesaid, as follows: some extracts from a letter from Rev. Philip Specht, of Curacoa, of June 26th, 1676: also from the letters from Batavia dated Jan. 30th, 1676; also some from a letter of Rev. William van Nieuwenhuysen, dated in New York, in America, July 27th, 1676, which will be communicated to the Rev. Synod. vii. 166. xix. 180.

SYNOD OF NORTH HOLLAND, AT HOORN.

1677, Aug. 10 et seq.

Art. 9. Extracts concerning Indian Affairs.

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Extract and letter from Rev. William Nieuwenhuysen.

A letter was read from Rev. William Nieuwenhuysen, of New York, in America, dated July 27, 1676.

1. He makes known the death of Rev. Polhemius, minister of the church of New Breukelen, Midwout, New Amersfoort, all situated on Long Island.

2. He requests in a very friendly manner, that Rev. Classis would again provide the abovementioned churches with a capable person in the place of Rev. Polhemius.

3. With the circumstances of these villages, Rev. Selyns is very well acquainted.

4. That there are three hundred members in them.

5. That over the signatures of the magistrates and the consistory, a promise is made to contribute yearly seven hundred and fifty guilders, Holland value; besides a suitable dwelling, and the providing of free fire wood.

6. That there is a necessity for providing for this church as soon as possible.

7. That the money for the expenses of the examination will be provided for and paid by Rev. Selyns.

8. That the expenses of the journey of the minister who is called will be thankfully paid.

9. This matter has been arranged with the consent of the Governor.

10. It concludes with a fraternal salutation.

MINISTERIAL CHANGES.

From the Classis of Amsterdam were sent as ministers:
To the East Indies .....
To Curacoa .....
To New Netherland, Casparus van Zuren.
To Guiana (Cajana) .....

Article 42.

[A long Article, showing that the Synod exerted itself to the utmost to suppress "Brandt's History of the Reformation".]

Art. 55. List of Changes:

.....

In the Classis of Alcmaer.

Rev. Samuel Megapolensis departed from the church of Wierwigerwaart, to go to the English Church at Flushing.

CLASSIS OF AMSTERDAM.

Correspondence from America.

1677, Sept. 26th.

The Church of Kingston to the Classis of Amsterdam.

To the Reverend, Very Learned Classis at Amsterdam:

Your Reverences:—

There are under the jurisdiction of New York three villages now without a teacher or minister; and we have, together, resolved, to raise six hundred schepels of wheat for the support of a minister, who will serve in the said three villages, lying about half an hour from each other. We are therefore compelled, to acquaint your Reverences with our needs. If there is a preacher there, who would come to us at the salary stated; a man of good habits and sound in doctrine, he shall have said salary yearly.

To this we bind ourselves, as well as for the payment of his expenses for his passage here. The minister shall also have free house and free fuel.

We certify to this and expect, as above said, a good minister. Meanwhile we remain,

Your Reverences brothers and servants in Christ Jesus,

The Consistory at Kingston, Hurley and Marbletown. Wessel Ten Broeck, Jan Mattysen, Dirck Schepmoes, Jan Hendericksen, Alaerdt Heymansen Roosa, Roelof Henderickx, Jan Joosten, Willem Jansen.

(This, and the petition to Governor Andros, September 27, 1677, resulted in the coming over of Domine Laurentius van Gaasbeeck; and the originals of these documents are in the possession of his descendant, C. H. Van Gaasbeeck of Kingston, N. Y.)

PETITION OF THREE VILLAGES, KINGSTON, ETC., TO CALL A MINISTER.

1677.

To the Honorable Edmond Andros, Governor General, under his Royal Highness, James, Duke of York, over all His territories in America.

Your Honor:—

Whereas in the three villages here we are now without a preacher and cannot be accommodated by our neighbors, who are at such a distance from each other, we have raised by voluntary subscriptions six hundred schepels of wheat as your Honor may learn from the accompanying list. For this we would like to call a preacher and it is our humble request, that your Honor will give

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us permission to call a preacher. Hoping your Honor will assist us in this call, we remain,

Your Honor's subjects and servants, the Consistory of Kingston, Hurley and Marbletown, Wessel Ten Broeck, Jan Mattysen, Dirck Schepmoes, Jan Hendricksen, Alaerdt Heymanse Roosa, Roelof Hendrik, Jan Joosten, Willem Jansen.

Kingston, 27th of Sept. 1677.

Approved New York, Oct. 8, 1677. E. Andross.

For the call of a preacher from Holland the Deputies from the villages of Kingston, Hurley and Marbletown, promise in the name of their congregations yearly to raise six hundred schepels of wheat to the value of three thousand florins in wampum; but they only contract to pay the said salary in nothing but wheat, and not more than six hundred schepels of wheat in each year.

For Kingston	400 schepels
For Hurley	100 schepels
For Marbletown	100 schepels
Total	600 schepels.

Wessel Ten Broeck,
Jan Mattysen,
H. D. Meyer
Johannes de Hooges.

Compared and found correct
R. Rulens,
Convent. dep. ad res Maritimas Scriba.

(This is found in English, exactly as above, in Vol. xxvii. 144, in the Archives of Classis of Amsterdam.)

Marginal note on the above. xxvii. 144.

At a Councell held in New York, the 19th day of November, 1680.

Present the Governor et Councell Mr. Wessel Ten Broeck, Mr. Jan Mattysen, Mr. William de Meyer and Mr. Johannes Hooges,

authorized from the Esopus, acquainting the Governor that they are agreed to write to Europe for a minister in the room of their late minister, deceased, desiring his Honor's approbation thereon, is admitted and approved accordingly, but in their letter they are to give direction for one that can preach in English alsoe, if to be had; and if they write to Holland, that it be communicated to the English church there.

By order in Councell, etc.
John West, Ck. Concl.

(See also Doc. Hist. iii. 583, 4to ed.)

Correspondence from America.

Rev. Caspar Van Zuuren to Classis of Amsterdam.

Sept. 30, 1677. xxi. 188–9.

Reverend, Pious, Very Learned, Very Prudent Gentlemen, Fathers and Fellow-Laborers in Christ:

Gentlemen:—

Pursuant to the call conveyed to me by your Reverend Body, I departed from Amsterdam on the 11th of June; from the Texel on the 13th; and I arrived at the port of Dover on the 15th, where I had to wait sixteen consecutive days. The ship was there examined by the Custom officials, and we also took on board a new cargo. We went to sea again on the first of July, and passed out of the channel, not without some danger, but under the protection of the Almighty. For the sea was infested with French and Turkish pirates, who took Dutch passengers and crew even from English ships. But under God's gracious providence we had but little trouble. We landed at New York on the 9th of September, being one day more than thirteen weeks after we sailed out of the port of Amsterdam.

I have been kindly entertained by Domine Nieuwenhuysen for a fortnight, during which time I had opportunity to visit the villages, (on Long Island) and to choose a dwelling place. This

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must serve me until a new house is built for me. I chose the village of Midwout, called Flatbush, (het vlatke land, Flatlands,) lying in a central position regarding the three others. Putting aside all other considerations, I judged it to be the most convenient for the services required in the other villages around it. The house of the schoolmaster here has temporarily been turned over to me. It was hastily and only partially repaired, to serve me for the present. But I do not know, how long this arrangement will last. At present the villages are at variance concerning the erection and furnishing of this new house. The people of Breuklen and Midwout speak of an agreement, that the building was to be erected at the general expense of all the villages, and at such a place or village as the preacher, upon his arrival, should consider the most serviceable and convenient; but as I fixed upon Midwout as the place of my abode, the people of Amersfoort and of Utrecht deny the agreement. Nevertheless, when I first visited their villages, they themselves proposed to rent or to buy a better house there, than that of the schoolmaster, which was offered to me in Midwout. Now the villages of Amersfoort and of Utrecht, and also the people of Breukelen who still hold to the agreement, each offer to build me a parsonage at their own expense, without troubling the other villages. But the people of Midwout, where my predecessor, J. Theodorus Polhemius lived, stick to the agreement, relying, as I think, upon the excellence of the position and upon the central situation of their village, as stated above. I have tried my best in a friendly way to adjust this difference among the brethren, but all in vain because of the obstinacy of certain ones, who seem to have an eye only to self interest. Even if I agreed to live in Breukelen or in Amersfoort, that would not end, but rather increase the difficulty, because of the jealousy between these two places; besides I could not then serve all the villages so well, living too far from some of them. I should perhaps bring this matter before our Noble Governor, Edmond Andros, who is a well liked and discreet gen-

tleman, well-affected to religion. He would as I believe quickly decide the case for the best of the congregation. But I thought it would seem ridiculous for me to complain of my congregation at the very beginning of my services, as if they were not fulfilling their promises to me. This would also have increased the bad feeling not a little, and this consideration made me hesitate. I therefore prefer patiently to leave this matter to God and time. In every other respect there is great friendship among the members in general. If it were not for this dispute among the villages much good might be done, but this now, I fear, will be frustrated, and my efforts be made fruitless for a while.

The whole number of members in the four villages is about three hundred. At Breukelen there are one hundred and sixteen, including the surrounding hamlets and farms; at Midwout about one hundred; at Amersfoort sixty, and at Utrecht, which is the poorest village, and which was almost entirely destroyed by fire three years ago, there are only fifteen or twenty. I have also been obliged to hold an election for a new Consistory there, viz., two elders and two deacons, although one elder and one deacon would have been sufficient; that in the general Consistory of all the villages Utrecht should not be at a disadvantage. Before I could begin my services in the villages, the above mentioned Governor wished to hear me preach in the city first. When this had been done, I was inducted at Midwout on the 19th of September, and there-after I preached also in the other villages. I hope also to administer the Holy Supper in each village twice a year, being eight times in all; because the people of the different villages can easily come together and take the communion with their neighbors, as frequently as they think it necessary. The Supper has been administered by Domine Van Nieuwenhuysen, ever since the death of Domine Polhemius, of blessed memory.

The salary of three thousand guilders in wampum, is not quite worth seven hundred and fifty in Holland currency, but only

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about six hundred guilders being five to one, and not four to one, as I was promised. This, together with the trouble about the building and furnishing of the parsonage, is not a little depressing at the beginning of my service and my happiness is taken away. In addition, although eatables are cheap here, all foreign goods necessary for housekeeping are extremely dear. It is therefore as cheap to live in the Fatherland as here. Nothing more of importance has occurred in the churches of this country, except that Domine (Nicholas) Rensselaer who officiated in the Colony of Rensselaerswyck, has been deposed by the Governor on account of his bad and offensive life. Of this Domine Nieuwenhuysen, who knows all about this man, will probably write more details, which are not so well known to me.

In closing I commend your Reverences to God and the word of his grace, praying for the peace and edification of Jerusalem, the blessing of the Almighty upon your counsels in the Classis, and upon your services in your churches. With my humble greetings, I am and remain,

Your Reverences Obedient, Very Affectionate Servant and Fellow-Laborer in Christ,

Casparus van Zueren, Minister of the Dutch congregation (in Kings County) on Long Island in America.

Midwout
the 30th of Sept.,
local stile,
1677.

List of members at the settlement of Domine Casparus Van Zuuren on Kings County, Breuckelyn, Midwout, New Amersfoort, New Utrecht, 1677.

Brooklyn.

Thomas Lambertse and Jannetje, z. h. (zijn huisvrouw, his wife.)
Jan Gerritse en Anna Remse, z. h.

Paulus Dirkee en Jannetje, z. h.
Teunis Janse en Barbara Lucas, z. h.
Hans Teunise en Marretje Teunis, z. h.
Lucas Teunis
Bourgon Brouard
Dirk Storm en Marie Pieters, z. h.
Jan Harm Bergen, Jannetje Teunis, z. h.
Paulus Dirkee, Aagte Teunis, z. h.
Elizabeth Paulus
Elizabeth Thomas
Hendrickje Johannes
Styntje Gerritse
Marie Pieters

Waale Quartie.

Rem Jansen
Joris Remse
Tunis Gysbertje Bogart
Joris Hanse Bergen.
Jannetje Joris Rapalje, z. h.
Hildegond .....
Femmetje Remsen,
Sarah Joris Rapalje,

Postscript to letter of Van Zueren of Sept. 30th 1677.

To the Reverend, Pious, Very Learned Domine Cornelius Danckerts, Faithful Servant of God's Word in the Congregation of Christ ..... at Amsterdam: (This Cornelius Danckerts was brother of Rev. Edward Danckerts, minister of the Dutch Church at Smyrna.)

Admodum Reverende Domine:

These few lines are to serve only as postscript, because the facts contained therein, occurred after closing my first letter; namely, that the dissensions concerning the erection and expenses of a new parsonage for us, have been settled, by the two leading men of the

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Dutch villages, who are called Justices, in the following manner: They understood somewhat differently the words which I underscored in my letter, and because of which, we had argued about the common expenses of the carpenter work. They imagined that I would have, not only a suitable house for dwelling in, and for use; but that it was also to be my hereditary possession; that, when I should die, it would belong to my wife or children, etc.; because since my salary and the free fuel were at my own disposal, the house was to be so likewise. This does not seem entirely consistent, unless they also after my death intend to give my salary and free fuel to my wife or children. This I do not think they meant to do, and do not claim it, as it would be quite contrary to precedent, and was never promised. It seems, that the statements mentioned in my letter were so convincing to these leading men, that they understood the case better, listened to reason, and gave reasonable answers, and finally this decision followed. This conclusion indeed, is somewhat lame; so much cannot be drawn from the said premises; because the three things, salary, house and fuel, are common and at my disposal, and to be used at the pleasure of the minister; but they last no longer than the minister's life. At his death he must give them all up to his successor; and therefore also the house, which was loaned to him and granted to him only for this purpose, namely, to dwell in it while attending to his duties. As far as I know at least, this is the usual custom all over the world, in all countries where the Reformed service is maintained by the ministerial office. I do not doubt therefore, but that is the sense and meaning of the words in their letter, and which were mentioned and underlined in mine. I shall be able to inform you in my next, how the congregation understands this, and what will be the outcome of the matter. Meanwhile please, at your opportunity, communicate the foregoing to the Rev. Classis. Relying on this, I remain with due respect, Sir,

Your obliged and willing,

From Midwout, Casparus van Zuuren.
the 9th of Oct. 1677.

PROPOSALLS FROM THE CONSTABLES OF YE EAST AND NORTH RIDINGS TO THE GOVR. AND CRT. OF ASSIZES.

To ye Right Honorable Edmond Andros Esq., Governor Generall of all his Royall Highnesse Territories in America, The Worshipfull his Majesties Justices of ye Peace sitting in the Honorable Court of Assizes this 4th of October 1677.

The humble Desire of ye Constables of ye East and North Riding on Long Island:

To your Honor and Wopps. most humbly Sheweth it is their desire that the Maintenance and Encouragement for ye Ministry may by some way bee Established and that such encouragement may bee, that there may bee a Minister in Each Respective Towne that wants.

2ly That there may also bee some way Established for the Maintenance of a Schoolmaster in Each Towne.

3ly That your Honor and Worpps. would be pleased to consider of some way to prevent the great abuse there is of Indians being frequently made Drunke to the great disturbance of severall Townes.

4ly That if there must be entry made by all Vessells, that come from our Neighbour Collony to trade with us, that there might be an Office in Each Place of Trade that soe they might enter and Cleare where they soe trade and not to be compelled to come to this city to doe the same.

5ly That your Honor and Worpps. would consider the great Wronge that many sustain by reason of the Over Value, that is sett upon Horses and Mares in ye Rates it being above Double what they are worth and all other Rates (viz.) the Ministers Rate and the Towne Rate being made by the same Valluation, as the Country's Rates are made by.

6ly That there may be some order by this Honourable Court Established Concerning stray Cattle that stray away from one place to another; that the person that takes up any such shall within a certaine time bring in writting to the Constable of the places the marks of all such both Naturall and Artificiall.

7ly That whereas there is no Law extant concerning Pound breach, that your Honor and Wopps. would establish one to that end.

John Jagger
John Mulford
Samuel Lekes
Samuel Glouer
John Thompson.

Past 1677.

— Col. Docs. N. Y. xiv. 730, 731.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Rev. Caspar Van Zueren, Ecclesiastes on Long Island, in America. No date; about 1677–8. xxvii. 124.

Reverend, Godly, Highly Learned Sir, and Brother in Christ Jesus: —

Your letter of September 30th 1677, together with the accompanying and gratifying postscript, dated October 9, 1677, came safely to hand. With unwonted joy we learned of your safe pas-

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sage. It grieved us, however, to learn that soon after your arrival a fire of division blazed up among the villages under your ministry, about the building of a parsonage for you; but perceiving from the postscript to your letter, that the same had been quenched through the wise management of the two magistrates of the two Dutch villages, with God's gracious blessing, our hearts were again refreshed. We hope that what has been done will be so understood by the church, that entire satisfaction may result therefrom, and that you may pursue your duties among that people with joy and peace. We shall, in accordance with your request, acquaint our Classis with all the particulars at the first opportunity. Be pleased to continue to inform us as to the condition and circumstances of the church entrusted to your supervision and care. This will be very agreeable to us. Furthermore, be commended to God and the word of his grace. With the most hearty wishes for the richest blessing of the Most High upon yourself, your household and your ministry, be heartily greeted by those who are and remain,

Rev., Godly, Highly Learned Sir, and Brother in Christ,

Your obedient,

In the name of the Deputies ad res Maritimas et extraneas ecclesiasticas,

Henricus Kiest, Eccls. Amstelod. et Conventus Deputatorum ad res Ecclesiast. p. t. Praeses.

Henricus Rhynsdyck, Eccles. Amstelod. ejusdem conventus, p. t. Scriba.

Call, as Ministers to the Moscow, Rev. Theodorus Schoonerwoerd; and to Aesopus, in New Netherland, Rev. Laurentius Gaasbeeck.

1678, March 7th.

The Rev. Deputati ad res Maritimas have made it thoroughly understood, that upon whatever footing it may be, a minister will

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have to be called for the Moscow, at the request of the gentlemen of the Muscovy Trade. They had received a written application from the Reformed church there, (for a minister) in the place of the one deceased. Also there was needed a minister for the three villages on the Aesopus, in New Netherland. To this end the Rev. Classis had been requested to meet. Therefore Rev. Peter Pavo was introducted into the room who offered his services for the church of Moscow; as likewise Rev. Theodore Schoonwoordt, candidate, of Leerdam, who exhibited a recent certificate, as to his edifying walk, from the Rev. Consistory of Leerdam.

Rev. Cnaeus Cornelius Uythagen, formerly chaplain in the States' army, was also brought in. After exhibiting several very laudable testimonials, both in regard to his preaching and other particulars, he offered his services for the churches in foreign lands, and particularly for those in Asia, likewise also Rev. Laurentius Gaasbeeck, licentiate and Medical Doctor, residing now at Amsterdam, and who had previously reported himself here, exhibited again his church certificate from Leyden. It was resolved, after Rev. Gaasbeeck had given a brief specimen (proefje) of his gifts before the Rev. Classis, that in behalf of the greatest benefits of the Church of Christ, favorable heed would be given to the request of all these brethren.

Hereupon the Rev. Assembly called, in the fear of the Lord, from the nominations made up of these three persons, viz. Rev. Theodore Schoonerwoort, Rev. Thomatius de Bruin, and Rev. Cnaeus Cornelius Uythagen, as minister in the Moscow, Rev. Theodorus Schoonerwoort. He having been called in, and being informed thereof by the Rev. President, declared himself willing to accept this call, and for this purpose, previous to submit to final examination here.

Also from these three persons put in nomination, viz. Rev. Peter Pavo, Rev. Laurence Gaasbeeck, and Rev. John Arnaem, minister at Bettemer in East Friesland, there was called in the fear of the Lord, as minister to the three villages of Aesopus, in New

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Netherland, Rev. Laurence Gaasbeeck. He was called in, and informed thereof by Rev. President. He declared himself inclined and willing to follow up this call, and for this purpose to subject himself previously to the final examination.

Examination and Ordination of these two.

After Rev. Schoonerwoordt had preached a sermon on John vi:44; and Rev. Gaasbeeck had been first heard on Psalm xxiii:4, the examination of these two individuals, now called, was proceeded with. Having given good satisfaction therein, they were both solemnly ordained by the Rev. Examiner, Abraham Montanius, (Bergen?) with the laying on of hands. They also signed the usual formulae of Concord.

The next Classis, which will be the first regular one this year will be held, God willing, on the 28th of this month, at which Laurentius Homma will preside. vii. 174–175. xix. 183–4.

COUNCIL MINUTES. ..... HUNTINGTON AND THEIR CLERGYMEN; .....

At a Councill etc.
March 18th 1677/8.

.....

An order to the Constable and Overseers of Huntington to empower them to levy by distresse the Rate to ye Minister and their Town Rate.— Col Docs. N. Y. xiv. 734.

GOVERNOR ANDROS' ANSWER TO ENQUIRIES OF THE COUNCIL OF TRADE. RECEIVED IN LONDON, APRIL 9, 1678, CHIEFLY RELATING TO NEW ENGLAND.

1678.

14. I doe not knowe that there is any superioritie of one Collony over another, but all independent though generally give place to and are most influenced by the Massachusetts, both in state and religion.

15. I doe not find but the generality of the Magistrates and people are well affected to ye King and Kingdome, but most knowing noe other government than their owne, think it best, and are wedded to and oppiniate for it. And ye Magistrates and others in place, chosen by the people, think that they are obliged to assert and maintaine said Government all they cann, and are Church Members, and like soe to be, chosen, and to continue without any considerable alteracon and change there, and depend upon the people to justifie them in their actings.

16. There are severall sorts of religions in all the Collonyes, but inconsiderable to ye Presbiterians and Independents; being only allowed (but not all Church Members) except att Roade Island, where most are Quakers, but government now out of their hands. I have not heard of any Church or Assembly according to ye Church of England in any the Collonyes; their Ecclesiasticall Government is as in their law bookes, and practice most or wholly independent. Their Colledge at Cambridge directed as by their law booke.

17. There is a trade between the Collonyes and New Yorke of European goods, some wine and rumm, fish and provision.

(Signed) E. Andross.

— Col. Docs. N. Y. iii. 264.

ANSWER OF GOVERNOR TO ENQUIRIES ABOUT NEW YORK.

.....

18. Ministers have been so scarce and Religions many that noe account cann be given of childrens births or christenings.

19. Scarcity of Ministers, and law admitting marriages by Justices, no account cann be given of the number marryed.

.....

1678, April 16.

26. There are Religions of all sorts, one Church of England, severall Presbiterians and Independants, Quakers and Anabaptists, of severall sects, some Jews, but Presbiterians and Independants most numerous and substantiall.

27. The Duke maintains a chaplain which is all the certaine allowance or Chirch of England, but peoples free gifts to ye ministry, And all places oblidged to build churches and provide for a minister, in which most very wanting, but Presbiterians and Independants desirous to have and maintaine them if to be had, There are about twenty churches or meeting places of which aboue halfe vacant their allowance like to be from 40 li to 70 li a yeare and a house and garden. Noe beggars but all poore cared ffor, If good Ministers could be had to goe theither might doe well and gaine much upon those people.

Endorsed

"Answers of inquiries of New Yorke.
Received from Sr. Edm. Andros on the 16th of April 1678".— Col. Docs. N. Y. iii. 261-2.

ACTS OF THE CLASSIS OF AMSTERDAM.

Van Zueren's Letters.

1678, May 2nd.

Rev. Deputati ad causas Maritimas read to the Assembly extracts from two letters, written at Midwoudt, in New Netherland, by Rev. Casparus van Zueren, and dated Sept. 30th, and Oct. 9th, 1677. They related to his arrival in New Netherland, his residence, for the present, at Midwoudt, and the number of his church members at Breuckelen, Midwoudt, Amersfoort, and New Utrecht. These letters have been already answered. vii. 178. xix. 184.

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MATTHIAS NICOLS TO THE REV. MR. PRUDDEN OF JAMAICA.

Reverend Sir — I must crave your excuse that I have not ere now returned you an answer of what you desired at Jamaica, touching liberty of setting a day a part for your Congregacon to assemble together to worship God more particularly at this season. I have communicated the same to the Councell, who are well content therewith, and that you make use of the publick meeting house in your Towne any day this week or next following where none are to presume to give you disturbance in your divine exercise. You laying no Injunctcon on any but leaving them to their freedome who are willing to partake with you therein. In which I pray God to give you comfort and the good successe you ayme at or may desire, for the good of the Church or State. So I take leave and remaine,

Your very humble servant,

M. N.

New York, June 24, 1678.

— Doc. Hist. N. Y. iii. 121.

FRIENDS, IN WEST JERSEY, RESOLVE TO HOLD MONTHLY MEETINGS.

1678, July 15.

Since by the good Providence of God, many Friends, with their families, have transported themselves into this Province of West New Jersey, the said Friends in those upper parts, have found it needful, according to our practice in the place we came from, to settle "Monthly Meetings" for the well ordering the affairs of ye Church, it was agreed that accordingly it should be done, and according it was done the 15th of ye 5th month, 1678.

Note. Two companies of Quakers had arrived at New Castle in 1677, and settled at Burlington, N. J.

SYNOD OF NORTH HOLLAND, AT ENCKHUYZEN.

1678, Aug. 1 et seq.

Art. 9. Rev. Rudolphus Varick.

Rev. Rudolphus Varick, formerly minister in the East Indies, at Malacca, was present, and requested to be admitted as "Recommandatus" of the Synod. For this purpose he exhibited proper certificates both ecclesiastical and civil. Thereupon his request was granted.

Art. 10. Ministers sent out by the Classis of Amsterdam.

. . . . . .

To Esopus, in New Netherland: Rev. Laurence Gaasbeeck.

ACCOUNT OF A CHURCH OF ENGLAND SERVICE IN NEW YORK, OCT. 15, 1679.

15th Sunday. We went at noon to-day to hear the English minister, whose services took place after the Dutch Church was out. There were not above twenty five or thirty people in the Church. The first thing that occurred was the reading of all their prayers and ceremonies out of the prayer-book, as is done in all Episcopal Churches. A young man then went into the pulpit and commenced preaching, who thought he was performing wonders; but he had a little book in his hand out of which he read his sermon, which was about a quarter of an hour or half an hour long. With this the services were concluded, at which we could not be sufficiently astonished. This was all that happened with us to-day.— Danker's and Sluyter's Journal, 1679-80. Page 148.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Caspar Van Zueren to Classis of Amsterdam, October 30, 1678. xxi. 209. (Extract in Mints. Syd. North Holland, 1680, Art. 9.)

Reverend, Pious, Very Learned, Very Prudent Gentlemen and Brethren in Christ: —

Gentlemen:—

The letter sent me, by the Rev. Deputies for the Foreign and Transatlantic Affairs of the church, was handed to me by Domine Gaasbeck, the minister sent over for the congregation at the Esopus. I learn therefrom your Reverences' friendship for us personally as well as for our church. I thank you from my heart, and request you to continue your interest in us, even as we also will persevere in informing you of the condition of our church as opportunity offers. The following lines will serve this purpose for the present:

The last information, to the best of my recollection, which I sent you on church matters, was about the promised parsonage and its cost. This matter caused a difficulty among the several villages, especially between New Amersfoort and New Uytrecht; and for no other reason than jealousy of Midwout, which village I had selected as my place of residence. This was a central loca-

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tion, and consequently the most convenient for attending to the services of all the others. We tried many ways to restore harmony, but in vain. The proposition of the two principal judges was reversed on the next day by Amersfoort and Uytrecht. Finally, these places could not be brought further in regard to the costs of the dwelling promised me, than the amount which they had consented to give for my salary, namely, the Amersfort people eight hundred florins; the Uytrecht people six hundred florins, all in wampum. The people of Midwout had to be satisfied therewith. Even if said village should sometime call a minister for themselves alone, Midwout was then to be obliged to have the house allotted to me, appraised, and to pay back to these villages so much, as it should be adjudged that their eight hundred florins amounted to, and were worth, then. This was to be used for fitting up the house, which they would then provide for their minister. Meanwhile all this was done without communicating with Breukelen, and this raised a new question when the costs for the house were collected and had to be paid. The Midwout people claim from Breukelen one fourth as their proportion of the salary; but the Breukelen people will not give more than eight hundred florins in wampum, like the people of Amersfort. It is calculated that the house will cost about five thousand florins in wampum. To this the other villages have contributed only about twenty two hundred florins and Midwout is to pay the balance. If the matter falls out otherwise, and much to their disadvantage, I should have spoken in time about it to his Excellency the Governor. I have no doubt that then it would have turned out to the greater satisfaction of the Midwout people. But Midwout was too careless, although they knew their opponents. So far as I am concerned, I would willingly have taken the trouble to complain myself; but I thought to do this against my own congregation in the beginning of my service was ridiculous, and could only have been followed by more bad feeling and alienation. I remembered also, with how much trouble the liberties of our Dutch church here were defended by

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Domine Nieuwenhuysen. I therefore judged it not advisable to trouble the Governor with it, and have hitherto delayed doing so.

But besides this something else has rather unexpectedly happened to me. It may easily be guessed from this, how the minds of the people here are divided; how little zeal and love there is for God and his service. The following will prove this still more fully. I believe I have mentioned in my former letter the smallness of my salary; that the promised three thousand florins in wampum would in Holland currency and value not be worth more than six hundred florins, and not seven hundred and fifty, as I was given to understand, as well as the Rev. Classis. This was done by Domine Nieuwenhuysen, who therein did not act in good faith. He misled me and the congregation as well as the Rev. Classis. He makes only this excuse, that he received his salary in such values, while he acknowledges, that neither was he treated with good faith. He had been promised one thousand florins Holland currency, in specie. But he learned on his arrival, that no silver money was in circulation. It was then agreed, that he should have at the rate of four guilders for one, and thus a compensation such as is usual here, in wampum or beavers. It was then really four for one, in wampum; but wampum has since lost in value, and is now only five for one; and this was so in the year, when Domine Nieuwenhuysen wrote to the Rev. Classis, to ask for a minister for my congregation; and what reasoning for a minister! Somebody else has cheated me; therefore I, too, may cheat another man. I am obliged to receive my salary that way; ergo, the minister, who is to come, must receive it in the same way. Such reasoning is more appropriate in the mouth of a worldly man, than of an honest Christian and teacher in the holy church, in reference to another minister, etc. My salary therefore can hardly be equivalent to, and certainly not worth more than than six hundred florins. I also believe and assure your Reverences, that in Holland more food and clothing, with all the necessaries of housekeeping can be bought for four hundred and fifty

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florins. It is not surprising therefore, that last year, I had to spend three hundred florins, Holland currency, or wampum, of my own private means.

I told the congregation three times last year, that the three thousand florins were not the equivalent of the sum promised by them; that they did not yield seven hundred and fifty florins; much less so much money, in Holland currency, as they had agreed to pay me; that the salary was not sufficient to feed me. But all was in vain. Mockery and disregard were my answers. The third time, when I had called together the Consistories of all four villages, to consider the business of the church, the Amersfort and Uytrecht people stayed away. The first would not come, because the Justice, living in the village and being one of the elders, is an enemy to his own people and church. He is the same man, who has caused me most all my troubles, by his power in politics. The others could not come, because an elder of the village was busy building, and needed the help of the others. That, in their judgment, was reason enough to remain away. However, necessity compelled me to bring up the matter a fourth time in a Consistorial meeting. Then I demanded for my support five hundred schepels (bushels) of wheat and fifteen hundred florins in wampum, equivalent here to nine hundred florins, Holland currency; but which really is not worth more than can be bought in Holland for six hundred florins. So much at least, a minister needs for keeping himself and his family. This he has also fairly earned by services in four scattered villages, and away from his Fatherland, where the salaries usually amounted to as much, if not more than at home, on account of the dearness of all goods, and of compensation for the dangers of the voyage. Thereupon all the members of the congregations of all the villages, were called together. The result and resolution was, that they would give me five hundred schepels of wheat and seven hundred and fifty florins in wampum. If wheat was worth six florins in wampum per schepel, it would have made three thousand seven hundred and fifty florins

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in wampum, being at the rate of five to one. But at present wheat is very low in price, because in other Provinces, whence it is sent here, it is very cheap. The traders might take it at six florins in wampum; but then they pay us in goods, which do not cost them in Holland, England, etc. more than twelve stivers Holland currency, (twenty four cents). When paid in wampum, it would not be possible to obtain five florins per schepel.

They admitted to me, as did also the Deputies from the villages, that five to one was due to me in wampum pay. They wanted also as a matter of course, to give me one hundred florins, Holland currency, to boot, and call it full pay. Finally I requested that for the wheat, a draft of five hundred florins should be bought for me from one of our merchants in New York, payable in Holland. This was done. This would cost this year, now that wheat is low in price, one florin per schepel; five hundred florins in Holland, for five hundred schepels. The balance, two hundred and fifty florins, for it was altogether seven hundred and fifty, they could pay me in wampum, at the rate of five for one, or twelve hundred and fifty florins. Let the wheat be dear or cheap, the draft called for silver. They might gain or lose, but I did not want to do either. If wheat is worth twenty four stivers (forty eight cents) in a draft, as it has been for some years, and was offered to me last year, they gain, as they acknowledge, one hundred florins in wampum, as may be figured out from the above. If a little, even fifty or one hundred schepels, had to be lost, it can better be done by a congregation of more than three hundred and thirty members, than by a minister, who has to live on his salary. This he must do according to the precepts of our Savior. The minister does enough when he prepares for his final examination, (which was then quite costly); when he risks his own and his family's lives at sea; and also risks the adventures of the sea every year in the largest proportion of his salary. If I must receive and spend my salary here, or else lose one hundred florins of it, Holland currency, then I cannot possibly support myself

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here, on account of the exceeding dearness of all goods brought from other countries; and even of some made and consumed here. I have repeatedly represented to them, that if they would give me only as much for the necessaries of the household, as can be bought for six hundred florins in Holland, then I would be quite satisfied to serve four villages, and that in the country; although he who serves only one village in Holland, has at least six hundred and fifty florins, and I would give up one hundred and fifty florins. I cannot give away everything and make myself destitute. I must also, and the duty is especially incumbent on a minister, provide for my family; for he who does not do this is worse than an unbeliever; yea, has denied the faith, etc.

All this confusion has been caused by the letter of Domine Nieuwenhuysen with his rate of four for one. If they had spoken only of a few hundred schepels of wheat, without explaining the value of it, as was done by the congregation of Esopus, then probably we would have escaped all these difficulties. Time will tell however, whether Domine Gaasbeck at Esopus, whose salary in a draft on Holland will bring about five hundred and forty florins, because their wheat is not so good as ours on Long Island; or if he uses it here, only three hundred and fifty florins; — whether his Reverence can live on it with his wife and two children. As to Domine Nieuwenhuysen, he has four thousand florins in wampum value; paid partly in wampum, and partly in beavers. The latter gives a large profit, for everything can be obtained for beavers; sometimes even the goods brought by private parties, at very cheap rates. Beavers are valued highly everywhere, but wampum has no value anywhere else than in New Netherland, (or America.) I have to give twenty seven florins in wampum for a beaver. Then the expenses, custom duties, and license, run up to half of a Rixdaaler in Holland money (a Rijksdaler = $1.); or altogether, to six florins fifteen stivers,— five stivers more, than they are worth in Holland; besides the risks of the sea. Then also, we have not often the opportunity, for it has usually passed

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before we know of it, of making a good bargain; or we have no beaver.

Domine Nieuwenhuysen has, besides, obtained another increase and draws salary from the congregation of Bergen, etc., for administering the communion there four times a year. Therefore he can support himself much better than others, although not quite so well as a minister in a Dutch village, even though his place is at the capital city of the whole country. I am, therefore, the more astonished, that he so unreasonably opposes me in my just claims. He excites against me the members of my congregation, and blackens my character among the merchants, because I often censure their improper gains and godless traffic, which tend not to accommodate and serve us, but almost to the ruin of the inhabitants here, as he himself says. An advantage to him would undoubtedly arise from my property. A good conscience, resulting from irreproachable habits, gives to its owner the courage to speak, when another would be silent and would howl with the wolves among whom he is in the woods. A man in whose heart the fear of God has not taken root, will rather aggravate an error committed by him, by a second one, as if thereby to defend the first, than clear himself of the first error and conceal the second, in order not to destroy his conscience completely.

We sit here, meanwhile, in great distress, not knowing what the congregation will give. The last proposition, about the five hundred florins in a draft, and twelve hundred and fifty florins in wampum, amounting to the promised sum of seven hundred and fifty florins, although not in Holland value, was flatly rejected with great disdain; and not without slandering not only myself, but all ministers in the Fatherland, who leave a smaller congregation to serve a larger one, as having in their opinion no other object in view, than the increase of money and therefore are nothing else, than hirelings. A soul fearing God, would abhor such language. Especially was such language used by the Justice of Amersfort, who from the first, when I selected Midwout for my

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place of residence, has been my sworn opponent. He howls with the English and oppresses his own, the Dutch people, with unreasonable and unnatural zeal. The above mentioned meeting separated in so much confusion, that I was completely deprived of means to improve my position. Reasoning being useless, they employed force, as there was a sufficient number of my adversaries among their own judges. I had to be satisfied with the offer of five hundred schepels of wheat and seven hundred and fifty florins in wampum, or call myself paid with three thousand florins of wampum. Even if I sent for them six times, they would never come again.

Not to excite their minds any further, I committed my case to the Justice of New Uytrecht. He although not of our religion, is a man of good understanding, especially in philosophy and in the mathematics of Des Cartes. I shall be able to tell in my next letter the result thereof.

The house is not yet finished, I am living at a neighbors until it is ready, which will be in a few weeks. The Breukelen people provide me with fuel. Last year the Midwout people did it; but they did it in such a manner that I had to buy wood and pay for it myself. So far, therefore, neither the one thing or the other has been given to me; not sufficient salary; no house; no free fuel. The reasons for these dissensions, for which, according to my adversaries, I am to blame, are really these: I am not on sufficiently familiar terms with them, and do not visit the villages and the villagers often enough. I preach, in turn, at all the villages. I make house visitations four times a year, and administer the communion eight times. These duties have been most onerous, especially at first; the location of the village is such, that I cannot do much visiting, unless I give up my studies completely, as Domine Selyns well knows, etc.

If the difficulties continue I shall speak to his Excellency, our Governor, about them. But then some evil results are hardly

doubtful. They will be either disadvantageous to myself, or bad for the liberty of our church. This perhaps, may be somewhat restricted. Even my own Consistory, especially the previously mentioned Justice of Amersfort, will not allow me exactly to regulate myself according to the church rules of Holland. This is not the least of my sorrow as may well be imagined. Domine Nieuwenhuysen once worried through such a case with the Governor. Haughtiness when associated with ignorance, makes a man at once intolerable, especially, if he be a person of low extraction, and who can give no reasons, or cannot understand the reasons given to him.

How I shall endure all this trouble, while I have at the same time to attend to my duties, I can hardly imagine. Patience is the best thing. But in the meantime to be obliged to impoverish myself in the service of such an uncharitable, ungrateful and stubborn congregation, while I have to hear so much spite, disdain and reproach — this cannot create in me any other resolution than one to return home as soon as possible. I should have done so already, if the chances and the season had not passed away for this year. Finally I request, that your Reverences will please to consider this, my distressed condition, and put in operation such counter measures as you shall judge useful for our relief and comfort. This I shall most anxiously await, especially, if my return to the Fatherland is, perhaps, prevented by the Governor, through these envious people. Herewith closing, with cordial salutations and wishes for the blessings of the Almighty upon your Rev. Assembly, persons, services, and families, I remain,

Gentlemen and Brethren,

Your Very Obliged, Humble Servant and Brother,

Casparus van Zuuren.

Midwout, on
Long Island, in
New Netherland,
the 30th of Oct. 1678.

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REV. CHARLES WOLLEY

1678-1680.

Gov. Andros had arrived in this country, accompanied by his wife on November 1st 1674, and entered on the government on the 10th of that month. He returned to England in November 1677, and was knighted by Charles II. in 1678. On May 27, 1678, he sailed again for New York in the ship Blossom, Richard Martain, of New England, Master. He was accompanied by his chaplain, Rev. Charles Wolley, and others. Wolley had received his Masters degree at Cambridge in 1677. He returned to England in 1680. He published a book — "A Two Years Journal in New York" by Rev. C. W.; A. M.; London 1701. "(See Col. Docs. N. Y. iii. 741.) Republished, New York, 1860. Therein he describes New York as "a place of as sweet and agreeable air as I ever breathed in, and the inhabitants both English and Dutch very civil and courteous".

Of the clergy, Wolley says:

"In the same City of New York where I was Minister to the English, there were two other Ministers or Domines, as they were there called, the one a Lutheran a German or High Dutch, the other a Calvinist a Hollander or Low Dutchman, who behaved themselves one towards the other so shily and uncharitably as if Luther and Calvin had bequeathed and entailed their virulent and bigotted spirits upon them and their heirs forever".

Yet Wolley does not appear to have been without interest in missions among the Indians. In an account of them he says:

"May the lover of souls bring these scattered desert people home to his own flock".

Dix adds: "It is stated that he joined with Andros in helping the Dutch furnish (repair?) their new place of worship in the Fort, while it is certain that he was indebted to them for his own accommodations, and lived with them on the best of terms".— Dix's Hist. Trinity Ch. i. 53, 54.

MINISTER'S HOUSE AT ALBANY.

Albany Feb. 6, 1678-9.

Dom. Gid. Schaets appears in Court with Jan Vinnagen Elder and the Two Deacons, Mr. Jan Janse Bleeker and Mr. Hend. Cuyler representing the W. Consistory who freely without any persuasion promise to convey and give a proper Deed of the house occupied at present by Dom. Gid. Schaets to be for the future a residence for the Minister of Albany for the benefit of the Congregation of the Reformed Church here; as the house was built out of the Poor's money and now being decayed, the W. Court promises to repair said house and keep it in good order fit for a Minister, for which purpose it shall be conveyed.

Ordinary Court held at Albany July 6, 1680.

The W. Consistory of this City being sent for to Court, and being requested by their Worships to contribute something to the repair and building of Domine Schaets house, being for the good of the Commonalty;

The W. Consistory consent to Contribute the sum of one thousand guilders Zewant, for the reparation of the said house.— Doc. Hist. N. Y. iii. 530.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Caspar van Zuuren to Domine Cornelius Danckerts.

May 4th, 1679.

Reverend Brother and Colleague: —

I shall at present not trouble you to read many requests. Our previous letters, which we hope have reached you safely, contained all information concerning our present condition. This neither improves nor deteriorates. I am again compelled to witness how Breukelen and Midwout dispute over the cost of my house. It is hardly so far finished that I can yet live in it; and now, during these disputes, it remains in an unfinished condition. I have very little hope of ever seeing it completed and myself in it. I have done everything possible to reconcile these parties, because I am myself so interested, but all in vain. My differences with Domine Nieuwenhuysen have been amicably settled, which I request may be taken note of. He himself has offered to come over with two of his elders and settle this question on the fairest and most suitable terms, but the Breukelen people would not accept mediation. Such a refusal cannot be the best proof of a good cause. It seems that it is their intention to carry the case before the English courts. This cannot be very favorable to the liberty of the Dutch Church. The other villages, especially Amersfort and Utrecht, have discovered the bad policy of this. None of them want rates imposed upon them to pay the salary of a poor preacher, and against whatever arguments, proofs and protests they may make. As with the house, so it is with the salary. His Honor, the Governor, upon a request to act as arbitrator in our differences, decided very wrongfully and outside of the point at issue, as the above mentioned letters have stated, that I should have three thousand three hundred and seventy five guilders in wampum; that is three hundred and seventy five less than is due to me, or seventy five guild-

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ers Holland currency, counting five to one. His decision was taken as a legal order, which cannot be changed.

And although it was very detrimental to me, and very annoying, yet I was obliged to listen to it. Everybody here lays the blame for it on me. The good people who judge rightly on the matter, do not dare to come forward in my defence. I am, therefore, compelled to address myself to you and to the Rev. Classis, with the humble request, to decide about our present condition, without prejudice, according to the statements of our former letters, and to do whatever may be considered proper to help matters. We desire either to receive here what has been promised us, or to obtain permission to return to the Fatherland, and undertake there joyfully, the service of Christ in his church among good friends. God well knows, indeed, how badly we feel here. He sees and hears all our injuries and insults. He also appreciates how earnestly I long for the Fatherland. To that God we pray from the bottom of our heart, day and night, to lead your Reverences to look favorably upon us, and graciously to bless the means for our relief. May he take you and yours under his holy protection. Amen.

Sir, your most obedient and affectionate servant and fried,

Casparus van Zuuren,

Midwout, Eccl. on Long Island.

1679.

To the Reverend, Pious, Learned Domine Cornelius Danckerts,
Faithful Minister of the Gospel in the Congregation of
Christ at Amsterdam.
May 4th in New Belgium,
By William Sunderland
and the ship the "James"
from that country.

RICHARD GILDERSLEEVE, CONSTABLE, TO GOV. ANDROS RELATIVE TO A QUAKER MEETING AT HEMPSTEAD.

Right Honorable:— Whereas your Honor was pleased to lay some command upon mee for the prevention of Quakers meettings within our Towne of Hempstead which accordingly I have done to the best of my power by forewarning Captain John Seman being sick and not able to go myself I sent two overseers to forewarn him that he should not entertain any such meeting att his house, yett nott witthstanding his answer was that he tooke no nottis of the warning and proceeded to have and had a very great meeting the lastt Lordsday being the 28 day of this instant, hopping these few lines may finde your honors favourable acceptance and render mee excusable and thatt your Honor will be Pleased to take it in to your serious consideration for the ffuter pruention of tthe like nott troubllelng your Honor any further I rest your Honors Humble Seruantt,

Richar Gildersleeve.

Hempstead, May 26, 1679.

memorandum I toulld him itt was by your Honors to mee.

Endorsed,

"To the Right Honorable Sir Edmun Andrews Governor and Generall of his Hines Terytorys att ffortt James in New York These".— Doc. Hist. N. Y. iii. 605.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Rev. Van Zueren.

1679, July 24th.

Rev. Cornelius Danckerts handed in a letter from Rev. van Zueren, of New Netherland. It was resolved to refer the same to the Deputies ad res Maritimas, to make extracts therefrom and communicate the same to the Rev. Classis. vii. 210.

SYNOD OF NORTH HOLLAND, AT EDAM.

1679, Aug. 4 et seq.

Art. 61. Ministerial Changes:

In the Classis of Hoorn.

Died, Rev. William Grasmeer, at Ursem.

Died, Rev. Gerardus Beekman, at Grooshuysen and Avenhorn.

In the Classis of Enkhuysen.

Died, Rev. Martinus Lydius, at Grootebroek.

Died, Rev. Theodore Brouwer, at Enkhuysen.

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Entered: Rev. Rudolphus a Varick, from the East Indies; settles at Hem.

Art. 32. Labadists.

Ad Art. 30. Concerning the Labadists, the Rev. Correspondent of Friesland reports that they are watched against in their vicinity; even as also the Classes profess to be on their guard against them respectively.

Coelman.

On this occasion, it was stated that Jacob Coelman not only had his private gatherings in several places, but recently had also publicly preached, morning and afternoon, in the vacant church of Middellye. The Rev. Synod, regarding this as a case of bad precedent, earnestly admonishes the several Classes, that henceforth, each one in its special sphere, see to it that such circumstances do not happen again. And since it is learned from the reports of several brethren, that said Coelman has set his mind on making the services of the ministers fruitless, and on instilling into the minds of members, an uncharitable judgment against them, and does not subject himself to the Church-Order of this land: therefore it admonishes all the Classes, but particularly those where he sows his evil seed, to be watchful against him and his conventicles.

ORDER OF ANDROS TO EXAMINE AND ORDAIN TESSCHENMACHER.

1679, Sept. 30.

(Original English Copy.)

Sir Edmond Andros, Knight, etc.

Upon Application from New Castle in Delaware, That being destitute Mr. Peter Teschenmaker may be admitted to be their minister; By vertue of his Majesty's Letters patent and authority derived unto me, I do hereby desire and authorize you, to Examine the said Mr. Teschenmaeker and if you shall find him fittly

qualified, that then you ordain him into the ministry of the Protestant Reformed Church to preach God's word and administer his Holy Sacraments and give him testimonials thereof, as is usual. Given under my hand and seal of the Province in New Yorke the thirtieth day of September in the 31st year of his Majesty's Raigne Annoq Doming 1679. (31st year of Charles II, reckoning from 1649, when Charles I, was beheaded; omitting the period of Cromwell.)

Edmond Andros.

To Mr. Guilielmus Newenhuysen
minister or pastor of this city or
any three or more of the ministers
or pastors within this government.

Prepared and examined by me,
Matthias Nicolls, Sec.

From General Entries Vol. 32 p. 61, in the Manuscript Department of the State Library at Albany, N. Y. Also in Bi-Centennial of the church of Schenectady, 64.

The above English copy was translated into Dutch; and the following is a re-translation from the Dutch into the English.

I, Edmond Andross, Knight, Patroon of Sausmars, Lieutenant and Governor General under his Royal Highness, James, Duke of York and Albany, and of all his Provinces in America, upon the request of the people of New Castle do order that Mr. Peter Tesschenmaeker be permitted to be their minister. By virtue of his Majesty's letters patent, and authority entrusted to me, I desire and authorize you to examine the said Mr. Tesschenmaeker, and if you find him capable, to ordain him to the service of the Protestant Reformed Church, to preach God's Word, and to administer the Lord's Supper; and to give him the usual diploma.

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Given under my hand and seal, of the province of New York, the 30th of September, in the thirty first year of his Majesty's reign; and in the year of our Lord, 1679.

E. Andross.

The above order was directed to Mr. William Van Nieuwenhuysen, servant of the Holy Word of God in this city, or three or more other ministers under this government. Attested by Matthias Nicholls, Clerk.

Copy of the Proceedings in our meeting at New York, on the 9th of October 1679, in the case of Domine Petrus Tesschenmaacker.

To-day the 9th of October 1679, a call for a preacher from the congregation of the South River was handed in. This call is directed to Domine Petrus Tesschenmaacker, Candidatus S. Ministerii.

But whereas such a case is without precedent in this government, the Dutch ministers here, at the request of his Excellency, Governor Edmond Andros, and upon production of the testimonials of the preparatory examination of said Domine Petrus Tesschenmaacker, written by the Dutch and English Consistories at the Hague, have been satisfied, in view of said congregation's distress, to confirm this candidate as minister to that place, and to ordain him.

And as it is very necessary, that an Overseer be approved, therefore the Rev. Assembly, comprising the Dutch ministers in this government, together with other church officers, have approved of the testimonials of the preparatory examination without any particular objection; it further resolved, to proceed with the ordination.

Domine Tesschenmaacker was then called in and made acquainted with this approval of the Rev. Assembly. He was further asked, whether he was willing to accept this call, and to serve

according to the Church Rules of the Rev. Synod of Dort and other existing church regulations, conforming to these orders. His answer was Yes, he was willing, and bound himself to live up to them.

This done, Domine Tesschenmaacker was first heard in his explanation of the text, Matt. 5:20, "Except your righteousness shall exceed the righteousness of the scribes," etc. The treatment of this text fully satisfied the Rev. Assembly.

The Rev. Assembly then proceeded to the examination; Domine Wilhelmus van Nieuwenhuysen, minister of the Holy Gospel in the principal city of the government of New York was appointed Examiner.

The examination having been finished, the Rev. Assembly were also satisfied by the answers of Rev. Tesschenmaacker, so that finally it was followed up by his ordination, pursuant to our Church Rules and Forms, in the name of the Lord.

Casparus van Zuuren,
Eccl. on Long Island,
Secretary of the meeting.

(See another translation in the Bi-Centennial of the Church of Schenectady, 65.)

Correspondence from America. Rev. Laurentius van Gaasbeeck to the Classis of Amsterdam; (extracts in Minutes of Synod North Holland, 1681, Art. 1.)

1679, Oct. 25th.

Reverend, Pious, Very Learned, Godly, Discreet Gentlemen and Fellow Laborers in Christ Jesus:—

I doubt very much, whether the Rev. Classis has received my letter of the $\frac{7}{17}$th October 1678. I sent it enclosed in a letter to a certain friend of mine in New Amsterdam, and I have as yet, received no reply from him nor from your Reverences. I therefore consider it my duty, to inform you again of the state

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of our churches here, in order to keep up a mutual correspondence.

I left Amsterdam on the 13th of May 1678 and arrived at New York safely with my family on the 21st of August of the same year. I did not fail to thank the Lord most heartily for his undeserved grace in protecting us from the dangers of the sea and the pirates, and for carrying us safely to our destination. After some delay in (New York) I moved to the Esopus, having presented my credentials to the Noble Governor of this colony. I reached Esopus on the 8th of September. I preached my first sermon there, and entered upon my duties in the fear of the Lord, on the 15th of September.

As to my place, it is usually called " The Esopus ". It is situated twenty (Dutch) miles from New York, which is on the Manhattans, and on the North River. It contains much fine, fertile land, and produces such abundant crops that the Esopus is the granary of New Netherland and of all the surrounding country.

The Esopus itself consists of three villages, Kingston, Horley, and Marbleton, distant from each other about half an hour's walk, besides some neighboring hamlets. Kingston is the principal place, where I have my house. It is distant not more than half an hour from the Great River.

Upon my arrival here, I found all the inhabitants well inclined towards me and this feeling has, God be praised, increased ever since. I found here a certain Domine Petrus Teschenmaker, a Bachelor in Divinity, who had arrived here from Guyana in the spring. He had been engaged by the Consistory here as candidate or vicar (substitute) until I should arrive from Holland. After my arrival they dispensed with his services. The accompanying letter will inform the Rev. Classis what has occurred about this Domine Petrus Teschenmaker. I found here at Kingston about eighty members; at Horley thirty; and at Marbleton twenty. It has pleased Almighty God to bless my poor services so well, that I have now more than one hundred and eighty members in the

three villages. I divide my preaching services as follows: I preach two Sundays at Kingston, the third at Hurley, the fourth and fifth again at Kingston, the sixth at Marbleton, and so on.

At first I had much trouble to get everything in good order, and in conformity to the government of the Netherland churches. There was but little order in ecclesiastical matters and government, because it was ten years, since Domine Hermanus Blom, at present preacher at Woubrugghe, had left, and no preacher had been here since. But I have improved the condition of affairs, as well as I could, and what remains to be done, I hope to accomplish in the future. At present I hold catechetical classes not only on Sundays, after the discourse on our Christian Catechism, but also twice in the week, on Tuesday and Friday evenings, in my own house. I consider this to be very necessary on account of the very small amount of knowledge which I discovered in many; and God Almighty has been pleased to bless this work, so that my congregation has made progress in virtuous living, knowledge and godliness. The Kingston congregation has already shown their zeal by building a handsome new church, sixty feet long and forty five feet wide. In this I hope to preach in two weeks.

This is all that I think necessary at present to communicate to your Reverences. I doubt not but that the Rev. Classis will remember us and our congregations in their prayers to the Almighty, and beseech him increasingly to bless our services and enlarge our congregations not only in numbers, but also in faith and every Christian virtue.

Praying the Lord to bless the meetings and counsels of your Classis, as well as the services, the persons and the families of your Reverences, I remain with cordial salutations, gentlemen,

Your Willing Brother and Fellow
Laborer in Christ,
Lawrentius van Gaasbeeck,
Eccl. Esopiensis.

1679

Correspondence from America. The Four Dutch Ministers, Schaats, Van Nieuwenhuysen, Van Zuuren and Van Gaasbeeck to the Classis of Amsterdam, Nov. 1679. Explaining their action in Ordaining Tesschenmacker. (This is the first Ordination in New York.)

Reverend, Pious, Very Learned, Very Prudent Gentlemen, Fathers and Brethren in Christ.

Sirs: —

In our common Christian faith, the saints profess to have fellowship with their Savior, and through him to possess a common heritage of blessings. Therefore believers must help one another in every possible way. They should console, admonish, edify and strengthen one another, as they become aware of the favorable or unfavorable circumstances of a neighbor or brother. They should weep with those who weep, and rejoice with those who rejoice; for nothing can occur to any believers without the sympathetic knowledge of others in Christ; for He is the Head and to Him all the members of the body belong. For this reason, we, who are obliged to labor in this transatlantic country, seeking to cultivate the vineyard of the Lord so far away from the great body of the Church, feel compelled to strive to keep up our fellowship with the churches in the Fatherland, and especially with those of our own Classis.

Therefore, according to your order and request, that we should write you about all our circumstances, that the welfare of the members of Christ may be better cared for, and his whole body edified, his honor promoted and his Kingdom extended; and that in accordance with the Apostle's injunction, "Let all things be done decently and in order", as well as amicably, so as to prevent confusion and misunderstanding, (we report:)

That some time ago, namely in the spring of 1678, there arrived here one Peter Tesschenmacker, a bachelor of divinity. He had passed his preparatory examination at Rhenen, in the parish

of Utrecht. He subsequently accompanied the fleet destined for Guyana, under Director N. Price, and had previously been a preacher of the English church at the Hague. And although the certificate of his examination was not exhibited to us, because it had been wrested from him by the enemy, together with other property and papers, at the conquest of Guyana; nevertheless, upon the testimony of certain people here, who knew him, and had also heard of his gifts in preaching, he was admitted by us to officiate. This he has now frequently done, and in several different churches here, to general satisfaction and edification. Besides preaching in other places, he performed this duty for four months in the congregation of Esopus, which is now served by the Rev. Domine Laurentius van Gaasbeeck. In the autumn of 1678, he was requested by the congregation of South River to take his turn in preaching there, and admonish the people to piety and godliness. He performed this duty so well that that church, to the general gratification of everybody there, called him to be their teacher, and the minister of the Holy Word and Sacraments.

In order to obtain the ratification of their call to him, and his ordination for such a service in the most convenient and speediest manner, the commissioners of said congregation first addressed themselves to us, notifying us of their call, and, with urgent reasons, earnestly requesting us, to meet in New York, with our elders, and deliberate on this business, in order to give proper assistance to their church. This was, indeed, an affair needing great deliberation, as it would be fraught with weighty consequences. Yet some of our church-members made not a few difficulties about it. But the Noble, Very Worshipful, Honorable Governor of this country, (Andros,) who was advised of the request of that congregation, also earnestly desired to see their prosperity. Accordingly he served notice upon us, authorizing and requiring us, the preachers here, to meet together in the form of a Classis, and having examined the said Domine Tesschenmacker, to advance him, if he were found qualified, to the ministry. This

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demand made upon us by his Honor, will be best understood from a copy, showing the authorization or order itself. This is a translation from the English original, which is on file here, and which was signed by the Governor himself. Thus legally impelled thereto, the advancement of Domine Tesschenmacker was resolved on by us, and carried out on the 9th of October, 1679. In performing this act, we regulated ourselves by the laudable customs and orders of the churches in our Fatherland. For the proper performance of his duties, we engaged him by promises and his own subscription, just as we were engaged to the same duties by your Reverences. Previous to our action there had also arrived excellent testimonials concerning the character and preaching abilities of Domine Tesschenmacker, from the Rev. Consistories of the Dutch and English congregations at the Hague. The candidate himself also, in his sermon gave full satisfaction to all the members of our Assembly; and in his replies to our questions gave also very appropriate and excellent answers.

If in this business anything has been done by us, which is not within our official functions, or Christian (Church)-Order, we humbly and fraternally request that you will look at our procedure with that benevolent disposition, which hopeth all things, believeth all things, endureth all things. Your Reverences are well aware that human hearts are like the soil of earth. If it be uncared for, and left uncultivated, it generally produces nothing else than briars and thorns. If a grape vine is to bear good fruit, no labor must be spared upon it. And in the particular case of this people, it is especially necessary, as it is a wild country, and the way of speaking is apt to be also wild. The manner of life is also correspondingly corrupt. The opportunities are manifold. Of these things, the commissioners from that congregation, (New Amstel, or New Castle, Delaware,) have frequently and sadly told us. The same things we also occasionally find among our own people.

One must consider also the inconveniences of the winter season

here; the dangers of the voyage, if the candidate should seek to obtain his advancement from your Reverences; the embarrassments of the congregation by the long delay. For that congregation now numbers about one hundred and sixty or more. Then also the impossibility of our administering the Holy Sacraments there during the interval; for it is about forty (Dutch) miles (one hundred and twenty English miles) distant from here, (New York;) and our presence here is always very necessary also. And above all consider the zeal as well as the order of our Worshipful, Honorable Governor, whom it would not be safe to disobey. Now all these circumstances and reasons have induced us to undertake this business, shaping our action to the situation in which we, at present, find ourselves. We hoped thereby also to ward off further evils and misfortunes from ourselves. We trust, therefore, that your Reverences will please to pardon us, and inform us thereof by letter as soon as opportunity offers.

Relying thereon, we close with the prayer that God, the Almighty, may be pleased to bless your counsels both in the Classis and the churches, as well as your services, yourselves, and your families.

Gideon Schaats, Pastor at New Albany, President.
Wilhelmus van Nieuwenhuysen, Pastor at New York, Examiner.
Casparus Van Zuuren, Ecc. on Long Island, Scribe.
Laurentius Van Gaasbeeck, Ecc. Esopiensis.

(No date; but Nov. 1679.)

Correspondence from America. (A Minute, made by some party unknown, connected with the call and ordination of Domine Peter Tesschenmacker, as minister of the Church of New Castle, on the South River, Delaware.)

1679.

The ministers of the Reformed Dutch Churches were invited to meet together and deliberate, viz., Domine Schaats of New Albany, Domine Van Nieuwenhuysen of New York, Domine Van Zuuren of Long Island, and Domine Van Gaasbeek of Esopus.

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They assembled at the house of Domine Van Nieuwenhuysen in New York. Domine Van Gaasbeek, not having yet arrived, it was thought best, after full debate, to proceed with the (examination), at the request of Messrs. Moll and Ephraim Hermans, delegates from the congregation of New Castle; and especially at the request of his Excellency, the Governor, who had furnished the above delegates with a letter.

Hereupon the time and manner of the examination and ordination were fixed. It was resolved to proceed after nine days, viz. on the 9th of October. Domine Schaats was appointed President of the Classis; Domine Van Nieuwenhuysen, examiner; Domine Van Zuuren, secretary, and Domine Van Gaasbeek, adsessor. It was also resolved that Matt. 5:20 should be assigned as the subject upon which the candidate should preach; and that the ordination should be attended by the consistories of the above churches.

On the day appointed, Thursday, all the members were present. The above named delegates were asked whether Mr. Tesschenmacker had been freely and voluntarily chosen as their minister, and whether they desired he should be ordained as such, by this Assembly, constituted in the form of a Classis. The answer was, Yes. On the other hand Domine Tesschenmacker was asked whether he was satisfied with the conditions requested of him in relation to the service, and purposed to fulfill them faithfully. He declared his approbation, answering, Yes.

They then proceeded to the examination of Domine Tesschenmacker. He defended against objections, and explained satisfactorily to all, Matt. 5:20. In his examination he manifested such proficiency in and acquaintance with theology, as to command the approbation of all the members. He was then ordained by Domine Van Nieuwenhuysen by the laying on of hands.

After some days the necessary instructions and orders, signed by all the members, were handed to the person ordained. These agreed with the instructions of the Classis of Amsterdam, and the Rules of Church Government of the Synod of Dort. It was also

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stipulated that as the ministers here, who ordained Domine Tesschenmacker, recognized their dependence upon the Classis of Amsterdam, and felt themselves bound faithfully to correspond with that Classis in all special circumstances; so also Domine Tesschenmacker should acknowledge the same subordination, and carry on correspondence.

The above proceedings were transmitted by letter to the Classis of Amsterdam, with the order and authority of the Governor in November following (1679.) In October of the year following, (1680), a letter was received in answer.

Letters from Rev. Van Zueren.

1679, Dec. 4th.

Rev. Depp. ad res Maritimas read the extracts from the complaining letter, (doleantie) of Rev. van Zueren of New Netherland. It was thereupon resolved to write, per Rev. Depp. aforesaid, both to Rev. Van Zueren, in order to humble him somewhat in this matter; and also to the church there, in order to admonish them to do their duty, and to give Rev. Van Zueren satisfaction so far as it is practicable, and thus to hold him powerless, (take away ground of complaint?) vii. 221; xix. 195.

Petition of the Commissioners of Schenectady to Certain Merchants in Amsterdam to Procure for Them a Minister.

1679, Dec. 31.

Schenecheectade, December, 31st, 1679.

Monsieur Jan Hendrickse van Bael (or Boel) and Abel de Wolf:

We greet you in friendship with the humble request that you will please to take the trouble in our behalf, before the Rev. Classis of Amsterdam, and procure a preacher for us and if possible, let him be a bachelor, who understands notes and psalms. We engage ourselves to the amount of (the equivalent of) one

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hundred beavers, in wheat, as yearly salary; but if you can beat it down somewhat, we will be well pleased; and it must be an inducement, that we wish to have him here before the winter. We shall also pay for his passage and other expenses, and provide him with free lodgings.

We should have written to the Rev. Classis, but we did not know any of the members. The Honorable Mr. van Boel, however, is well acquainted with our conditions. We refer the matter to your kind care, for the fear of the Lord is the beginning of all wisdom, we think. We have no doubt, but that you will consider it a duty to do such a praiseworthy act, and we shall be very grateful. Praying the Almighty to protect you, we remain Messieurs,

Your Willing and Affectionate Friends,
The Commissaries of Schenectady

Jan van Eps Daniel Jansen Harmen Vedder Sander Sandersen Glen.

By their order,
Ludowicus Cobes, Secretary.

To Messrs.
Jan Hendrickse van Boel
and Abel de Wolff,
merchants at Amsterdam.

Extract made.

COUNCIL MINUTES. ..... MINISTERS HOUSE AT FLATBUSH.

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To the Right Honorable Sir Edmond Andros, Governor Generall under his Royall Highness, the Duke of York, of all his Territories in America, the 24th of January 1679-80.

Humbly show the undersigned Constable and Overseer of the village of Midwout, that they are greatly injured by the erection of the ministers house, so that much of the money earned by them is not paid by the contractor and whereas the inhabitants of Breuckelen are bound to perform one fourth of the labor, but defer it from time to time, although we have done everything, to live with them in friendship, therefore we humbly request your Honor, to give directions to some Justice of the peace, who shall settle the matter amicably without legal proceedings. Which doing we are and remain.

Your Honors servants,
Theodorus Polhemius
Cornelis Jansen
Dirck Jansen van der Vliet.

At a Council held the 24th day of January, 1679-80.

Upon a petition from the Constable and Overseers of Flatbush, Complaining, that the inhabitants of Breuckelen having undertaken to bee ayding and assisting in building the 4th part of the Domines House at Flatbush, but neglect or refuse to perform the same.

Ordered, that a Copye of the petition bee sent to the Constable and Overseers of Breuckelen, who are to take care to performe their agreement, or to return their Reasons to the Governour for their failing therein.

By Order etc.— Col. Docs. N. Y. xiv. 743, 745.

ACTS OF THE CLASSIS OF AMSTERDAM.

Final Examination of Rev. Peter Tesschenmaker in New Netherland.

1680, Jan. 29th.

A letter from New Netherland was read by the Deputies ad res Maritimas, in which it is made known that the ministers there, by order of Governor (Andros), after the manner of a Classical Assembly, had subjected to final examination, and ordained to the ministry, the candidate, Rev. Peter Tesschenmaker, who had been called as minister to the South River. It was resolved that the Rev. Deputati aforesaid shall write to them, that this Assembly is pleased to be satisfied with their labors in this particular instance, and give them thanks for their account thereof. They recommend to them, however, the praiseworthy correspondence with this Rev. Classis, and the maintenance of that good order customary in the churches of the Fatherland. vii. 223; xix. 196.

DOMINE SCHAETS AND THE LUTHERANS.

Extraordinary Court held at Albany March 11, 1679/80.

The Court met at the request of Domine Gideon Schaets, accompanied by the W. Consistory, who complains that Myndert Frederickse Smitt came to his house and told him the Domine never to presume to speak to any of his Children on religious matters; and that he the Domine went sneaking through all the houses like the Devil; adding, Our Domine (meaning Domine Bernardus, Minister of the Lutheran Congregation) does not do so.

Domine Schaets further complains that Myndert Frederickse's wife grievously abused and calumniated him behind his back at Gabriel Thomson's house, as an old Rogue, Sneak, etc., and that if she had him by the pate, she should drag his grey hairs out of it; which the Domine offers to prove by witnesses.

Whereupon Myndert Frederickse and wife are sent for to Court and Domine Schaets accusation is read to Myndert who denies it all declaring that he had not given the Domine an ill word.

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Pietertje, wife of Myndert Frederickse denies having abused Domine Schaets as a rogue and sneak; but that the Domine hath abused her Religion as a Devilish Religion.

Hend Rooseboom sworn, says that he was at Gabriel Thomson's last Monday when Pietertje, Myndert Frederickse's wife entered, and wishing to go away was called back by Gabriel and conversing on the subject of Domine Schaets and her daughter, she said — What business hath Domine Schaets to question mine daughter? To this Gabriel said — Why should he not do so? The Domine does well to question people. Whereupon Pietertie said, Domine Schaets, the old Rogue and Sneak; had she been by she should have caught him by the grey pate — adding he ought to look to his daughter the W——e and take care of her — To which Gabriel replied, Meutie, why say that and scold the Domine so? who answered him — You damned dog! you protect whores and knaves.

Cornelis Teunise Swart being sworn, says he was also at Gabriel Thomson's last Tuesday when Pietertie Myndert Frederickse's wife came in and enquired for her daughter, who not being there, she was going away but Gabriel called her back and said — sit awhile Meutie; and being in conversation about Domine Schaets wishing to question her daughter, she said she had, herself, a teacher to do so, that if she had the old rogue, she woudd take him by the grey pate, and further knoweth not.

Mr. Sheriff Pretty requests their Worships that he may act herein, to institute his action at a more convenient period.

The W. Court postponed the matter to the next Court day to act then on the merits. Meanwhile if parties can be reconciled, (through Respect for the Divine) they were particularly recommended to do so, saving the Sheriffs action and costs.

Albany, March 12, 1679/80.

Myndert Fredericksen and his wife appear before their Worships of the Court, requesting that they may be reconciled in love and friendship with Domine Schaets as they have been with Gabriel. Whereupon their W. recommended him to call Domine Schaets which being immediately done;

Domine Schaets appearing before their Worships is asked — if he were willing to be reconciled with the aforesaid persons? who answers, Yes, on the condition that they both acknowledge him an honorable man, and that they know nought of him except what is honest and virtuous (always excepting the Dispute out of which this Case arose, namely — Universal Grace — being no political question),* also the Sheriff's claim.

Whereupon Myndert aforesaid and his wife acknowledge the Domine in open Court to be an honest man, and that they know nought of him except all honor and virtue and are willing to bear all the costs hereof, also to settle with the Sheriff.

N. B. It is settled by And. Teller and for six Beavers and six cans of wine.

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* This is explained by the following testimony in another case — " Hans Dreper further says that Gabriel's wife stated that Domine Schaets said at her house that whoever taught that Christ died alike for all men, taught a false and devilish Doctrine ".

CLASSIS OF AMSTERDAM.

1680, April 2nd.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Dutch Ministers in America.
xxvii. 137.

Most Worthy and Reverend Brethren and Co-laborers:—

Having further considered the occurrence of the appointment of the Rev. Teschenmaker as pastor on the South River, we cannot judge otherwise than that your Reverences have acted legally, wisely and well in that matter, even as the present need and service of the church demanded. We cordially and fully assent to all that was done, and gratefully acknowledge that the same has been communicated to us so circumstantially, clearly and with so well cut a quill. We heartily desire that the commendable correspondence may continue, and that all the excellent orders, customary in our Fatherland churches, may be fully observed, unto greater unity and the best interests of God's Church.

Herewith, Reverend Brethren, we desire the blessing of the Most High upon your services, yourselves and your families. May he spare you, with health of soul and body, to the increase of his dearly bought church, and to the glory of his great Name; while we remain,

Your Reverences Obedient and Affectionate Brethren and Fellow Laborers, of the Classis of Amsterdam. In the name of all:

Peter Schaack,
Dep. ad res Maritimas, p.t. Praeses.
Zegerus van Zan,
Collegii Dep. ad res Maritimas, p.t., Scriba.
A Wolphus Ducher,
Dep. ad res Maritimas.

Amsterdam April
2, 1680.

Acts of the Deputies and their Correspondence.

1680, April 2nd.

Classis of Amsterdam to the Churches of Long Island. xxvii. 138.

Most Worthy and Dearly Beloved Brethren, Elders and Supporters of the Reformed Netherland Churches on Long Island:—

Grace and peace from God the Father and our Lord Jesus Christ.

With an opportunity of writing, we are unwilling to omit sending you our friendly greetings, and to exhort you fraternally regarding a matter touching yourselves as well as the Rev. Casparus Van Zuuren your pastor.

Most Worthy Brethren, we learn from other parties that his stipulated salary is not promptly paid to him, and that he receives three hundred guilders less, in Dutch currency, annually, than was promised him, besides the perquisite of free fuel; also that the building of a parsonage for him has hitherto been hindered by strifes, by which a neutral third party, although innocent, always suffers. Such occurrences a pastor has especially to fear, for they are of a kind from which he can expect nothing but loss and trouble. Yea, he may be subjected even to scandal, the heaviest of all burdens; because some have not the discretion to understand that a pastor, being subject to bodily wants, as well as others, must also support and defend his family. In the meantime, such care and domestic anxiety lead to the injury of his ministerial services, grieves his spirit, quenches his gifts, or at least darkens and beclouds them; and as the aspostle saith, it redounds to the detriment of the church, if he must perform his duties with sighs.

If also we examine God's commands in relation to such things, we find that he exhorts the church to due regard for him who cares for their souls, which are most precious. What an excellent support he provided in the Old Testament, not only for the priests, but also for the common Levites, as well as for those who

only closed a door or lighted a candle in the temple at Jerusalem. In the New Testament, also, the Apostle teaches that it is as unlawful to withhold his compensation from a pastor, who serves, as it was, under the Old Testament, to muzzle an ox which was threshing out the corn; that there is nothing more equitable than that they should reap, of our carnal things, who sow to us in spiritual things.

For these and other reasons, it is our desire, that our brother, Rev. Van Zuuren, should be comforted by your acknowledgement and observance of the obligations made respecting the support of his household, that his mind may be relieved. He left his Fatherland for service among you. All those who leave their Fatherland, for service in the churches in the Indies, without exception, draw larger salaries than they do who serve in the churches at home; but your pastor, even if he received his full promised compensation, would draw no more, considering the last increase of salaries of pastors here. But Rev. Van Zuuren left the Fatherland for a less salary, even on so small a one that it is insufficient for his support. You are too reasonable yourselves not to see the unreasonableness of this situation. We hope also that such good order may be established among you, that our brother Van Zuuren shall have no cause of complaint. May he fulfill his duties among you with satisfaction and joy; that the church may be edified, and mutual satisfaction may prevail in your congregations.

Relying on the accomplishment of this, we wish to you all, as well as to all connected with your church, the rich blessing of the Lord. We wish this upon your own selves, your families and homes; that fruits of righteousness and peace may abound, and the kingdom of God be extended to the glory of his great Name.

Your obedient and affectionate brethren and servants, of the Classis of Amsterdam. In the name of all.

Amsterdam, ...

April 2, 1680.

Acts of the Deputies and their Correspondence.

1680, April 21st.

The Classis of Amsterdam to the Rev. Casparus Van Zuuren.

xxvii. 139.

Most Worthy Brother:—

It is with dissatisfaction, and sorrow in your behalf, that we learned from your letter of October 30th 1678, that your salary is not in accordance with your expectations, nor the dignity of your office. In evidence that the Classis takes your discomfort and injustice to heart, she has written to your churches with the hope that the business may be quickly arranged to your benefit.

Nevertheless, worthy brother, the Classis also hopes you will maintain a patient disposition under your injustice. Many difficulties are overcome, by this grace, in the charges in the Fatherland. We are not insensible to your loss, and understand well that it is hard for the provider of his family to see himself defrauded; but here also, in the Fatherland, everything is not perfect. In several of our provinces there are churches whose pastors do not receive the half of their salaries. Even in our own Classis, there is an example of a pastor, who, if he should wait for the payment of his salary, in order to live on that, would not be able to live at all. It is true that the misery of others cannot make you happy; still you may therefrom discover that by returning to the Fatherland, your necessities would not with certainty be overcome. It is also to be hoped that the hard headedness of your people may finally yield under the fiery coals laid by you upon their heads. Surely God, who is very liberal in rewarding, and who recognizes no service as more acceptable than that of him who is ready and willing to labor in his cause, will not, in his providence, always leave matters thus. In his own unsearchable ways he is able to place you above loss and complaint.

If you follow our counsel in this matter, we will have cause to

hold your memory in blessing, your name in honor, and your promotion in favor.

Meantime, we wish the blessing of the Most High upon you, upon your service, and upon your family. Commending you to God and the word of his grace, we remain, with hearty greetings,

Your obedient brethren
of the Classis of Amsterdam.
In the name of all.

Amsterdam, ...
April 21, 1680.

PROPOSALS TO RAISE FUNDS TO ERECT A NEW DUTCH CHURCH.

New York 31 June 1680.

At a meeting at the house of Mr. Olave Stevens, of the Ministers, Elders, Churchmasters and Deacons, Mr. Fredr. Phillips, Mr: Cortlandt and Secr. of the Councell, Mr. Mayor, Mr. Beeckman, and Mr. Jacobs, Aldermen.

To consider of the best way to raise money for the building of the New Church recommended by the Gov.—

Free will or Guift:—
Mr. Ffredrick Philips
Mr. Stephen v. Cortlandt
Mr. Olave Stephens
Mr. Mayor
Mr. Beeckman
Mr. Jacobs
Mr. Coenraet
Mr. P. Bayard
De Newenhuysen
Mr. Woolly.

A publick tax: —
Mr. Nicholas Bayard
Mr. Van Vleck
Mr. John Darvall.

If this way shall not be effectual to raise a competent summe — That some other way be considred of which referred to the Governor.

How to give notice — house by house or otherwise.

To bee appointed to meete at certaine times at the towne hall, to give in their subscriptions

The severall streets,— the Inhabitants to appeare upon notice, one after another—

The Country people at the Bowery, Harlem, etc. upon the Isl. to have notice, and bee spoken to, by their Officers, Const. Overseers, etc.

With dimensions.

The Church in the ffort fifty four foot wood measure without — about fifty within — in breadth.

Proposed to be somewhat longer and broader, but more in length.

A quartr. pt.— Doc. Hist. N. Y. iii. 244.

1680

PETITION OF QUAKERS AGAINST BEING FINED FOR SOLEMNIZING MARRIAGES ACCORDING TO THEIR OWN RITES.

To the Governor, And his Councell at New York.

The address of Henry Willis and John Bowne, conserning the proceedings of a Court Seshons against us who said they fined us ten pounds apeece for suffering our daughters to marrie contrary to their law, which proceedings we are satisfied is without precedent, and we can count it no less, but either a mistake or hasty oversight, and though we have endeavoured for its removall yet Execution is eishoed forth and Jos. Lee under shiref hath seases Hen. Willis' barne of corn and since taken from Jo. Bowne five good milch cowes and drove them away by night and kept them pownded from foode moste of two nights one day and part of a day that neighbours was generally troubled at it. Now in simplissity we doe seriously intreat all that may be conserned here in seriously to consider it and in the coolness of your spirits without anger or hard thoughts truly to waye it in the ballance of Equity where the wittness of God may arise in every contience to testifie, whether if such things should goe on and be proceeded in it would not be to the rewenating of families and to the kindling of God's anger against a place or poeple which we truly desire may be prevented, by taking away ye ocation, whereof we make our address to the Chiefe in authority knowing that Magistrates authority is to preserve men's persons and Estates, but ye perrogative of the conscience that belongs to God and we dare not but yeald obedience thereunto as God hath perswaded our harts and we doe not act (as sometimes resented) in stubborness obstaincy or contempt of authority, but in simplissity, having God's fear in our hearts that we may keepe our consciences clear before him from whom we receive strength to uphould us in tryalls and exercise and we earnestly desire ye Lord may perswade your hearts unto whome we are now concerned, that ye may remove ye cause of this our address, and open that eye in you that can see us as we are, who can pray for those that's in authority that under them we may live a peaceable holy and godlike life.

Henry Willis
John Bowne.

Ye 4th of ye 7th mo. 1680.— Doc. Hist. N. Y. iii. 605, 606.

CERTIFICATE FOR REV. CHARLES WOLLEY.*

1680, July 15.

A Certificate to Mr. Charles Wolley to go for England in the Hopewell.

Sr. Edmund Andros, Knt. etc. Whereas Mr. Charles Wolley (a minister of the Church of England,) came over into these parts in the month of August, 1678, and hath officiated accordingly as Chaplain under his Royall Highness during the time of his abode here. Now upon applicacon for leave to return for England, in order to some promocon in the Church to which he is presented, hee having liberty to proceed on his voyage, These are to certify the above, and that the said Mr. Wolley hath in this place comported himself unblameable in his life and conversacon. In testimony whereof I have hereunto sett my hand and seal of the Province in New Yorke this 15th day of July, in the 32nd yeare of His Majestyes Raigne, Annoq. Domine, 1680.

Examined by mee, M. N. Secr.— Perry's Hist. Am. Epis. Ch. 152; Dix's Hist. Trinity Ch. i. 53.

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* There was a Charles Wolley admitted a freeman of New York, 1702.

FIND HISTORIC MARKER.

July 31, 1904, Tribune

Subway Diggers Uncover Shaft at Site of Old Fort George.

A monument of white Italian marble, which was erected by the city in 1818 to perpetuate the southwestern bastion of old Fort George, and which had been buried and forgotten, was uncovered yesterday by subway diggers on the west side of State-st., about one hundred feet north of Bridge-st. It lay about thirty-two inches below the street surface.

The shaft is thirty inches high, thirty-one inches long and twenty-nine inches wide. On the face is the inscription:

To Perpetuate the Site of the S. W. Bastion of Fort George, in 40 Degrees, 42 Minutes 2 Seconds, N. L., as Observed by Captain John Montreson and David Rittenhouse in October, 1769, the Corporation of the City of New-York, Have Erected this Monument, A. D. MDCCCXVIII.

The shaft rested on a brown stone base, about eight inches thick. Scratched on the top were the initials "E. W." Some tree roots were uncovered near the spot, and John Healy, an old expressman, who has lived in the neighborhood sixty years, says a big elm tree formerly stood on the spot. Healy does not remember the monument.

Charles Hemstreet's "When Old New-York Was Young" has a chapter devoted to the old fort, but there is no mention made of the monument. Mr. Hemstreet said last night that hundreds of such markers were erected by the city in the early part of the last century, and many of them were buried by workmen when the streets were graded. He added:

In the year 1614 a stockade was built at that place by the early Dutch settlers as a temporary place of shelter for the fur traders. It was called Fort Manhattan, and was the property of the Dutch West India Company. In the year 1664, when Manhattan Island passed into the hands of the British, the stockade was made over into a fort. The island was called New-York, after James, the Duke of York, brother to Charles II, and the fort was called Fort James in his honor. The Duke of York later became King James II. In 1702, during

A FORT GEORGE TABLET EXCAVATED.

Workmen excavating the Brooklyn tunnel from the Battery found yesterday a tablet, which had been placed in the Battery Park nearly one hundred years ago. An elm tree had entwined its roots around the tablet, until it had been almost entirely enmeshed in them.

The tablet bore the following inscription:

"To perpetuate the South West bastion of Fort George, in 40° 42' 8" north latitude, as observed by Captain John Montressor and David Rittenhouse, in October, 1769, the Corporation of the City of New-York have erected this monument, Anno Domini, MDCCCXVIII."

Joseph MacDonald, the superintendent in charge of section A of the tunnel, ordered that the tablet be left undisturbed for a few days, that any historical society wishing to secure it might have an opportunity.

The tablet, which is about 29 x 31 x 30 inches, was found thirty-two inches below the present street level, resting on a brownstone slab about eight inches thick. On the face of the stone some vandal had roughly carved his initials, "E. W." The tablet is of fine white Italian marble. It was found on the west border of State-st., about one hundred feet north of Bridge-st.

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Ch. Int. June 3, 1903.

It is a matter of regret that the work of publishing the Early Ecclesiastical Records of Our State is to suffer another intermission. The modest appropriation for continuing the work made by the Legislature was stricken from the Supply Bill by Governor Odell in his determination to bring the appropriations within the prospective revenue of the year. This defers, we may hope, only for a year, the completion of the work. The third and fourth volumes are in the hands of the printer, and two more volumes will suffice for the remaining material. Nothing published under the direction of the State Historian has equalled in popular demand the two volumes thus far issued. Already the large edition has been exhausted and the demand continues. When the other intermission occurred, Dr. Corwin was set free to work upon his "Manual," and the Church is the richer for this valuable contribution to its history. It is to be hoped this intermission will be only for a year, and if in that year provision can be made for Dr. Corwin to take up and complete his partially compiled Digest of the Acts and Proceedings of the General Synod, the situation will not be without its compensations. The Church needs "The Digest," even as it needed "The Manual," and the General Synod now in session should make provision for its preparation and publication.

As to the Distribution of the "Ecclesiastical Records of New York."

Ch. Int. June 3, 1903.

BY some oversight or otherwise, several of the ministers of our older churches received two sets of these records. The edition was early exhausted, although it was large, and there are yet many requests for copies. If any who have received duplicate sets are willing to spare one of them and would send them to the subscriber, at his expense for expressage, they would be gratefully received, and sent to those who are anxious to possess them. Only Vols. 1 and 2 (1620-1700) are yet issued. Vol. 3 (1701-30) is printed, and Vol. 4 (1731-50) is in press. Two more volumes (1751-1800) will complete the work.

E. T. Corwin.